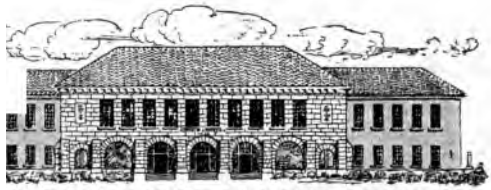
LOVE AND LAW
IN CHILD TRAINING

BY EMILIE POULSSON



LOVE AND LAW

IN

CHILD TRAINING.

A Book for Mothers.

BY

EMILIE POULSSON,

Author of "Nursery Finger Plays," "In the Child's World," "Through the Farmyard Gate," etc.

"All's love, yet all's law."
Robert Browning.

THIRD THOUSAND.

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E. P.

O l'amour d'une mère ! amour que nul n'oublie !
Pain merveilleux, que Dieu partage et multiplie !
Table toujours servie au paternel foyer !
Chacun en a sa part, et tous l'ont tout entier.

Victor Hugo.

O mother-love ! love that no one ever forgets !
Wonderful bread, that God divides and multiplies !
Table always spread beside the paternal hearth !
Each one has his part of it, and each one has it all.

"What your children ought to learn, how they should be educated, is no arbitrary matter dependent on artificial passing fashion; it depends on the fundamental principles of the universe, of which human nature (and therefore child-nature, too) is a part,— on the eternal laws of God, which are revealed to us in the life of nature and of man. There can be no true basis of education, no right training and teaching of little children, if these laws and principles be not taken into account, any more than the tiniest plant could attain perfection if the gardener tried to rear it without regard to its dependence on the sun, saying, 'What can such an immense globe so many millions of miles away have to do with this insignificant little primrose'?"

TRANSLATOR'S PREFACE TO "CHILD AND CHILD NATURE."

PREFACE.

WHEN a young kindergartner, so fresh from her training school that her diploma ribbon is still unfaded, assumes the charge of a mothers' class, her action is often misunderstood. She is supposed to claim that she feels herself to be ready to tell mothers of experience how to bring up their children. As a general rule, the kindergartner makes no such claim. What she often does think is this: "The kindergarten is the outcome of the mother's art, — the justification of it, the extension of it. Froebel wished to help the mother and believed that he had found the means. It is strange indeed then, if I, a kindergartner, who have studied Froebel's kindergarten principles and methods for two or three years and believe in them profoundly, cannot tell these mothers what the kindergarten is, and what some of Froebel's ideas are with regard to the training of children. It is strange, too, if I, who am the first to take these little children from their mothers and keep them with me half of each school day, have nothing to say to these mothers as to what I hope to do with their little ones;

strange if I have no explanation to make as to the influences which I intend to bring to bear upon the children, the opportunities which I mean to offer them." Such are the modest and reasonable thoughts which urge the young kindergartner forward and embolden her to start her mothers' class, however presumptuous her action may be considered.

Though possessing some credentials of age and experience which our hypothetical kindergartner lacks, I offer to mothers, with an equally simple intention, these few chapters, which were first written for a mothers' class. They attempt to give a simple presentation of some of Froebel's ideas as I have understood them, and of the practical bearing of these ideas. The many extracts given from books on kindergarten subjects will show how little desirous I am of claiming originality for the fundamental thoughts, and how anxious to refer the reader to the rich fields of knowledge which these books offer ; for gladly do I admit that

"What these strong masters wrote at large, in miles,
I follow in small copy in my acre."

EMILIE POULSSON.

Boston, Mass., 1899.

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EDUCATION OF MAN — Froebel. Translated by W. N. Hailmann. D. Appleton & Co. New York.

MOTTOES AND COMMENTARIES — Froebel. Translated by Susan E. Blow. D. Appleton & Co. New York.

SYMBOLIC EDUCATION — Susan E. Blow. D. Appleton & Co. New York.

MOTHER SONGS, GAMES, AND STORIES — Froebel. Translated by Frances and Emily Lord. William Rice. London.

FROEBEL'S MOTHER PLAY SONGS — Denton J. Snider. Sigma Publishing Co. Chicago.

CHILD AND CHILD NATURE — Baroness von Marenholtz Bülow. Swan, Sonnenschein & Co. London.

REMINISCENCES OF FROEBEL — Baroness von Marenholtz Bülow. Lee and Shepard. Boston.

LECTURES TO KINDERGARTNERS — Elizabeth P. Peabody. D. C. Heath & Co. Boston.

A STUDY OF CHILD NATURE — Elizabeth Harrison. Chicago Kindergarten College.

THE MORAL INSTRUCTION OF CHILDREN — Felix Adler. D. Appleton & Co. New York.

LEVANA — Jean Paul Richter. Ticknor & Fields (1863). Boston.

I

HOW PLAY EDUCATES THE BABY

"And as the sun with fervent ray
Draws each small flower to look above,
She draws her child's soul forth to meet her own."

MOTTOES AND COMMENTARIES.

"* * Stringing pretty words that make no sense,
And kissing full sense into empty words,—
Which things are corals to cut life upon,
Although such trifles."

Elizabeth Barrett Browning.

"* * The plays of infancy, — a round in that ladder of experience over which the soul climbs toward self-realization and self-knowledge.

MOTTOES AND COMMENTARIES.

HOW PLAY EDUCATES THE BABY.

AMONG the pleasures which come to the student of kindergarten is that of the gradual discovery of unimagined meanings in some of the commonest practices toward children.

When Froebel reveals to us that what we had thought of merely as happy frolics with baby are serviceable toward baby's development, a fascinating interest attaches to the simplest plays as we use or recall them, subjecting them to this new test.

True, we search in vain for a psychologic point, or for value of any kind, in some of the nonsense jingles which have come down to us; and for a very good reason, — it is not there! Many of these jingles have no meaning or educative bearing, and some again are positively objectionable because of their silly or coarse language or ideas. Take the ever-popular "Little Pigs," and you have a simple, merry play when you use the version which runs: —

"This little pig went to market;
This litle pig stayed at home;

This little pig had roast beef;
This little pig had none.
This little pig cried 'Wee, wee, wee!'
All the way home!"

But listen to this other version, also often used: —

"This little pig said: 'I'll go steal wheat.'
This little pig said: 'Where?'
This little pig said: 'In our neighbor's barn.'
This little pig said: 'I'll go tell!'
This little pig said: 'Wee! wee! wee!
I can't get over the barn door sill!'"

Miss Wiltse, an earnest student of child nature, and one of those upon whose work Prof. G. Stanley Hall based his now famous article on "The Contents of Children's Minds," comments with just severity on these lines, when she says: —

"The particularly meretricious nursery song, 'This little pig said: "I'll go steal wheat,"' should not pass unnoticed. In this we have boastfulness, curiosity, proposed theft, talebearing, and defeated effort on the part of the smallest pig, who cries with grief because of his lack of strength."

Shall we not offer something better than this to the child's dawning consciousness? Shall the mother dull her own taste by the use of such poor stuff? Surely we must dis-

criminate, though we need not be hyper-critical or hyper-psychological.

Perhaps you are already thinking that it is assuming too much to attribute developing power to any of these simple nursery doings, but a little attention will, I think, give you faith; for, just as we discern beneath the lightness and beauty of a blossom its serious purpose of seed forming, so shall we find that play is not merely antics and merry capers, but that it contains and develops the germs of future growths. Play is no less than an important means of education, and, for the infant and child, the most important. The more we study the growth of the mind, the more clearly we shall see how these seeming trifles minister to it. Let us study psychology with both the baby and the book. They will explain each other. In the meantime, perhaps we can, even by a little consideration of the subject, get a glimpse of the reasons for this instinctive and universal playing with the baby.

"Hardly you seem a Life at all,
Only a Something with hands and feet;
Only a feeling that things are warm,
Only a longing for something to eat."

J. W. Chadwick.

That is baby as he manifests himself at first.

The newly born infant must adjust himself, so to speak, to the conditions of existence. Heart, lungs, food system, brain,—must all become accustomed to their proper exercise. Air and food, warmth and sleep, will adequately cherish the physical life, and the vital functions are soon established.

But baby is more and other than the soft, rosy body, to be flannel-wrapped and milk-fed; not

> "Only a Something with hands and feet,"

but *Somebody*, a person, man in embryo. The true mother discerns that he has other than bodily needs; and from his first drawing of breath, if she begin no farther back, by faith in that of which there is no sign, by mother instinct, she addresses herself to the delicate task of supplying spiritual nourishment. What is as yet unmanifested by the child must be nurtured in the child.

It is for this, — although often (perhaps as a usual thing) unwittingly, — that she croons her bits of song over the unconscious darling; for this, that

> "her quick embrace
> Presses his hand and buries his face
> Deep where the heart-throbs sink and swell,

With a tenderness she can never tell,
Though she murmur the words
Of all the birds, —
Words she has learned to murmur well."

J. G. Holland.

Consciously or unconsciously practiced, the pretty mother arts which may seem but the exuberance and overflow of mother love are designed to furnish those

"gossamer links
By which the manikin finds his way
Out from the shore of the great unknown,
Blind and waiting and alone,
Into the light of day."

J. G. Holland.

How mysterious it seems that the germs of the wondrous powers and manifold faculties of mankind should be in that strengthless, helpless, thoughtless creature! How incredible that those delicate little limbs should ever become the sinewy, powerful servants of the athlete; that those tiny hands, fluttering so aimlessly, so uncontrolled, should ever wield with skill and precision the mechanic's tool, the sculptor's chisel, the artist's brush! And how incomprehensible beyond all this even is it that the baby mind, betrayed by so few signs, responding to so few sensations, should ever develop into the mind of the statesman, the scientist, the philosopher, the poet; that it

should unfold, in short, that creative power which is behind and beyond all achievement, and which shows man's divine lineage.

When we contrast the weak, unconscious infant with developed man, we are awed by the immeasurable difference. Yet we know that nothing has developed in the man which did not exist potentially in the child ; we know that all this mighty change is accomplished by an infinitely gradual process of growth from infinitely small beginnings ; — growth which was dependent, as growth always is, on two things : the inner force and the outer conditions. Untiringly does nature teach us this by countless parables. We are inclined to consider the lesson trite because we have seen it illustrated and heard the words so many times ; but when we begin to apply its truth, to use it as a test of our treatment of children, the triteness vanishes. Let us con again the oft-iterated lesson.

An acorn, to grow into the majestic oak, must have not only within itself the potential, active germ of the future tree, but must have the outside help of soil and sun and rain. The child's body attains the size and vigor of the man's by the power within the bodily tissues of assimilating the food which comes

from without. In like manner the child's real self — the other than body, the soul, the mind, the consciousness, the ego — is dependent for its growth upon the incitement and help received from the outer world.

We can draw a further parallel, for the earliest mental food must correspond, in a way, to the earliest physical food. It should be supplied by the mother ; it must be simple, yet contain elements to nourish every part ; it must not have much variety,— variety having its rightful place at a later stage. The quality of sameness which marks the early physical diet of the child, indicates the corresponding characteristic — the repetition of the familiar — which should prevail in the mental diet likewise.

Now, the mother's play with the child answers these conditions, and thus its instinctive and universal use is explained. Even as practiced by the most ignorant mother, playing with the baby educates him, "leads out" his power as nothing else will. Miss Elizabeth Peabody speaks of the sad negative proof of this, in the condition of the babies in a New York Infant Asylum :

"There is one of these in New York city, into which are received poor little things in

the first weeks of their existence. Everything is done for their bodily comfort which the general human kindness can devise. They have clean, warm cradles and clothes, good milk, — in short, everything but that caressing motherly play, which goes from the personal heart to the personal heart. That is one thing which general charity cannot supply; it is the personal gift of God to the mother for her child, and none but she can be the sufficient medium of it, and therefore, undoubtedly it is, that almost all new-born children in foundling hospitals die; or, if they survive, are found to be feeble minded or idiotic. They seem to sink into their animal natures, and belie the legend *man* written on their brows, showing none of that beautiful fearlessness and courageous affectionateness that characterize the heartily welcomed, healthy, well-cared-for human infant. On the contrary, they show a dreary apathy, morbid fearfulness, or a belligerent self-defense, anticipative of other forms of the cruel neglect which has been their dreary experience."

LECTURES TO KINDERGARTNERS.

The plays first used with the young infant in almost every home are such as appeal to the sense of contact, — the first form of that which, in its higher, active, and specialized degree, is the sense of touch. In some of these plays the parts of the face are touched

and named as the mother says or sings the simple rhyme; for instance: —

"Brow, brow brinkie;
Eye, eye winkie;
Cheek, cheek cherry;
Mouth, mouth merry;
Chin chopper, chin chopper, chin."

Others are: —

"Knock at the door,
Peep in!
Lift up the latch,
And walk in!
Take a seat right down there!"

"Here sits the Lord Mayor;
Here sit his two men;
Here sits the cock
And here sits the hen;
Here sit the little chickens
And here they run in;
Chin chopper, chin chopper, chin chopper, chin!"

That Froebel had noticed such plays and set due value upon them is evidenced, I think, by some of the "Mother Communings," a group of songs preceding the songs and games which are ordinarily meant by Froebel's "Mother Play." The following lines are taken from one of them; and although no mention is made of play, it is surely suggested by the lines and implied in the mottoes which preface these "Mother Communings."

"My baby 's as sweet as a flower can be!
If any one doubts, let him just come and see.
His little head 's so round and bare,
So smooth and frank his forehead there;
And with his eyes my child can see so far;
His ear hears songs and knows how sweet they are;
He smells the flowers with his little nose;
Into that little mouth the nice soup goes;
And while he sleeps, his cheeks grow red indeed.
What more can any little baby need?"

The effect of the gentle, playful touches upon the child's face is to give rise to sensations from these points. The plays with baby's feet — such as "Shoe the horse," "Pitty, patty, polt," "This little pig went to market," which are used by almost every mother, — serve a purpose similar to that of the plays upon the face, only that they give rise to sensations from other points.

"Shoe the horse, shoe the mare,
But let the little colt go bare."

"Pitty, patty, polt!
Shoe the wild colt;
Here a nail and there a nail,
Pitty, patty polt!"

The same is true with regard to those plays in which the mother touches the hands or fingers of the child; for instance: —

"The rabbit, the rabbit
Went 'round the house

And 'round the house
And 'round the house
And went right in there!"

At the words "'round the house," draw a circle on the baby's palm with your finger, and at "right in there" give a gentle little poke into his neck or chest. "'Round the house" may be repeated *ad libitum.* The intentness with which baby will watch your finger is only equaled by his merriment over the surprising "right in there!" One of my baby friends who had had this play with me only, used to hold out his hand, palm uppermost, whenever he saw me from afar.

"Creep, Mouse," and similar plays in which many parts of the body are touched successively, must help to give an impression of the unity of the body; and it would seem well to use plays of this kind rather often.

"Creep, mousie,
From the barn
To the housie;
Old cat
Catch the little mousie!"

It should be noted that the child's attention, though led toward his body by all these plays, is at the same time led away from it by the objects and activities represented in the play.

This is an important characteristic to be kept in mind. A young friend who had the care of a baby relative for a time, said: "Little Peggy loves to have me 'creep' my fingers all over her; and she will lie just as still as possible, evidently enjoying it very much."

"But do you not sing or talk to her, or make the play mean anything to her?" was asked.

"Oh, no! I don't have to. She enjoys it without."

Such play is not advisable. Instinct usually guides mothers to give their sportive caressing some connection with nature or life through the accompanying words. In this way is avoided the risk of having the plays give merely physical pleasure, empty of other suggestion. Whatever is thus left empty runs the chance of being worse than empty.

A sensation is the elementary mental phenomenon which results from the stimulation of the outer extremity of an "in-carrying" nerve when this stimulation has been transmitted to the brain centers. How physical stimulation conveyed to the physical brain becomes metamorphosed into an idea possessed by the mind is a baffling and mysterious problem; but this inexplicable translation is accomplished in the infant mind as well as in

the adult mind. These sensations, then, which the child is caused to experience through play, become, when translated, the initial hints toward self-realization.

The child's body is at first as vague, unrealized, and undefined to him, as is the great universe itself. The frequent experience of sensations from the same points, which comes from these plays, challenges or invites the soul to begin its conscious, dominating possession of the body. Baby begins to know himself, though it is not until after his first year, usually, that he completely differentiates his own body as an object distinct from his environment.

Preyer considers that painful experiences and disagreeable feelings are the most influential among general sensations in aiding the child to distinguish himself as an object among other objects.

The mother's tenderness, however, comes to the little one's aid with these caressing plays, and by their sweet persuasion wins the baby's consciousness to penetrate all parts of the "rose mesh" behind which it waited, veiled and enthralled. This is a preliminary step toward the development of the individual's freedom, — "first, freedom *in* his body,

then freedom *from* his body;" hence its importance.

The sensation of contact is only one of the modes of appeal in the mother's little plays. The threefold nature of the child is to be addressed by a threefold form of expression: movement, melody, and word. The mother usually sings while playing with her baby; but even when she only talks to him, her voice gradually penetrates his dull ear, cultivates his sense of hearing, and reaches, besides, his emotional nature, while her words give his mind a presentiment of a world of thought beyond the gate of language.

"When happy baby moves his hands and feet,
In mother stirs the love of play most sweet,—
God-given hint, to teach her heaven doth send,
Through outward things his inner life to tend.
Through games and gentle dalliance she's taught
To rouse his feeling, sense, and waking thought."

MOTHER SONGS, GAMES, AND STORIES.

Everywhere Froebel yields himself as a learner with faith in the mother. Watching the ways in which the truly motherly mother, though only by ignorant instinct, appealed to the child's dormant consciousness, inviting it forth, encouraging its every sign, and steadily training the senses which are its ministers,

Froebel learned from the mother everything which he afterward embodied in his teachings; but his philosophical insight showed him the reason for all the mother's instinctive play, and he, in turn, discloses the reason to her.

Froebel and his wife, Wilhelmine Hoffmeister, with some aid from other friends, collected many of the plays in use in his own country, and published them, with explanations and pictures, in a book called "*Mutter-und-Kose Lieder*" (Mother and Cosseting Songs), and this book is now to be had in English in three versions. The most recent and much the best translation is by Miss Susan E. Blow.

Many of the plays which Froebel collected are used in kindergartens, either as finger plays or as circle games; but the place of places where they should be used is in the home. "The kindergarten begins in the mother's lap," says the Baroness von Bülow, an exponent and co-worker of Froebel's; and the kindergarten and subsequent education must be imperfect unless the germs of free, self-active, harmonious development are nurtured by the mother from the child's early infancy. Froebel confidently offers these songs and games as the practical means by which the mother is to assist her baby's development.

But if Froebel learned his art from the mothers, why do the mothers need his help?

That is a fair question, but not too difficult to answer. One reason is that he offers to each mother the collective wisdom of many. Another reason is that his penetration into child-nature and its needs enabled him to select what was typical and universally valuable from meaningless sing-song which the mothers also used. And still another reason is that, with his principles to guide her, the mother can present the games "in a logically related sequence, so that they become vital elements in a developing process."

The child's threefold nature is never forgotten, although in different songs the physical, the mental, or the moral side may be more strongly emphasized. In like manner, the child's threefold relationship is never forgotten, although some of the songs deal more explicitly with his relationship to Nature, others with his relationship to Man, and still others with his relationship to God.

"The whole book is an attempt to deal with minute beginnings; — fine points leading to fine issues which, in the end, are by no means minute."

H. Courthope Bowen.

When mothers begin to consider play as of

any value, they are apt to take fright and to question whether this utilization of play as a means of education will not lead to over-stimulation. Wise is the mother who is ever on her guard against that danger, especially for the sensitive American child with the race tendency to excitability and nervousness. But there is absolutely nothing of the kind to fear from the use of play as recommended by Froebel. No one could be more tenderly heedful than he of the young child's physical nature; for, although he never stops with that consideration, he bases everything upon it.

*Every play which he gives is in response to some manifestation on the part of the child, — an answer of help to the indicated need. The need is small, the power to receive outside help very small; the mother's response,

*Possibly the Falling Play is the exception needed as proof of the rule. Miss Blow says: "It has interested me to observe that, differing in this respect from every other game in the book, 'Falling-Falling' implies no manifestation of the child as its point of departure but springs unsolicited from the mother's heart. Love working from above downward is the condition of faith striving from below upward, and Froebel is hinting at rich depths of thought and experience when he begins his book with the picture of maternal devotion outrunning all appeal and seeking to call forth an answer to itself."

as Froebel portrays it, is in nice correspondence to the infant's manifestation.

Let the mother be very wary of allowing her child to be a plaything for every chance friend ; let her sedulously guard it from being tickled and trotted and handled by affectionate but inconsiderate admirers. People often pet and caress babies out of selfish impulse rather than out of any thought for the baby's pleasure or good. But let the mother not disobey those promptings of the heart which lead her, the baby's heaven-appointed minister, to play often with her baby ; adding, however, to the worth of what she does instinctively by doing it intelligently. Insight into what play can do will help her to defend her baby's developing life from influences which would unduly hasten that development or thwart it on any side.

Froebel speaks usually of the mother's playing with the baby. This does not mean that no one else is to use the plays with the child, but that whoever does use them should be as intimate, wise, and loving a friend of the baby's as the typical mother.

All the plays mentioned thus far might be classed together, since they are alike in appealing to the sense of contact and in their effect

of inciting "the first feeble stirrings of self consciousness." The baby's part in these plays is by no means passive, although it is the mother who plays them. The baby is busy enough, active enough, with attending to the sensations which crowd upon him as he feels his mother's sportive touches, listens to her "crooning words or wordless crooning," and looks with searching eyes into her animated, smiling face.

What he has absorbed, however, soon demands an outlet. The mother, delicately sensitive to her baby's progress in development, uses some slightly different plays at this stage, although she scarcely realizes the change or the effect of the change. What she does is dictated by intuition alone. Having named baby's features and the parts of his body to him, she now calls on him for recitations of these lessons, as it were; and baby must repeatedly answer, by fumbling, uncertain gestures, such questions as, Where is baby's head? Baby's nose? Baby's ears? etc., etc.

Froebel has taken this cue also, as may be seen by another of his songs in the "Mother Communings." * Though irregular in form, this naive version (from the Misses Lord's

* Mother Songs, Games, and Stories. Froebel.

translation) has a certain charm of naturalness. We almost see the mother and baby in their sweet and merry intercourse as we read the rhyme,

"Show me, dear, your little eyes —
They'll tell me if your heart is wise.
Smile with those sweet, rosy lips —
Who looks at roses, blessing sips.
Give me your little mouth, that is so sweet,
To kiss my blessing where the soft lips meet.
And put your tiny hand within my own,
Hands holding hearts and neither left alone.
Around my neck one soft, weak arm can go.
'It is so nice when mother holds me so.'
And where's your little ear? Oh, show me where!
Show me your little head and fluffy hair!
Now let your feet stand firm on mother's knee —
So close to her how happy you must be!
She will gladly be the sun
Of your life, sweet little one.
But now, my dear, you'll softly rest
On darling mother's faithful breast,
And you and she will both feel blest."

In the play of "How big is Baby? So big," it is now the baby's turn to stretch his own little arms high above his head in response to the question, instead of passively allowing the mother to do it for him.

Is it not easy to see how educative all this play has been for the baby? Notice what a reasonable method has been pursued. Action

and word, thing and name, have invariably and repeatedly been associated. The "lessons" have always been short and interesting, have contained just what the pupil was ready for, have been given by the pupil's most beloved and most loving friend. We wonder sometimes at the amount of varied knowledge and varied power which the little child (say of two or three years) possesses; but under such gracious conditions as are common for baby learners, could not even the grown person, callous to impressions though he may be, compared with the susceptible infant, learn with rapidity and develop amazingly?

All babies do not have these gracious conditions for development in an equal degree, to be sure; but the number of babies who do enjoy them is constantly increasing. Moreover, the conditions will be more and more gracious and perfect as mothers add knowledge of child nature and knowledge of the laws of development to love's divination, and fill out what love, unaided, can only hint at. The Mother Play book will help the mother to perfect her method, whether she studies the philosophy of Froebel or simply learns and uses the songs and games which he has given.

The physical activity which the mother's

play encourages in the baby is the lawful method of his physical development. A little care on her part will make the plays the means of giving variety of movement, exercising different sets of those soft, undeveloped muscles so that all develop together. The discerning mother, by her merry song and sportive encouragement, will convert the involuntary, spontaneous kicking of her lively baby into a purposeful exercise of strength, and she will use some equally enticing play to encourage the free movement of the arms from the shoulder. The left hand, as well as the much-exercised right hand, will wield the imaginary hammer, turn like the weathervane, or swing like the clock pendulum. In a collection of traditional mother plays which the writer has made, chiefly from English, American, and Scandinavian sources, it is noticeable that the plays pertain to all the separate parts of the face and body, although a complete series has probably never been given to any one child.

The first cycle of play had, as we have seen, very simple words and motions. The words were little more than merely a playful naming of the parts touched. The motions, mostly made by the mother, were few and def-

inite and interpretive, in their turn, of the words used with them.

Next came the plays similar to these but calling for a response from the baby. With the baby's advancement the plays used need to have and, in fact, do show, a fuller content; and they appeal still more to the baby's independent activity. They name a variety of objects, or give some incident from nature or life, and call for a succession of motions or of forms which represent the objects mentioned, thus taking the character of an illustrated song. The baby knows his body to some degree and uses it. His feet and legs will now get exercise in his efforts at standing and walking. The eye seeks sights, the ear attends to sounds, the hand grasps. All this signifies an increasing mental receptivity or readiness for impressions.

The general physical development is now furthered by the child's spontaneous play, his investigations and experiments. Therefore the mother's play, on the physical side, concerns itself now chiefly with the training of the hand and fingers. Many of our traditional nursery plays and many of those in the Mother Play book are finger plays. "Pat-a-cake" is perhaps the most familiar of this

class. Although we play this and others with babies, the use of finger plays reaches through a long period and through several stages of development. They are useful and delightful to the child in the nursery, the kindergarten, and (tell it not to Mr. Gradgrind !) even in the first grades of the primary school.

To come back to the baby, however, and the question of the education which he gets by means of play: —

How does baby use the finger play first? By imitation, you will say. You play "Pat-a-cake" with him and for him, and some red-letter day you see his dimpled hands aiming at one another, the rosy palms hitting softly together; and immediately you are in an ecstasy, as if no baby had ever done anything so wonderful before; and all because baby has definitely imitated!

Does imitation mean so much then? At certain stages it seems to mean almost everything. A brainless child cannot imitate — nor can the newly born infant do so, because its brain is not yet sufficiently developed, says Preyer. The psychologists attach so much value to the timely practice of imitation that the mother's instinctive encouragement of definite imitation by definite plays is fully justi-

fied. She follows out the hint given by the child in the tendency to imitation which he manifests, and re-inforces his efforts by giving, through her plays, happy opportunities for the baby to repeat again and again the same imitations and thus insures that he shall reap the full benefit of this natural tendency.

Among the imitations which the child is constantly practicing, but more systematically than those, the finger plays, which lead the baby to imitate, help him to develop his power to will and to do. He is attracted by the play, he wishes and then wills to play it himself. Every time that he plays it, he gains not only more ability to govern his hands,— to make them obedient to his will,— but more ability to govern all his movements and actions. Also, he practices that translation of thought into action which is so essential to forceful life.

Besides this, the baby gets some idea of the great fact of cause. He feels that he himself causes the motion of his fingers or hand, and begins dimly to guess that there is some cause behind all motion. This is the first feeble spark which, slowly kindling through many years, is to become the light of reason.

These effects, together with the strengthening effect upon the tiny lax fingers and soft

hands, all finger plays have in common. A supreme and particular value can be added if the simple songs accompanying the motions reach an ideal standard in subject and spirit.

This was the standard which Froebel set for himself in the selection of songs and games for the Mother Play book.

They tell of bird and flower, of clock and weathervane, of animals in the farmyard, of different workmen at their interesting occupations, of moon and stars, of church windows and church bells. But while upon such simple subjects, these plays embody or relate to some typical fact, or symbolize some universal truth.

They present those aspects of nature and life which appeal to the child, and by which the child's right relation to nature and mankind may be fostered ; while through their inner meaning,— the universal truth which they symbolize or suggest,— the plays give, out of the spiritual life which environs the child, just what will best nourish and develop his spiritual nature.

Though attained only to the degree of an infant's capacity, are not these results, which we have seen to be reached through infantile play, worthy to be included under the name of education ?

II

FROM PLAY TO EARNEST

"Play on, gentle mother, play on with thy child,
But his deeper life never forget."

MOTTOES AND COMMENTARIES.

"In mother's arms is baby's school,
His books these little plays;
Within each one she leads his mind
The germ of some great thought to find
And treasure all his days."

MOTTOES AND COMMENTARIES.

"Think not that he is all too young to teach;
His little heart will like a magnet reach
And touch the truth for which you find no speech."

MOTTOES AND COMMENTARIES.

FROM PLAY TO EARNEST.

"ANIMALS play, not because they are young, but they have a youth because they *must* play."

This "neat sentence," as Professor Baldwin calls it in its original German, is from a large book whose subject is the play of animals. (*Die Spiele der Thiere, by Professor K. Groos.*)

Although the statement is somewhat paradoxical, it conveys a strong sense of the importance which the author attributed to the play of the young animal as a result of his investigations.

The animal "*must* play." Play is such a necessity that his entire time and strength must be devoted to it. He must have no bother about his food or protection or shelter — not he! Father and mother lions may work for a living, but baby lions have nothing to do with that. Their prime duty is to play — to roll and tumble, to run and jump, to spring, to pounce, to cuff each other, to chase, fight, snarl, and roar.

But is this play, even of the young animals, merely the empty exuberance of physical strength, with no effect and to no end? Decidedly not, say the learned men of science.

Listen: "The actions in which the young of animals tend normally and spontaneously to indulge are those which the *finished activities later brought into operation are to require.*" Those which the finished activities are to require! Youth, then, is the young creature's indispensable opportunity for preparation, and play is his indispensable method of preparation,— the most direct, the most efficacious.

How well this tallies with Froebel's saying that play is the great, serious game of life in its beginnings, the preliminary practice which prophesies and cultivates future power.

From the time of Plato, who was, I suppose, the first to discern the value of play, philosophers and educators have repeatedly proclaimed its utility in the physical, mental, and moral development of the young human being. Froebel, however, was the first to make practical application of the principle to the child's education. It is as if he said: "If haphazard, *un*directed play is acknowledged to be so valuable, why not utilize this activity, give it some system and guidance, and so aid the child in

these natural, spontaneous efforts at self-education?"

Following out this thought, Froebel studied children at play, studied their playthings,— those which seemed most universally used,— studied the mother's methods of employing and amusing her children. His patient, philosophic searching was only equaled by his love and sympathy for childhood. As the outcome of years of experience and study which he devoted to this subject of play, we have the kindergarten.

It would be interesting to follow the oft-traced path from play to earnest, as we might, starting from the child's spontaneous activities and seeing their relation to the "finished activities" of artist, artisan, scientist, laborer, statesman, preacher, or poet. Or, from the same starting point of the child's activities, we might follow another plain path from play to earnest (the one which was first "blazed" by Froebel) and show how gradual yet how regular, how direct, is the progress by way of the organized series of playthings which the kindergarten provides. But I have chosen rather to trace the progression along a still different route — the route of the kindergarten plays and games. The starting point for

this route is the mother's instinctive play with her child from infancy on.

Like the physical play-activity of the animal, the more complex play-activity of the child is a rehearsal, as it were, of what he is to do and to be in later life; therefore care for that later life demands care for his play. And since play is the precursor of earnest, we underestimate the play if we do not count in the earnest element.

To the child, play is the earnest; or, rather, he knows neither play nor earnest. We name his actions according to our own notions, and often make egregious mistakes in our distinctions. What we should do is to distinguish between the passing and permanent qualities, in order to allow the passing of the passing and to aid the persistence of what should be permanent.

The pretty petals of the blossoms are enjoyed in their time; but, although they drift away in their pink and white prettiness on the summer breeze, we do not lose the fruit which has been developing beneath them. In springtime, the time of blossoms, rejoice in the multitude of blossoms. In infancy and childhood, the time of play, rejoice in the abundance of play. Encourage it to the utmost, but remem-

ber always the fruit of which it is the blossom and forerunner. Remember the earnest at the heart of the play and continue your care for that. This is Froebel's teaching.

Therefore, O mother, play with your baby. Play such plays as have something earnest, some vital truth, at the heart of them. When you drop the play, do not drop the earnest. Keep reinforcing it in ways that accord with your child's successive stages of development. Seeing the truth which is hidden in the child's play, find the application of it which will fit the life of your older boys and girls and of your still older sons and daughters.

We kindergartners are all the time urging strenuously upon mothers the necessity, the value, of the mother's play with the baby; but our urgency for this is only because babyhood is so brief. What can be done in it must be done quickly. What is not done now for the babies can never be done. "You cannot have what happens afterwards until you have had what happens first." Some things which you will wish to do later for your boy or girl, you cannot do unless you make the beginnings now.

You *may* be making these beginnings instinctively and unconsciously; but we know

that you may be just as unconsciously making the beginnings of something which shall thwart all your later efforts for the child's good. Our first insistence must be upon the "plays and gentle dalliance" by which you mothers rouse the "feeling, sense, and waking thought."

But although we kindergartners, learning from Froebel, talk a great deal about your playing with the baby because it is a case of "now or never," we are not doing justice to Froebel or his guidance if we are not equally urgent and strenuous about your reinforcing and enhancing the influence of the plays by living in accordance with the truths which the Froebel plays present, and ordering all your dealings with the child by the guidance of the same light.

Shall we take two or three instances of this progress from play to earnest?

Playing with her lively kicking baby, opposing the pressure of her hand to his vigorously thrust out feet, the mother who is working consciously and in the ways which Froebel suggests for the baby's development will sing some such song as the one which follows. (I give a new version, thinking it may, perhaps, strike you newly.)

KICKING SONG.

Kick, little Baby,
  Kick and grow strong!
Press against Mother,
  List to her song.

Such a strong baby!
  How his legs go!
That's the way, Baby,
  Stronger to grow.

Kicking and tossing
  Up and then down,
Soon shall my baby
  Trot through the town.

As the mother plays and sings, she may perhaps ponder thus: —

Baby's life and force I meet,
Gently push his kicking feet;
Gently thus his will incite,
Coaxing forth his puny might.
Thus his strength he learns to know,
Thus his strength shall greater grow.

She has given the baby the help which he needed; has given his indefinite activity a hint of purpose; has given him some slight premonition, through this baby experience of opposition, that an obstacle is a call for more exertion, more strength.

So far, so good. But the mother has not finished with the Kicking Play when the baby needs it no longer. She must remember that

struggle brings strength, whenever her indulgent mother-love prompts her to clear away from before the boy and girl the obstacles which will call out their strength and increase it in proportion to its exercise. She must not sap sturdy endeavor by removing difficult tasks, nor weaken the spirit's mettle by allowing distasteful tasks to be done with gloom and sullenness ; but by her own life and example, as by a song in a bright key, she must cheer the youthful strugglers on to meet all duties with cheerfulness and to conquer all obstacles with joy. While they struggle, she must be patient. She must not be like the one who, in pitying helpfulness, cut the imprisoning cocoon from which a moth was striving to free itself.

"'Poor little prisoned waif!' I said,
'You shall not struggle more';
And tenderly I cut the threads
And watched to see it soar.

"Alas! a feeble chrysalis,
It dropped from its silken bed.
My help had been the direst harm,—
The pretty moth was dead!

"I should have left it there to gain
The strength which struggle brings.
'Tis stress and strain, with moth or man,
That free the folded wings."

Edna Dean Proctor.

Hard earnest, bitter earnest, it will be, oftentimes, if we estimate it during the struggle stage; but completed, it is, in its ultimate reach, the joyful, triumphant earnest of a victorious and strengthened spirit.

Perhaps there is no more slight beginning, nor a play which seems more insignificant as a play or more truly a mere *point* of departure, than the one which Froebel calls the "All Gone." I doubt whether any mother would ever have thought of calling the instinctive action upon which it is founded a "play," or would ever have considered it worth embodying in a song. But Froebel justifies his use of it to anyone who will take the trouble to read his analysis of the meanings suggested to him by the mother's simple deed.

"All gone!" she says brightly, when the baby looks into his empty bowl with a puzzled and even troubled gaze;—"All gone!" The reassuring tone "comes natural," as we say, and is the instinctive response to the baby's evident wonder. The empty bowl arrests his attention and he receives an impression of loss, of destruction, which the mother, acting instinctively, hastens to counteract by the bright assurance of her tone.

Froebel simply helps the mother to a more explicit correction of the impression of loss and destruction. He would have her sing merrily of the bread and milk being changed into rosy cheeks and stout arms and sturdy legs, thus turning the child's attention to the complete truth of transformation,—destruction being only a part of the truth, only a phase. Is it not good for the mother, too, as well as the baby, to have this truth impressed by a little song which shall cause her to dwell longer upon it than if she simply said: "All gone!"?

ALL GONE!

All gone! All gone!
Where did the good supper go?
All gone! All gone!
Gone to help Babykin grow.

Here in his face all so rosy and sweet,
Here in his arms and his hands and his feet,
Here from the top of his head to his toes,
This is where Babykin's good supper goes.

All gone! All gone!
Where did the good supper go?
All gone! All gone!
Gone to help Babykin grow.

Froebel says to the mother, virtually: Sing some such song as this often to your baby. Later, both you and he shall find the glorious truth hinted (only hinted!) in it easier to

grasp, because the play will have started the growth of those fine outreaching tendrils which will surely and securely twine about that truth — a truth helpful in your soul's greatest need. But the play only *starts* the growth of the tendrils. They may become atrophied or stiffened to uselessness if you do no more than play the "All Gone" song with the baby on your knee.

"All gone!" is the child's sad feeling when some unusual pleasure or joyful experience has come to an end. But the mother, if she knows how to suit her "All Gone" song to other things than bread and milk, can make the past joyful experience a lasting possession with her cheery "Don't you remember?"

Before I had ever heard of Froebel or his "All Gone" song, I used to share in a happy household play which was an excellent carrying out of Froebel's idea. We used to call it "Let's remember," and each of us in turn would call to mind and recount to the listening group some dear delight of past days. Did we not thus sing a cheerful contradiction to any "All gone!" such as some people chant in minor cadences? "Life may be full of pleasure but empty of joy." If a habit of reviewing past delights be cultivated, every

smallest pleasure will yield an abundant measure of joy, and will surely tend to a permanent joyousness of spirit.

The continuity of character is an important idea which may be impressed upon children by simple stories, and later emphasized by the reading of noble biographies. The little George Washington may seem very different to the children from the grand hero and general ; and the little Florence Nightingale, whose first "surgical case" was a forlorn dog with a broken leg, may be hard to trace in the heroic nurse, the angel of many battlefields. But children can understand that, although childhood is fleeting, the influence of childish deeds remains through all the external changes from childhood to maturity. The cherry tree (or whatever temptation to untruth it stood for), the wounded dog (or whatever occasion for sympathetic action it stood for), are "All gone" ; but the character element called out is seen to have continued.

How well I remember one mother's use of this idea of the continuity of character with her daughters when they were inclined to fret over matters of dress. "Who will know or what will it matter ten years from now, that you wore a plain old dress to school? Neither

you nor anyone else will know or care. But *how you behaved and whether you learned your lessons,— that will matter always.*"

Do not misunderstand this instance. I do not mean to imply that children's clothes have no effect upon their character. On the contrary, I believe that peculiar dress may make the child self-conscious; that unduly fine clothes may foster vanity and hinder physical development; that untidy and ugly clothes may damage the child's self-respect as well as his taste; that tight clothing may even, as Froebel says, fetter the spirit as well as the body. That is, I believe that all such results *may* follow; not necessarily, but possibly.

But in the case referred to (I knew the girls, especially one of them, intimately) the dresses were suitable, and the mother was right in placing the emphasis where she did, and thus turning the girls' thoughts to the lasting effects of their daily conduct. "How you behaved and whether you learned your lessons, that will matter always." The words echoed long and certainly impressed upon those girls the idea that while school dresses might be outgrown and left behind,—"All Gone,"—the character formed in school days would continue.

In considering this "Song of the Vanishing," as one commentator calls it, we must not neglect the warning which it brings. Words and deeds once gone, are gone forever. The lost day comes not back. The opportunity let slip is forever beyond our grasp. In "Recollections of my Mother," by Susan I. Lesley, we find an example of one mother's way of showing children the opportunities which they had missed: —

"When we went to say good night to our mother she would exclaim: 'And now, children, where are your *monuments?*' Then we made haste to bring her any little task which we had completed, any small work done, and received either her commendation or an emphatic urging to do better next time. But this was not all. She would often remark on the friends who had come and gone that day, and say: 'When I was out to-day, I heard that Mrs. So-and-So called. She is old and poor and had walked a long distance. Did you ask her to stop, and give her a warm seat, and tell her to stay to dinner or to wait till I came home?'

"Alas! intent on play, we had never thought of it.

"'Well, Miss B. came this afternoon. She wanted a book. Did you tell her that you would find out about it and bring it to her?'

"No; we had not. 'O! my dear children,' would be the answer, given with some emotion, 'you've *lost your opportunity!*' These words made an intense impression upon my mind. Surely no loss could be so great as *that*, the loss of an opportunity to do a kindness! Ah! if children in that home grew up selfish and inconsiderate of the claims or rights or needs of others, it was their own fault, for they were better taught."

To us (who have so often seen the unfailing succession of the seasons) the apparent death which every autumn brings, the miracle of renewed life which we witness every spring, tell an old story — we know that summer and winter, seedtime and harvest, will not fail. But each season is long to a child, and the whole cycle of the seasons an age in his estimation.

We must, then, not fail to remember continually how little the young child knows of the sure reappearance of many things which seem to him to be vanishing utterly. We must give to him plenty of nature's innumerable "earthly stories with heavenly meanings," which tell of the continuity of life through various evanescent forms.

To the "All Gone!" which the autumn wind wails through bare trees and frost-desolated gardens let us add the joyous refrain of expectancy and faith by showing the protected buds on every twig and branch and by telling of the plants' re-awakening which will surely come in the spring. In due time let us give the wonderful science story of immortality which Miss Morley has told so inimitably in her book entitled, "A Song of Life."

"And what do we mean by dying? What is this

thing named death? What becomes of the body when it is buried, of the flower when it falls, of the plant when it has done its work? Walk through the forest in the autumn; the dry leaves rustle underfoot and we call them dead leaves. Could we watch these same leaves from year to year, we should find that in time they disappear.

"Where are they? They are fluttering, green, and full of sap, in their old places on the trees; they are breaking out into the white bloom of the wild plum; they are throbbing in the heart of the wood-pigeon and painting the sky with sunset colors. * * And yet men talk of dead leaves,— call them dead because they would leave a stiff triangle of wood fiber and green tissue to mingle with the universe.

"Thus, too, with the bird. One day it lies down and rises no more, and men would have us believe that it is dead. The spirit which bound its countless cells into one harmonious whole has loosed the bond. The bird's body — its immortal body — is now free to enter other forms of life. Like the cells of the fallen leaf, the cells of the fallen bird dissolve,— they free the elements which formed them; and these elements, quite unchanged by their long captivity, joyously greet the change, enter into new and delightful combinations,— and lo! our whilom bird is now a lovely bit of vegetable life, the same atoms of carbon, hydrogen, oxygen, nitrogen, and sulphur which formed its protoplasm being happily united into the new protoplasm of the plant. Every atom of the pretty bird's body is somewhere in nature, active as ever,— helping the flowers to bloom, the birds to sing, the bees to store up honey, the deer to run, and the little mouse to hide."

A full discussion of the import of any of these plays cannot be given here, so we will

pass on now to consider some of the practical lessons to be derived from another play of Froebel's collection, the Tick-tack play.

In playing this, you help Baby to swing his arms in time to the swinging of the pendulum, instead of with a haphazard, chaotic movement. In like manner, mother, must you help him to adjust his life to the "World Order"; and the play leads you to earnest matters, indeed.

Many mothers get so far as introducing timeliness and regularity into the physical events of the child's life,— his eating, sleeping, bathing, etc.,— but how few carry out the important further implications of this play!

How few extend the idea of timeliness so that it regulates, as it should, the complete life of the child! Timeliness should be considered in the amusements provided for the children, in the experiences which they are allowed to share, and in their books,— through whose pages they often participate vicariously in experiences flagrantly unsuited to their stages of development. Think of the amusements provided for little children,— the unsuitable kind which they do not enjoy and others, just as unsuitable, which they *should* not enjoy.

I remember a party, given by a fond grandmother, where no guest was over four years of age (that being the maturity which the grandson had reached), and many guests were less than four years old. A Punch and Judy show had been provided for the entertainment. All the children were seated together, away from their natural protectors, in the front half of the long drawing-room.

The show began. The awed little folks were quiet with the wonder and the strangeness for a few minutes, but only for that brief period. Some of the younger children and the more timid older ones were soon frightened at the, to them, general uncanniness of the puppets and the incomprehensibly rough treatment of the baby. (We all know how sweetly tender a child's thought of a baby generally is!)

Serious attention gave place to bewilderment; the bright little faces became clouded, then grief-puckered, and then, "after that—the deluge."

There was soon a distracting chorus of outcries, wails, and sobs. With each child wanting its mother, and each mother hastening to get to her child to comfort it, the drawing-room was soon a scene of dire confusion,—laughable, if one did not realize and pity the

children's distress. Even the gorgeous, unsuitable feast failed to console some of the more sensitive children. And this was a pleasure party!

The trouble was that the lovely, intelligent lady who gave the party had not learned the lesson of the Tick-tack song,—"the right thing at the right time." Life's clock may strike the right hour for the Punch and Judy show, but it is a later hour than the dim, misty dawn-time of early childhood.

Children's parties are, doubtless, offshoots from the root of the true motherly instinct which prompts the provision of companionship of his peers for the child. But the offshoot sometimes presents curious freaks, does it not?

We often see newspaper paragraphs describing children's parties. Can we wonder that newspaper gossip should increase, that the desire for publicity should be so common, when we begin thus with our children, and allow their unimportant doings to be chronicled in print? Let me give you two items, the like of which you may find, alas! in almost any newspaper.

I do not feel that I am transgressing in giving these items with all their particulars of

names and residences, for surely newspaper items are public property. If I point my moral and adorn my tale with them, I am only making the "ill wind" of such publicity blow some good.

"A children's party was given at the country residence of Dr. Greenleaf on Wednesday afternoon. It was given by Richard Greenleaf, Jr., a seven-year-old boy, who received and entertained his guests without the assistance of any older person. There was vocal music, fancy dancing, a mock wedding, and a supper, at which Master Greenleaf presided, and made a neat little speech. Prof. Max Hart played for the dancing which followed."

"Miss Grace Magdalene Kennedy, daughter of Mr. and Mrs. J. J. Kennedy, entertained a number of her little friends at her parents' residence, No. 18 Sycamore street, yesterday afternoon, from four to six o'clock, the occasion being her sixth birthday. Games were indulged in, and a collation was served. Later all were photographed. Miss Gracie received many handsome presents as mementos of the day, among them being a gold watch and chain from her father."

Does it not seem a mockery for six-year-old Grace to have a golden timepiece given to her so "out of time"? I wish that Mr. and Mrs. Kennedy would join a parents' club or study the Tick-tack song!

"The Moral Instruction of Children," by Felix Adler, is a book which shows on every page a careful consideration for the "right time" in life; a right time when this or that

motive may be appealed to; a "right time" for certain kinds of duties to become paramount. Here is one of Professor Adler's many significant suggestions: —

"During the later stage of adolescence, when the dangers which arise from the awakening life of the senses become great and imminent, the attention should be directed to high intellectual aims, the social feelings should be cultivated, and a taste for the pleasures of the senses of sight and hearing, — namely, the pleasures of music, painting, sculpture, etc., — should be carefully developed. Artistic, intellectual, and social motives should be brought into play jointly, to meet the one great peril of this period of life."

The Tick-tack play has, indeed, a far and solemn reach of earnest; for besides the applications alluded to, we must constantly remember to practice ourselves in doing the right deed at the right time. Thus only can we become masters of time; and (see Professor Snider's commentary on the Tick-tack) unless we rule time, time will rule us and become a terrible oppressor; for time is the hardest master in the world. Ennui is the vacancy which comes from time unfilled. Unless we fill time, empty time will impress its emptiness upon us. Well might we then cry out: "I must kill time or time will kill me!"

Have we not sometimes felt this? And have we not seen this to be the condition into

which lack of sufficient rightful activity has drawn some of our eager, restless young people?

The preventive is sure and within reach. "*Fill* time and fill it with your best self,—every moment of it; then you have conquered time and won eternity."

Is not this a noble goal of earnest which we have gained from the *play* which was our starting point?

Froebel says ("Reminiscences of Froebel") that his educational method allows its pupils to learn by their own experiments from the beginning, not only things and the relation of things to each other, but also the real life of the world of humanity. But of that real world of humanity he would give to the young child always the ideal side,—the real world "*not* divested of the nimbus of the beautiful and the ideal."

And yet, does he not always present life in a thoroughly "common-sensible" way, too (as Hawthorne would call it)? How practical and how true is his introduction to the life of business as given in the play of the Target!

Since a target is not a very familiar object to our little American children, we may sub-

stitute the kite as being better known to them and as being an object in the making of which we may keep the same suggestions of form, position, and direction which the construction of the target gives.

THE KITE.

Hurrah! hurrah! for the kite we'll make,
That the merry wind shall toss!
This one little stick we put this way,
And another we lay across.
Then tightly together we fasten them
With a slim little, trim little nail,
And cover it all with a paper thin,
And the kite is ready for sale.
"Who'll buy? Who'll buy?"
"How much for the kite?"
"Three cents you will have to pay."
"But that's too much! Only *two* I have."
"Then you cannot buy to-day.
Two cents for the stuff and one for the work
Makes three cents exactly right;
And whoever cannot the fair price pay
Must go without the kite."
"For work and for stuff we must always pay,
Your price is fair and right;
And so when I have three cents to spend
I'll come and buy the kite."

The original Target song has nothing corresponding to these last four lines,— that is, to the buyer's acknowledgment of the justness of the price and a hopeful outlook for his making the purchase another day. For the

suggestion of this ending I am indebted to the Philadelphia kindergarten children, who used always to wish to "run home to get another penny" that they might buy the kite.

The child *makes* the target or kite. He makes it only in play, to be sure; but, as we have said, play is earnest to him. He takes upon himself the character of the workman who has made something and who values his labor and the product of his labor. Or, he is the buyer who at first thinks that the price of the desired article ought to fit his money, but finds that other considerations are stronger.

How natural is that first exclamation: "But that's too much! Only two I have!" Do we not too often judge a price as exorbitant, because we think of the number of pennies we have, rather than of the cost of the material and the labor which have gone into the kite or target, or whatever desired object we are purchasing? I think that there are many of us who would have been benefited by the instilling of the lesson: "For work and for stuff we must always pay."

Shall we not learn it now as we teach this song to our children,— learn it by heart, so that we shall see that the article which is offered to us at so low a money price that work

and stuff are not fairly paid for is too expensive for us to buy? too extravagant, since it has cost the degradation of human life, all the sweat-shop horrors?

Ah! yes; this play, which is certainly a play, can lead us into questions of terrible earnestness,— the relation of capital and labor, property rights, all the sociological questions of our time.

You mothers of future voters, of future business men, of future laborers and capitalists, of buyers and sellers, have you not great work suggested to you by even this one aspect alone of our little play?

There is no need for me to multiply examples. All the Mother Plays given in Froebel's book would instance the same wonderful possibility of compass or progression from the trivial-seeming play to the unfolding and continuous application of its earnest meaning long after the play has become one of the unremembered influences of babyhood.

Students of Froebel know well all that I would fain make emphatic. Those who are strangers to the cheerful and comprehensive gospel of play are urged to make themselves acquainted with it; for truly the half has not

been told of the educational value of play, of the predisposition toward life truths which may be given by play, or of the subsequent reinforcement of this early predisposition which is necessary to develop from the play its grand possibility of earnest.

III

THE APPLICATION OF KINDERGARTEN PRINCIPLES IN THE CHILD'S HOME LIFE

The mother's heart, it is urged, teaches clearly what she should do for and with her child, and the attempt to elevate an instinctive into a conscious procedure is as harmful as it is absurd. This objection scarcely merits a reply. Instinct has not prevented the Indian mother from flattening her baby's skull, nor the Chinese mother from cramping and deforming its feet, and all the scornful energy of Rousseau was needed to teach European mothers the evil effects of long, close, swaddling garments. Since instinct has thus proved itself incapable of caring for the body, it is folly to talk about trusting to it the development of heart and mind.

Susan E. Blow.

Shall a mechanical experiment succeed infallibly, and the one vital experiment of humanity remain a chance? Is corn to grow by method and character by caprice?

Henry Drummond.

THE APPLICATION OF KINDERGARTEN PRINCIPLES IN THE CHILD'S HOME LIFE.

KINDERGARTEN, as usually understood, is an educational institution preliminary to the school, suited to one particular period of childhood, to one special stage of development. Because it so admirably supplies exactly what the child needs at a certain stage, children younger or older cannot derive the benefit from it which they would if sent at the proper time. "So it is, and not otherwise." But as to the principles upon which the kindergarten is founded,— that is decidedly another matter.

The kindergarten principles are true for the whole of education, the whole of life; and they are of chief importance in the home because it is there that life and education begin. How simultaneously these begin is suggested by Jean Paul Richter, in "Levana": "At last the child can say to his parents, 'Educate, for I breathe.'" Not "Educate, for I am now of school age"; not "Educate, for I am now of kindergarten age"; not even "Edu-

cate, for I am now beginning to understand what you say and do" ; but "Educate, for I breathe, I am. Every touch, taste, and odor, every sound, every sight, which assails my senses ; every movement of my limbs, every object and every person in my surroundings, is educating me moment by moment. By all these influences I am being trained or mis-trained, aided by so much toward my development, or hindered by so much."

That this inevitable home education shall be good education, shall "lead out" the individual's best self and powers, shall train and not mis-train, shall assist development and not hinder it, is most important ; and the help which kindergarten principles can give is help of just this determining quality.

Do you say, as so many people do, that there had been good training and education in the home life before kindergarten was ever heard of, or even before Froebel was born? Surely, there had been ; but, as truly as law rules in this lawful universe, it was because that training was in accordance with these laws or principles which we are referring to now as kindergarten principles because the kindergarten has translated them into practical method.

Conformance to law is what brings the certain result; whether it be conscious, intuitive, or accidental conformance makes no difference. Do you know the true story of the savages who every spring took a long journey and came back laden with branches of a certain kind of tree which they waved about in their groves with much ceremony, invoking the blessing of fruitfulness upon their own trees? They knew nothing of staminate and pistillate flowers, nor of the law of fertilization which was fulfilled in their yearly practice; but the fruitfulness of their trees resulted from their falling in with nature's laws, however ignorantly they did it.

Just so has it often been with parents in their child-training. Love and experience have taught them many things to do with their children, which had good results because these were the right things to do, not because of the ignorance with which they were done.

The only path through a vast jungle may be accidentally found by a few travelers. If a multitude of travelers need to pass through the jungle to reach their goal, will not more of them find the path if conspicuous guide-posts mark the way? Will the travelers be less likely to keep to the path for knowing

that it leads to the goal, than they would if walking in ignorance and uncertainty?

Surely this would be a strange argument. Equally against reason is it that knowledge of the laws of human development should be unnecessary to parents, because some mothers and fathers have made lucky hits in their haphazard experimenting, or followed the laws without formulating them or even without being conscious that such laws existed.

Whatever practice Froebel advocates is derived from his knowledge of the lawful manner of the child's natural unfolding. To prove that his method is according to universal law is not the purpose of these pages. It is amply demonstrated in Froebel's own writings and in those of his best exponents. We will simply take a glance at some of the principles of the kindergarten, and consider their application in the home training.

The very name kindergarten carries with it the suggestion of the founder's intent that education should proceed according to nature. In the child garden, the child is the plant and the gardener's fostering nurture is to be the model of the educator's nurture.

When a tender young plant is intrusted to the gardener, his first care is to place it where

it will have good soil, moisture, space, air, and sun,—all the right conditions for its growth. Then he waits and watches with hope and patience. When he sees the stem pushing up, he is just as sure that the root, which he does not see, is also growing. When the plant puts forth its tiny tendrils, he provides something for them to grasp. He props the plant up when it inclines too much to one side, and even trims and prunes it when that is necessary for symmetry. He permits no rude touches, knowing that a pin prick now on one of the leaves will cause a scar which will last to the plant's maturity. He rejoices in the promise of the buds when these appear, but will not probe them to see the color of the coming flowers or to hurry their opening. The gardener knows that he must not exercise any *interfering* care. He knows that the impulse of growth in the plant must work according to its own laws, and that he can only assist the growth by providing right conditions and keeping far away from the plant anything which would be hurtful for it to absorb.

How plain is the parallel! We scarcely need to trace it, yet perhaps we are not so familiar with its practical outcome as with the

general idea. Certainly Froebel's words on this point are still true with reference to many parents and educators. He says: —

"We grant space and time to young plants and animals because we know that in accordance with the laws that live in them, they will develop properly and grow well; young animals and plants are given rest, arbitrary interference with their growth is avoided, because it is known that the opposite practice would disturb their pure unfolding and sound development; but the young human being is looked upon as a piece of wax, a lump of clay, which man can mold into what he pleases. O man, who roamest through garden and field, through meadow and grove, why dost thou close thy mind to the silent teaching of nature?" EDUCATION OF MAN.

The first thing we must learn from nature and the gardener is that the inner being has the power of unfolding spontaneously, and that this natural development shows us the best course to pursue in our attempts to aid it.

"The young human being (as it were, still in the process of creation) would seek, although still unconsciously as a product of nature, yet decidedly and surely, that which is in itself best; and, moreover, in a form wholly adapted to his condition, as well as to his disposition, his powers, and means. Thus the duckling

hastens to the pond and into the water, while the young chicken scratches the ground, and the young swallow catches its food upon the wing and scarcely ever touches the ground."

EDUCATION OF MAN.

The child, when he kicks, reaches, grasps, and tests each object by all his senses, is showing how his development is naturally carried on; and education is learning to follow these indications. Instead of trying to prescribe, to determine, to interfere, education takes the more suitable attitude of being passive, protective, observant. This passive attitude toward the inner being of the child involves, however, constant activity with regard to the provision of right environment. The surroundings must be carefully arranged for the encouragement of all the highest tendencies, the exercise of the worthiest impulses, and the exclusion of everything pernicious.

The child's first environment is the mother herself. Before birth the child was environed in her body, and for some months after his birth she should as protectingly hedge him about and be the medium through which everything comes to him. Thus, even as all roads lead to Rome, this thought of the environment leads, as so many others do, to

the necessity for the mother to be pure and noble, since she in her own being is now spiritually, as she was bodily, the first and closest environment of the child. Froebel says: —

"At this stage of development the young and growing human being is called 'Suckling,' and this he is in the fullest sense of the word; for *sucking in* (absorbing) is as yet the almost exclusive activity of the child. * * * For this reason even the first stage of development is of the utmost importance for the present and later life of the human being. It is highly important for man's present and later life that at this stage he absorb nothing morbid, low, mean; nothing ambiguous, nothing bad. The looks, the countenances of attendants should, therefore, be pure; indeed, every phase of the surroundings should be firm and sure, arousing and stimulating confidence, pure and clear: pure air, clear light, a clean room, however needy it may be in other respects. For, alas! often the whole life of man is not sufficient to efface what he has absorbed in childhood, the impressions of early youth, simply because his whole being * * * was opened to them and wholly given up to them," — his receptive powers being so great, his power of resistance so small.

Besides this general condition of purity and cheerfulness, we must provide in the child's

environment for the adequate encouragement of his activities. Even the first movements of the limbs, the baby's kickings and pushings, may be met with right encouragement which shall serve him well in his unconscious attempts at exercise. Besides letting the baby have the freedom from long, heavy clothing, so that he may kick as vigorously as he will, it will do him good to have something to kick against, which shall offer but slight resistance; — a pillow is good, and I have known many babies to enjoy a tambourine. But the best response to this activity is the mother's playful opposition of her own hands, for she can regulate her resistance according to the baby's force of movement; and, moreover, by accompanying her actions by words and melody, she fosters the life of the mind and soul, as well as the outward, bodily life.

The grasping, reaching, and clutching of the baby hands is to be fully gratified also. Do not interfere with baby's efforts to use his hands and to study everything about him. Every effort of his that is thwarted now will entail "double, double, toil and trouble" upon you and his other teachers later; for you and they will have to make up for that stifled self-activity. If something that baby

wants must be put out of reach, put something else within reach. Even if you are not a kindergartner, provide him with the First Gift balls, and see that you (or some one else) play with the balls often for brief periods with the baby. He will get many simple yet enlightening experiences of form, color, movement, number and direction, as he gazes at the balls, holds them, watches them swing suspended by a string or being tossed or rolled to him in your play with him,— this play also being accompanied by songs and words.

Never mind if you have not learned any set rhymes. Baby is only ready for the simplest and shortest. The words should describe the action or motion, in order that some definiteness of idea should be started and the association between action and word, or object and word, established. Remember how very limited the baby's powers are, and you will have more courage to attempt making your own little songs. Just play with the ball and tell in singing what it is doing. Other playthings, —rattle, rubber doll, etc.,— are, of course, given to baby as he begins to grasp and hold, but the ball should not be omitted, as it furnishes a standard and will take its place as such in the child's mind. The rattle is con-

demned by some critics, but I think it must be justifiable, else it would not have been so universally sanctioned by use. The development of music is said to have been from mere noise to rhythmic sound ; and the rattle is a means by which the baby can get those experiences, although, obviously, he will need more assistance from his friends in getting any rhythm from his rattle than in getting the chaotic noise which he himself so soon learns to produce.

The transference of kindergarten material to the home is not necessary, and may easily be detrimental rather than advantageous. The mother will do far better to put her effort into the study of kindergarten principles, and in their light to make use of home instrumentalities, than she will to study the technicalities and tools of the kindergarten method. The First Gift, however, as I have said, and the Second Gift (comprising ball, cube, and cylinder of wood) are intended for the baby and very little child ; and although their full value as playthings cannot be deduced without previous study on the mother's part, the baby will get more organized experiences of form, substance, color, movement, etc., from these than from a haphazard collection of toys.

"As each new life is given to the world,
The senses — like a door that swings two ways —
Stand ever 'twixt its inner, waiting self
And that environment with which its lot
Awhile is cast.
A door that swings two ways:
Inward at first it turns, while Nature speaks,
* * * * * * * * *
Then outward, to set free an answering thought."
MOTTOES AND COMMENTARIES.

The baby's spontaneous activity of body and limbs is accompanied by an increasing activity of his senses. This is no less essential to his development than is the exercise of the body. Consequently the mother has another opportunity, by means of the senses, of rendering aid in the development and self-education for which the infant is unconsciously struggling.

Each sense must have sufficient stimulus and judicious gratification. Thus will each in its own way make true report, to that "inner, waiting self," of all things in Nature's domain, — "the good or ill of each and how to use." And as the mother bears the training of the senses in mind, Froebel would have her also remember the related mental or spiritual quality which each physical sense suggests, and realize that she may affect this, at the same time: —

"Seeing that soul and sense are not at war,
But each the other's gentle servitor."

Taste, the physical sense, suggests taste, the æsthetic sense, and beyond that, the power of discrimination which can be applied in highest things. Right and proper as is the enjoyment of fine flavors and savors, who would willingly condemn her child to enjoyment on that plane alone? Therefore, while letting the baby have the experience of tasting sweet, sour, and bitter, and calling his attention to the differing tastes by giving the differing names, we shall not dwell merely upon the sense impression or the sense gratification. We shall see to it that the training of the senses of taste and smell especially shall so exercise the child's powers of comparison and discrimination that they are made ready for use on higher planes.

"If, later, he is to become possessed of taste in its sense of a feeling for the beautiful, he must learn also to distinguish between the more or less beautiful and harmonious, the suitable and the non-suitable; must be taught to shade and group together colors, to weigh and measure sizes and forms against one another, etc."

Coaxing the baby to smell with fragrant flowers we recognize as natural mother-play;

but this should be followed by similar games with fruits, vegetables, and other foods,—anything odorous. As with flavors, it is better to give a contrast of odors, so that the child's attention may not rest upon the sense impression, but that he may begin to compare and discriminate. Opportunities occur every day in every home of extending the exercise of the senses. It may all be done playfully and incidentally, with just a little suggestion on the mother's part; for it is exactly in line with the investigating and experimenting in which the child delights. Yet even if the mother finds some trouble in keeping this in mind and putting it into practice, she will be rewarded when she sees the power of discrimination coming to the child's aid in distinguishing between right and wrong.

The sense of touch is easily and constantly appealed to, but might be better trained if we did not usually check its use and teach the child to depend upon sight alone. This must be done in many instances, of course; but if we were less quick with our "Don't touch," and would let the young child verify the reports of sight and touch, each by the other, for a little longer period, his impressions would be clearer, his knowledge more sure. Practice

the children in distinguishing by touch alone between different forms, fabrics, materials. Let them find things in the dark sometimes, trusting to the eyes in their fingers, as the blind children do,—telling, perhaps, how wonderfully the fingers do serve the sightless. All kinds of manual work will train the sense of touch, and home-life offers countless opportunities for little children and big to gain a much more useful degree of delicacy of touch than is commonly enjoyed.

The mother's voice gives the infant his first music and makes the best appeal to his sense of hearing and to his emotional nature. Above the buzzing confusion of this noisy world, his mother's croonings and lullabies and songs will early be heard and loved.

The good modern fashion of leaving babies to go to sleep by themselves, to the music of their own cooings and chirpings, is by all means to be adopted ; but the modern baby ought to get, at some time in the day, as much singing as fell to the lot of the old-fashioned baby who was rocked to sleep. He needs the singing as material for his developing sense of hearing to act upon ; and he needs it as the apperceptive center for all the music which is to come to him in his later life. The lack of

ability to sing and the deficiency in time and tune from which many people suffer is probably owing to their lack of musical impressions in susceptible infancy.

Out of doors, among the sights and sounds of nature, the child's eyes and ears will find plenty to busy them, and even the little baby should have this varied stimulation to his sense activity. Let him see for himself and hear for himself. What attracts your senses and gives you pleasure may not give as much joy to him as some crude color or sound whose charm to your own infantile senses you have long since forgotten.

Provide the beautiful in his environment and let it woo his opening senses. The prism in the window will give him the sunbeams for his playthings and the rainbow glory for a toy. The pictures which hang on the nursery wall will in time convey a message to him. If well chosen they will nourish his moral and æsthetic nature. Let us note with Froebel that the child's senses act together, each sense piecing out the other's partial information ; and let us be more liberal with opportunities for this united action. Whenever we can, let us allow the child to test objects by all his senses. If, however, you wish to ex-

ercise one sense particularly,— as is intended, for instance, in the Froebel "Tasting Song" or "Flower Song,"—let the child first get all he can by that one sense unaided. Is not this what mother instinct dictates in our old play of

"Open your mouth and shut your eyes,
And I'll give you something to make you wise"?

The great point, however, is to cherish the child's spontaneous activity, both of limbs and senses, never to violate or repress it; for we can never give him anything of equal value, anything so vitally necessary to his development. Dr. Hall daringly enunciates that for the first three or four years of the child's life it is better that he should do the wrong thing than to be stopped from doing the wrong thing. Divert the activity into some proper channel, direct it, guide it, but beware of checking it.

If we discriminate, too, between the activity which is not good for the child and the activity which is only troublesome to the adult, this will save a great many "don'ts." Evil is mis-directed energy. Let us try to preserve the energy. Let us see how many of the "don'ts" we can change into suggestions of something to do. Have you noted that this

activity of limbs and senses which is to be encouraged, is nothing more nor less than the child's natural "play"? Emerson shows that he understood the deep purpose which play serves:—

"The child with his sweet pranks, the fool of his senses, commanded by every sight and sound, without any power to compare and rank his sensations, abandoned to a whistle or a painted chip, to a lead dragoon or a gingerbread dog, individualizing everything, generalizing nothing, delighted with every new thing, lies down at night overpowered by the fatigue which this day of continual pretty madness has incurred. But Nature has answered her purpose with the curly, dimpled lunatic. She has tasked every faculty, has secured the symmetrical growth of the bodily frame, by all these attitudes and exertions,—an end of the first importance which could not be trusted to any care less perfect than her own."

ESSAY ON "NATURE."

That play is a necessity in human development, is much better understood now than formerly. Whatever mistakes are being made in the application of this idea will be eliminated as the function and possibilities of play become clearer to the general mind through the experiments tried. The boy and girl need activity, as do the infant and little child, but

Froebel prompts us to expect a change in its character: —

"What formerly the child did only for the sake of the activity, the boy now does for the sake of the result or product of his activity. The child's instinct of activity has in the boy become a formative instinct. * * * How cheerfully and eagerly the boy and girl at this age begin to share the work of father and mother. * * * Be careful and thoughtful, at this point, O parents. You can here at one blow destroy, at least for a long time, the instinct of formative activity in your children, if you repel their help as childish, useless, of little avail, or as a hindrance. Do not let the urgency of your business tempt you to say: 'Go away, you only hinder me!' or 'I am in a hurry; leave me alone.' Boys and girls are thus disturbed in their inner activity. They see themselves shut out from the whole with which they felt themselves so intimately united. Their inner power is aroused, but * * * they do not know what to do with it; nay, it becomes a burden to them, and they become fretful and indolent. * * * Who has not, later on, heard the parents of such children complain: 'When this boy was small and could not help, he busied himself about everything; now that he knows something and is strong enough, he does not want to do anything.'"

EDUCATION OF MAN.

In "The Home Training of Children" we find these same ideas very simply stated: —

"It will be found, too, * * that children weary, after a time, of the *purposelessness* of play. In the rational young mind arises a dim consciousness of the uselessness of it all. He sees older people working, and something accomplished by their work, — a fence is built, a garden planted, bread is baked, a room is swept, a dress is made. But all the tremendous activity he has invested in play leaves no tangible result. So the little boy or girl comes shyly and tries to participate in the 'grown-up' activities. Too often the attempt is sharply repressed. The little girl gets hold of the scissors, or the little boy picks up the hammer, and that is censured as mischief. Even the wistful request, 'Can't I help you, papa, — or mamma?' is many a time met with a sharp denial, 'No; I can do it quicker and better alone.' So the earnest desire for usefulness that, if encouraged, might have developed hand and eye, thinking mind and loving heart, is quenched in its beginnings; and the sense of his own inutility, from which the child was trying to escape, is rudely thrust back upon him. More and more the idea of helping fades out, and the waste energy, undirected, runs to fretfulness, mischief, or even more serious wrong. Hence it is that the most efficient parents often have the most purposeless and incapable children. * * * The

first step in all industrial training is the opportunity to make blunders on a limited scale, while they can be guarded against and corrected, and their harmful results obviated. It is true that it will take the efficient father or mother longer to do the work and train the child than it would to do the work and neglect the child; but the child is worth the extra time, worth more than your cake or your garden, or whatever else you are hastening to get done. Even in the immediate present, it will ordinarily be found to take less time to train the child to usefulness than to correct and punish the faults that spring from unutilized and misdirected energy."

When the child shows that activity for activity's sake no longer satisfies him, initiate him gradually into useful activity, not only letting him be busy with you but giving him his own little duties and responsibilities; — slight enough for him not to be taxed by them, but not to be regarded as slight by him or by you, because of the effect which his regard and faithful performance of them may have upon his character. Froebel wrote: —

"Happy is it for a child if he be led to deal with his duties adequately. * * * * Duties are not burdens. Duty fulfilled leads at last to light and all its high gifts; this is

why every healthy child likes and enjoys doing duties, provided they speak to him quite clearly, simply, and, above all, inexorably. Fulfillment of duty strengthens body and mind, and the consciousness of duty done gives independence; even a child feels this."

MOTHER SONGS, GAMES, AND STORIES.

Notice that word *inexorably.* If, by teasing or dallying or evading, the child is successful in leaving his duty undone, not only is its moral value to him impaired but the child is robbed of the joy he might otherwise take in it, for he is put out of the realm of law and harmony by any capriciousness of dealing with regard to duty. If the child who is allowed to be the victim of his own whims could voice his unrest, would he not use the poet's words: —

"Me this unchartered freedom tires;
I feel the weight of chance desires;
My hopes no more must change their name,
I long for a repose that ever is the same."

We must at times feel that duty is the

"Stern daughter of the voice of God,"

but we have the restful consciousness also that duty is "victory and law" and beauty; and in the same breath in which we say "Stern Lawgiver!" we continue: —

"Yet thou dost wear
The godhead's most benignant grace;
Nor know I anything so fair
As is the smile upon thy face."

Just as the child's whole being was engaged in his unconsciously imitative play, so must the older boy and girl put forth mind and soul and strength in the productive activity of this stage. Purpose and result they desire, it is true; but mechanical drudgery, although it might have purpose and result, would not satisfy the boys and girls, and would retard and impair development instead of aiding it. The highest kind of activity is that creative self-activity which allows free outlet for the expression of that power which, great or small, is the individual's distinctive possession.

Thus far we have been dwelling chiefly upon what has been called Froebel's "star principle," *i. e.*, education through self-activity; but we have guiding light from his other ideas. One of these is his clear idea of child nature as threefold,— his constant regard for body, mind, and spirit as a subtly blended whole; separable in language only, never in reality.

Should the mother then consider the influence upon the child's mental and moral nature when ministering to the first and plainest

physical needs? Assuredly, Froebel answers. Notice how he speaks of the influence of food and its lasting effect upon the whole being: —

"In these years of childhood the child's food is a matter of great importance, not only at the time (for the child may by its food be made indolent or active, sluggish or mobile, dull or bright, inert or vigorous), but, indeed, for his entire future life. For impressions, inclinations, appetites, which the child may have derived from his food, the turn it may have given to his senses, and even to his life as a whole, can only with difficulty be set aside even when the age of self-dependence has been reached. They are one with his whole physical life, and therefore intimately connected with his spiritual life; at any rate with his sensations and feelings. Therefore, after the mother's milk, the first food of the child should be plain and simple, not more artificial and refined than is absolutely needful, in no way stimulating and exciting through an excess of spices, nor rich, lest it hinder the inner organs in their activity. Parents and nurses should ever remember, as underlying every precept in this direction, the following general principle: that simplicity and frugality in food and in other physical needs during the years of childhood enhance man's power of attaining happiness and vigor,— true creativeness in every respect."

EDUCATION OF MAN.

With all his idealism and occasional mysticism, Froebel could be soundly practical; — as any mother agrees who reads all that he has to say in "Education of Man" concerning the physical care of the infant and young child. He would never have us allow clothes to become "impedimenta," as they so often are to children; nor such as to make the children think too much of the appearance of their clothes.

"But," says some thoughtful beauty lover, "should not children have pretty things to wear? Is there not a value, as well as a danger, in beautiful clothes? Can they not cultivate the spirit by increasing the love of beauty and the joy in it?"

Yes, surely,—if with the beauty of color, texture, and form there is also the beauty of suitability; and if the atmospheric influence of the family life is free from vanity and display. If your children see that the subject of dress is not paramount with you; if they see that it takes, as an old-fashioned writer says, "little of your time, less of your thoughts, and none at all of your affections," they will not give it disproportionate regard. Here, as in many things, it is the mother's attitude which determines the effect. The little girl

who remarked that " the nurse wants you to wear your best jacket, but mamma thinks about the warmthness and the coolness," has grown up without being vain or unduly regardful of clothes.

The physical development is usually uppermost in the mother's thought. She is apt to make the child's bodily health and growth the object of her constant care. Froebel would say emphatically: "This ought ye to have done"; for he considers the physical development as the means and model for the mental and spiritual development. But he would say no less emphatically, and perhaps more solemnly, "but not to have left the other undone." As school and home are drawn closer together in conscious co-operation, by means of mothers' meetings, parents' clubs, child study circles, and educational reading matter, the care for the all-sided development of the child will certainly increase.

Another principle, also springing from the idea of unity by which Froebel's mind was possessed, and which the mother can apply with sure benefit to her child, is the principle of educating him in his threefold relationship,—his relationship to nature, to man, and to God.

In this, as in other matters, Froebel instructs us to begin our training early in the child's life. He would have the little babies taken out of doors regularly and often, to spend as much time among the scenes and objects of nature as circumstances would allow. Thus nature would be invested with a sweet familiarity from the child's earliest recollections. Even the city child need not be denied this intercourse with nature. The city streets are a poor substitute for the open country, to be sure; but a child's horizon is not very wide, and the city's green spots do give the essentials, if made to yield all that can be gained from them. A few trees, a plot of grass, unpaved walks (especially when you may dig along the edge, as you often may), will partly suffice with little children for wood and field and country road. Sparrows and pigeons, the dogs and horses in the streets, are enough of animal life with which to make a right beginning. Sky and clouds, sun, moon, and stars, are ready to bless the little dwellers in the city, if they will but lift their seeking eyes heavenward.

To take the child out into nature is not enough, however; it only gives us our starting-point, our opportunity. We must gradually

lead him to observe and to enjoy and, more than all, to take the true attitude toward nature. You are right when you talk to him sympathetically about the animals, in the mother's instinctive way. Do you not usually say such things as "Good doggie," "Nice pussy," "Dear little birdie," as you point the creatures out, even to your very little children? You are also right when you direct his attention to beauty, saying, "Pretty, pretty!" as you show him bright colors or objects.

Another help in awakening right feeling toward nature is to sing little songs to the children about what they see. I know one mother who has often done this, and her trusting little boy, a lovely child of four, brought a tiny brown twig to her one day, saying eagerly, "Sing it, mamma! Sing it!"

Let your child help you to water the plants, however much his help hinders you; and let him scatter crumbs to the sparrows; and, even if he spills the milk sometimes, let him feed the dog and cat.

"In caring for animals the child learns to subordinate his pleasure to their good, purifies his selfish love for them into a thoughtful, protecting affection, and fosters in his heart

that spirit of good-will and helpfulness which, transferred from feeble and defenseless animals to feeble and defenseless human beings, blossoms into the disinterested service of mankind." SYMBOLIC EDUCATION.

Is not this sufficient to show what it means for the child to be in right relationship with nature? Would the mother willingly forego these benefits to her child's mind and character? The watchfulness and care entailed upon her by this principle are slight, out of all proportion with the resulting gain to the child,—"feather touches" at the right time, outweighing in effect "hundredweights of words" later. Even before the child is old enough to do these things and others similar, Froebel would have him play at doing them,—just as the child plays at walking before he can walk, and plays at talking before he can talk, and thus prepares his muscles, his mind and feelings, for the time of real action.

As sympathy with nature is preparatory and tributary, however, rather than an end in itself, the confluent though larger and broader stream of sympathy toward humanity must be noticed in its rising, and its channel deepened and widened. The child of man must be educated as such in closer and more conscious relation-

ship to humanity than has heretofore been accomplished.

The first human relationship which Froebel would reveal to the child is naturally the relationship of its mother, and this he does through nature's examples of it. Bird life presents the most beautiful image of mother love, so he gives us many bird songs and plays; for, as he says:—

"In the pretty picture
Of the nested birds
Baby reads his 'love song,'
Written without words.
Hears the nestlings calling,
And his heart calls, too;
As they need their mother,
So his heart needs you."

MOTTOES AND COMMENTARIES.

The mother may safely trust these pictures and reflections of family love to prepare her children for the true comprehension of mother love and family ties. A friend, sketching a beautiful bridge which she had found in a country ramble, was watched by a little girl who, as she saw the familiar object reproduced in graceful line and curve on the sketching block, exclaimed: "Why, I never knew that

the bridge was beautiful before!" And does not Browning speak to the same purpose?

> "We're made so that we love
> First when we see them painted, things we have passed
> Perhaps a hundred times nor cared to see."

It is because of this tendency of human nature to see a reality more clearly through its reflection that Froebel first fosters the feeling of unity by means of plays and games which give pictures of the ideal relationship.

Besides the family games, therefore, there are games whose aim is to show the child his true relationship to others than his family,—to those with whom he is connected by the service which they render to him; that is, to those who supply our daily necessities of food, shelter, clothing, etc.

This introduction to wider circles comes about in the ordinary course of events. What we learn from Froebel is to recognize that the introduction should be gradual; that the more perfectly the child's affections are kept within the right circle at one stage, the more strong and true will his heart be in every relation of life. Boarding-house life, much visiting, early traveling,—anything which throws the child among many people before his heart has

centered itself on mother and home,—dissipates his power of affection and cultivates fickle-heartedness. The opposite dangers are: self-centeredness, if the child is not rightly trained as member of the family; "family egotism," if the family is not regarded as a member of a larger whole; provincialism, if he does not see his own village or city or state in relation to something more inclusive. Anything less than a conception of the solidarity of the human race in time and eternity, and the sublime conception of the unity of the spirit of man with its Divine Source, confines us within too narrow a circle and marks us with some impress of limitation.

Because many parents do not themselves perceive and feel the unity of mankind, and do not realize the disastrous effect of their ill-advised words, children are actually trained into a violation of this unity.

A little girl who had had from her teacher an explanation of taxation as the method by which money was obtained to provide good streets and roads, parks, lights, water, public schools, etc., was much impressed and tried to tell her mother all about it. The mother quenched the little maid's enthusiasm with a few scornful remarks about people having to

educate little "nigs" and "paddy-whacks" when they had plenty to do with their money without using it that way.

A young boy, hearing his first stories of American history, was keenly sympathetic with the Indians on account of their having had their land taken from them by the whites. He imagined his family dispossessed of the farm which was their summer home, and the unhappiness which would thus result. The boy's father was one of those who judge the Indian as wholly bad in his original state and wholly unimprovable in the present or future; and a few talks with him froze the generous ardor of the boy and gave him instead feelings of contempt and vindictiveness. Was it a fair exchange? Was the child, in either of these instances, brought to a higher plane? Has not the world been hindered in its ethical progress long enough by the practice, so universal, of passing on prejudices and unideal views to a new generation?

An active belief in the unity of all mankind is one of the most elevating influences for each individual and for the whole. Whoever feels himself linked in close kinship with the fine spirits of all ages and peoples, will, because of this feeling, be the more afraid of

any disuniting deed; while if he at the same time feels himself indissolubly linked with unfortunate humanity, he will the more strenuously strive for its uplifting.

By the application of this principle of spiritual unity, all of the child's intercourse with other human beings can be ennobled. He can thus be trained in that fine kind of politeness which has been defined so beautifully and so completely in the spirit of this principle as "the treatment of another as an ideal individual." The Brahmin who always saluted his youthful son in the same words with which he addressed his most venerated friends: "To the divinity which is within you I do homage," had discerned an application of the same idea, which is especially good for parent and teacher to ponder.

You have probably observed that the influence of the cultivation of true relations with nature and with man led, in each case, toward spiritual culture, thus strengthening the highest relationship and making the child more truly the child of God.

All this hints at Froebel's method of educating the child in his relationship to God; but there is so much that is different from the general idea of what the religious training of

young children should be in Froebel's idea that it wins ground but slowly. Many a careful exposition will need to be made before his method is understood and practiced; but in this, as in the physical and mental training, Froebel recognizes the law of development, and his method here also is deeply consistent with that law. So he says that religious nurture must begin in early infancy; that long before religious instruction can be apprehended, the unfolding soul is susceptible to religious impressions and that therefore the "atmosphere of the child's life" is of first importance; that the spiritual nature can only develop by self-activity, for

"He who would know the Creator must exercise his own creative power. Moreover, he must exercise it consciously for the production and representation of the good. The doing of what is good is the tie between Creator and creature."

The principle which is most likely to be unheeded in the child's home training is perhaps that of letting the child be completely, at any stage of development, what that stage calls for and only that. Our faith in what is to be developed is doubtless one of the influences necessary to its best development; but we exert

our influence wrongly when we let our ambition and impatience hurry the child forward, demanding of him feelings and thoughts and deeds other than his present development warrants. In this way we rob the present and the future. The infant should be allowed its full period of peaceful infancy; the little child should be completely and only a little child, — with aspirations and dreams of "When I'm a man," of course, but making the best haste toward being a man of full stature by fulfilling the stage of childhood naturally and completely. Boys and girls are too early treated as youths and maidens, and too often are granted the privileges of a later stage while being exempt from its duties; and whereas the duties and privileges of any stage taken together are just what the character needs, either alone warps and damages it.

Shall we state these three principles again? The child develops through his own self-activity; and, therefore, if we would have sound development, we must cherish and direct that activity on every plane. Man is the sum of all his deeds,— the deeds of his whole life. The deeds of childhood are not excluded from that sum total, but, on the con-

trary, are of large importance,— as trifling bits of money put at compound interest in childhood would make an important item in the bank account of the man.

The child is a threefold unity. Heart, head, and hand represent the three sides of his nature. If the influence of each upon the other is ignored by parents or educators, the child's development will be unsymmetrical, the man will be incomplete in a corresponding degree.

The child is simultaneously in relation to nature, man, and God. By regarding these relationships in the education of the child, we foster and train his sympathies ; and, without sympathy, activity cannot but become ignoble. Upon the fulfillment of all preceding stages depends the perfection of the following stages of development. The mannish boy often becomes the childish man. The little girl (or boy) ridiculed out of playing with dolls before the stage of development (not the number of years, mind you !) has dictated the discarding, will be the less completely motherly or fatherly in later years. Many of us can think of instances where a lack in development can be traced to the cutting short of some earlier stage. The minus quantity continually reap-

pears. There is seldom the overplus which can cancel it.

Children reared in homes where the parents are endeavoring to apply Froebel's principles, will not be models of good conduct; — how can we expect it, if they are to be allowed the natural faults of the immature, the unfinished? They will think as children, speak as children, act as children. Too often the conception of a "good child" is more that of a miniature man or woman, than of anything a child should be. We have more success in getting children to behave like adults than we should have in making the caterpillar behave like the butterfly, which it is one day to become; but the effort is no more sensible or commendable in the one case than in the other.

"I will protect childhood," says Froebel, "that it may not, as in earlier generations, be pinioned, as in a straight jacket, in garments of custom and ancient prescription that have become too narrow for the new times. I shall show the way (and, I hope, the means) that every human soul may grow of itself, out of its own individuality."

The mother and father who really possess themselves of these principles, will still have

problems in child training to perplex them, problems arising from the child's personality (or the parents' personality!) or from uncontrollable matters in the environment. But the usual problems and all those whose solution will have the most powerful influence upon the child's development will be solvable with little difficulty if these principles are intelligently applied in the child's home life.

IV

FROM NURSERY TO KINDERGARTEN AND WHY.

We follow by stages the development of man * * * and exert ourselves to give him at each of these stages only that which he can bear, understand, and work with, but which at the same time serves him as a ladder to the next higher stage of development and cultivation.

Froebel.

FROM NURSERY TO KINDERGARTEN AND WHY.

Interest in psychology is so prevalent at the present time that a little thought may well be devoted to the somewhat remote but vitally connected psychologic root to which we can trace the necessity for the kindergarten at a certain stage of child development.

Briefly reviewing what has been discussed in a previous chapter, let us think of the young infant in its first state of blank unconsciousness. The mother's instinct teaches her what to do to bring her baby gently, gradually, naturally out of this state. Her first plays with the young infant, her gentle caresses, and playful touches, allure the waking soul to intend itself into the various parts of the body. In addition to these pleasant experiences of the mother's caresses, the infant's acquaintance with his body is furthered by other experiences, many of which are of a painful sort; — biting his own fingers, hitting his head, etc. And so, eventually, that stage of development is reached which we might call bodily

consciousness, in which the child is aware of himself (that is, of his body) as a separate object distinct from other objects about him.

Succeeding this bodily consciousness comes personal consciousness, the dawn of which is much earlier than the child's first use of the personal pronoun I, though that increases the exactness of the concept of self and favors its development. This whole period is pre-eminently the period of "self-establishment" for the child, and during this period it is right and proper that everything should aid in establishing this new "self." The mother realizes the child's individuality from the first, and is the most important agent for its nurture, which she begins early by her instinctive play. Miss Peabody says: —

"The deepest reason why a child should be taken care of in its earliest infancy by its mother, rather than by a person comparatively uninterested in its personality, is this, — that only a mother can respect a child's personality sufficiently."

LECTURES TO KINDERGARTNERS.

All through this period of self-establishment the child's instincts direct him to care only for himself; the mother's instinct directs her to help him in his endeavors to ex-

tricate his individual self from the surrounding confusion of undistinguished beings and things.

We cannot draw sharp lines of demarcation for the various stages of consciousness, but perhaps we might say that bodily consciousness — the distinguishing of his own body from other objects — is attained during the first two years; that the personal consciousness founded upon this begins to come into view at that time, and rises into clearness probably during the next two years. Selfishness, then, and self-will and self-assertion are necessary and natural all this time, and exactly what we must expect as predominant characteristics.

"But self-assertion in an ignorant child is more apt than otherwise to be disorderly, discordant, and perhaps destructive; it therefore provokes resistance in the unthinking, but challenges the thoughtful to give guidance. It is of life-and-death importance to the child whether this force shall meet mere hard resistance which shall utterly crush it or increase it by reaction, or whether it shall meet with a genial, sympathetic guidance to which it will voluntarily and gladly surrender itself. A mother *loves* this little ignorant force of self-will and wants it to have free course. She

cannot help desiring to have her child have its own way. She does not want it to be opposed by others. She will, as far as possible, further or 'humor' it, as we say. And when she finds it necessary to control it, she will try to do it by awakening the child's affectionateness, and so captivating its fancy as to make it feel that it is doing as it likes, though it be something different from what it was impelled to do at first; in short, she inspires him to will the better thing, and so educates the blind instinct of self-assertion into a harmonizing and beneficent power, and preserves the child's dignity and nobleness instead of crushing its personality."

LECTURES TO KINDERGARTNERS.

Because of all this, no person is equal to the mother, no place is so suitable as the home, for this early period of self-establishment.

But during this period another kind of consciousness has been putting forth feeble signs, and the time for its specific nurture is at hand. The social instinct manifested so early by the child's dislike to being left alone, and his pleasure at the sight of other children, has been growing, and the child must now be helped toward social consciousness.

Self-establishment is only a milestone passed on the way and not the goal; or, rather, it is the firm root upon which depends the stability

of the future spreading tree. Not to help a child to the next stage would be a detriment to his development, much like limiting the tree's growth to its root, if that were possible, and allowing no trunk and foliage to be lifted into the free, clear air and sunshine. The child must get into wider relations with his kind than the family circle affords. He must not be limited to the narrowness of his own little self but must have a chance to add to and enrich his personality. Such self-expansion he gains only by the contact of his individual self with others, his equals, the larger self of a community of other children. Again I will quote from Miss Peabody, since I find in one of her lectures exactly what I wish to say.

"The mother must remember that though the first, she is not the only instrumentality by which the Divine Providence works. The time comes when she is compelled to deliver her cherished darling up to other influences; when the child bursts out of the nursery, not only self-asserting and affectionate, but putting forth energies and seeking satisfaction of sensibilities that cannot be met within that narrow precinct. The kindergarten must, then, succeed by complementing the nursery; and the child begin to take his place in the company of his equals, to learn his place in

their companionship, and still later to learn wider social relations and their involved duties. No nursery, therefore, not even a perfect one, can supersede the necessity of a kindergarten, where children shall come into cognizance of the moral laws which are to restrain and guide their self-assertion, and quicken and enlarge their social affections.

* * * "The time for transition from the nursery to the kindergarten is definitely indicated by two facts. Firstly, Divine Providence has so arranged general family events that every mother must give up having the child live, as it were, entirely within *her* life, because she has other children to nurse, or other social duties to do. And, secondly, every child's growth in bodily strength and conscious individuality makes him too strong a force of will for so narrow a scope of relation as is afforded by one family. While hitherto, to be outside of the single family influence was an evil, it would now be an evil to confine the child entirely to it, narrowing his heart and mind, and deforming his character. He needs to be brought into relations with equals who have other personal characteristics, other relations with nature and the human race than his own family.

"The instinct of the growing child, at this period, to get out of doors to play with other children, is unmistakable. To check this instinct vexes or depresses him."

LECTURES TO KINDERGARTNERS.

In Longfellow's poem, "To a Child," the poet-father notes this instinctive desire for a wider sphere of action in one of his own children.

"* * * * Restlessly, impatiently,
Thou strivest, strugglest to be free.
The four walls of thy nursery
Are now like prison walls to thee.
No more thy mother's smiles,
No more the painted tiles,
Delight thee, nor the playthings on the floor
That won thy little beating heart before;
Thou strugglest for the open door.
* * * * * * * * * * *
Out! out! into the open air!
Thy only dream is liberty!"

Many a child who has developed beautifully thus far in the happy home nursery, is injured by not being transplanted from it at the proper time. Budding powers and traits wither, and the force which should have gone to their unfolding is lost or perverted; the development lacks symmetry, and unlovely characteristics often date from this time. This effect is sometimes more apparent to outsiders than to the mother, who, contented and unquestioning, keeps her child in the home nursery.

Some mothers who notice a change in the child at this period take it as a matter of course, and as the to-be-expected manifesta-

tion of total depravity. Other mothers, who are thoughtfully observant, are puzzled at the different disposition which the child seems to be developing. The guidance and government are the same as heretofore, yet they do not seem to have the same effect. Repeatedly have I heard mothers speak of this, often specifying that the child, formerly tractable, was now obstinate; or, formerly tranquil, was now fretful; or, from being easily amused and full of resource, was now often listless or restlessly unsatisfied. Repeatedly also have I had the testimony of mothers to the restorative effect of kindergarten. Sufficient companionship with other children of the same age would serve this particular need of the child, but the kindergarten serves it especially well and meets other needs at the same time.

Everywhere we hear the kindergarten extolled as the saving, uplifting influence for the children of the tenement houses. Pleaders for its efficacy in this field find unanswerable arguments with which to approach every mother and father, every charitably disposed person, every religious organization, and the public at large. The manual training afforded by the kindergarten is the claim which convinces some; the formation of correct mental habits

is easily demonstrated and appeals successfully to others; while the culmination of these two in the moral growth which the true kindergarten nourishes, is the plea which reaches the hearts and the purses of many.

These considerations appeal to educators, to philanthropists,— to all thoughtful people; but even the thoughtless and careless are often touched by the obvious joy and beauty which the child of poverty finds in the kindergarten. Childhood's title to happiness is owned as inalienable by universal consent. Childhood without happiness seems too unnatural for toleration. Owing to all these considerations, the kindergarten is growing more and more in favor with the entire public as a great uplifting agency for the children of the slums.

Many of the same arguments are just as forcible when the kindergarten is viewed not as a charity but as the foundation of the public schools. Through a growing belief in its value, it is gradually being introduced into the educational system and will thus reach most of the children of our land.

But there are still other children who are not having kindergarten advantages and who should not be deprived of them. The parents of these children are like the shoemakers in

the old proverb: "Blacksmiths' horses and shoemakers' children often go barefoot." For this, many and often comically contrary reasons are urged. Some parents say that it is not worth while to send the child away from home simply to spend the morning in play. Others say that they could not think of setting the child to work so young. One group of mothers considers it too stimulating; another group is equally positive that it is not satisfying,— at least not as satisfying as lessons in reading and arithmetic would be.

I have heard the expensiveness of the kindergarten given as a reason for not sending children whose mothers would not hesitate at putting the price of the year's training in two or three costumes for the child. Many mothers urge the inconvenience of sending some one with the child and for the child; — the housework is delayed, or the nurse ought to be at her dinner, etc., etc.; or perhaps there is no nurse at all.

I know that the expense is sometimes really an obstacle, and the matter of getting the child to and from kindergarten also not an inconsiderable one. But for all those families who would not avail themselves of the public school kindergartens, the expense could be

compassed in some way, if the parents were fully convinced of the grave importance of this early training; — and the difficulties of sending the child would vanish before determined purpose. Indifference is the real obstacle, and this indifference seems to me to be due to two misconceptions: the one, as to the full purpose of the kindergarten; the other, as to the peculiar needs of the child in the home of plenty or of luxury.

The kindergarten *is* a great child-saving institution. It *is* a great engine of reform. What reform is more true and radical than that which prevents the need of reform? That telling, oft-quoted item from California about the nine thousand kindergarten children from the slums, of whom only *one* has ever been arrested, is proof enough that the kindergarten will deplete the prison.

Grand as this is, however, there arises a misconception of the kindergarten from dwelling upon such results alone without examining further. The whole truth is much grander; for the kindergarten is not an institution for the children of the submerged tenth only, nor for these plus the constituency of the public school. It is for all childhood of whatever race or rank, of whatever spiritual endow-

ment or material condition. It is for the child of genius and for the child of defective intellect. It is for the child who is reaching out to possess the external world in a normal way, by all his senses ; and for the deaf child, the blind child, and the child both deaf and blind, whose remaining senses perform in a wonderful measure the psychic offices of those which are lacking. The kindergarten is not merely a medicine to be prescribed for specific cases, and unnecessary in others. It is like food or oxygen ;— it is necessary for the sound as well as for the unsound. It is development, it is growth ; it is the nurture and culture of all the unfolding powers of the human being.

Kindergartners and all advocates of kindergarten should keep well in view — in the foreground — its fitness for universal application in child-training ; for this is what many people have not grasped. For instance, Mrs. Nabob, who gives liberally of time and money to the free kindergarten in her city, said to me that she considered the kindergarten of inestimable value to poor children who had such unlovely homes ; but that, of course, children in a better condition of life had no need of kindergarten, with its ministry of beauty and love. With this still in my ears, the next thing I

heard was an exactly opposite verdict from her neighbor, who considered that kindergarten methods were so luxurious, so expensive, that they were suitable only for the children of wealthy parents, such children needing the beauty and refinement of the kindergarten *because* they were accustomed to these at home. We continually find this incomplete comprehension of the kindergarten, and an acceptance of it for one class or another of children because of some particular feature which happens to appeal to the observer.

The real reasons for the adoption of kindergarten, for all classes and conditions of children, are: because the kindergarten method is based upon a loving understanding of child nature; because it recognizes, in its practices, that the mental and spiritual faculties of man must, like everything else in the universe, proceed according to fixed laws; because the true and complete development of any individual can only be attained by following those laws; because the kindergarten method is the method of nature,—*i. e.*, development through self-activity; because the kindergarten provides suitable materials and favorable environment for the joyous and profitable exercise of that self-activity.

These reasons are as strong for the child in the palace as for the child in the hovel. Therefore, speaking of kindergarten in its essential purpose, *all* children need it for the same reasons. Just as the first food of childhood is the same in every class and condition, so the earliest education should be the same.

"What your children ought to learn, how they should be educated, is no arbitrary matter dependent on artificial, passing fashion. It depends on the fundamental principles of the universe, of which human nature (and therefore child nature, too) is a part; on the eternal laws of God, which are revealed to us in the life of nature, and of man. There can be no true basis of education, no right training and teaching of little children, if these laws and principles be not taken into account, any more than the tiniest plant could attain perfection if the gardener tried to rear it without regard to its dependence on the sun; saying: 'What can such an immense globe, so many millions of miles away, have to do with this insignificant little primrose?'"

TRANSLATOR'S PREFACE TO "CHILD, AND CHILD NATURE."

Not until this fuller and truer conception of kindergarten takes the place of the partial idea which now prevails so largely among certain

people, can we hope for the kindergarten to be adopted by them for their own children.

Nor will this fuller understanding be convincing enough. There is another misconception, as I said before, which is also in the way: — a misconception with regard to the needs of child-nature. These needs are not met simply by the child's being in a home of culture and luxury. An environment of poverty develops some kinds of evil tendencies, but no less certainly does the environment of riches develop others. How the disadvantages of poverty are especially met by the kindergarten is often told; but the peculiar disadvantages which threaten the proper development of the child of wealth, and how the kindergarten would meet *them*, are seldom considered. With due respect to the advantages which the mighty dollar can purchase, the disadvantages which it brings to the child are certainly not to be ignored.

In the first place, the child of wealth often has as little, and sometimes not as much, of genuine "mothering" as the tenement house child whose mother works for her living. Mother-love and mother-instinct are not always enough to teach the woman hitherto engrossed in society the importance of cherishing a close

union with her child. Frequently, too much of the mother's holy duty and pleasure is relegated to the nurse who is so conveniently at hand. This will be readily conceded, even though we all know many mothers who are devotion itself to their children, notwithstanding that they utilize the services of one or two nurses. One of the most faithful mothers I ever knew, had two nurses and a governess to help her with her five children. The best mother is not she who is only a mother, wholly absorbed in her motherly duties; but she who, making these motherly duties paramount, is still faithful to the other relations of life.

It is special circumstances, rather than any lack on the mother's part, which develop the undesirable tendencies leading to special faults in these children. In England, where the children have almost a separate nursery world, they are shielded from many of the influences which beset the American child, who participates so much more in the life of the home, hearing everything, seeing everything, exposed to the excitement of the adult's complex life and affected more or less by it.

This is greatly to his disadvantage. The child is subjected to a multiplicity of impressions, which succeed each other with such

rapidity that one impression is overlaid by another before any has had time to become fixed. This dissipates his power of attention to impressions, and he can scarcely escape superficiality of mind and character. His toys and picture books are too many, and too quickly replaced by new ones. They do not become familiar and dear. Fickleness and caprice, and a restless looking for novelty are thus directly fostered.

In the kindergarten is found the influence to counteract these tendencies. There the child plays again and again with the same little box of blocks,— only eight in number, and of one shape. He finds how readily they respond to his fancy, and takes delight in them day after day. He has a similar experience with a few sticks, a square of paper, a lump of clay. The new idea dawns : "How much can be done with how little!" Is not this a valuable idea for him to grasp? Is it not infinitely precious compared with the joyless finding of *little* in however *much* one has, which is the pitiable condition of some of our young people?

The kindergarten teaches the child the superiority of the pleasure which comes from the use of his own thought and power upon simple material, and prepares him to under-

stand Carlyle's noble thought, "Not what I have, but what I do, is my kingdom." The overpowering "muchness" of what the child *has* too often crushes his power to *do*. Therefore that his self-activity should be cherished and directed is of priceless importance.

The child of poverty sometimes has an unnatural, mature keenness which we deplore; but the child of "better fortunes" as we say, is often equally unfortunate in the amount and kind of mental food furnished to him by the family life and conversation. Taking such a child at three and a half or four years of age, we find him possessed of a chaotic mass of general information. His alert powers of acquisition have gathered in a great many fragmentary, unrelated half-notions on a wide range of subjects.

By the kindergarten training the child is helped to organize and unify this scrappy, varied knowledge; for in the kindergarten all things are regarded in their relation to one another. The child learns to seek unity and forms the habit of orderly connected thinking, which is an essential of mental growth. Nor is connected thinking an essential of mental growth alone. Professor Adler, in his book "The Moral Instruction of Children," ex-

plains clearly that "the virtues depend in no small degree on the power of serial and complex thinking." His demonstration of the moral defects arising from the lack of connectedness of ideas is a forceful warning.

In a household where there are many servants, the child is apt to be in such a relation to them as is false and injurious. The child is allowed to command before he has learned to obey. He sees himself to be an object of consideration and even deference to these grown people. His untrained judgment cannot withstand this, and the sentiment of reverence, whose first form is in the child's looking up to his elders, is marred in the budding and thwarted in its growth.

As I said before, it is not always the fault of the mother, but the circumstances are too strong for her unaided. Some help she must have. The kindergarten offers this help by its teaching of respect for labor and the laborers, and by showing the child his dependence on the work of all. Its lesson is ever that all live for each and each must live for all; that this is a world of universal brotherhood and mutual service.

In many homes, whether there are servants or not, the child is often waited upon too as-

siduously to allow his self-reliance to be properly cultivated. Teaching a child to do things for himself is always more troublesome than to do for him, and many nurses and some mothers are likely to work for the present smooth running of nursery affairs rather than for the later effect upon the child's character. The sturdy pleasure of doing for himself is one of the gains to the kindergarten child; and he soon comes besides to the sweeter joy of helpfulness. A sense of personal responsibility is aroused also, for the tiny fellow finds himself regarded as accountable for his own actions. At home he too often discovers, with that astuteness of which even a small child is capable, that the servants are held responsible for his failures and misdoings, although he alone may have been to blame.

Children in such families as we are considering are less likely to have companionship with those of their own age than the children of poorer people. The latter are turned out to play and can gratify the natural instinct of association with their equals in age, while the child whose mother seeks safety for him by exclusiveness, walks along the avenue, lonely and deprived of his rights, however kindly and sympathetic his nurse may be.

"No matter how closely and sympathetically we may live with our children, we can never come so close to childhood as a child can," says Patterson Du Bois, a writer who shows on every page of his writings an unusually keen sympathy with the child's mind. Speaking of his own little girl left companionless by the death of her brother, he says: "In adapting herself so constantly to an adult environment, she must in a measure do violence to her true nature." And again: "The most childlike adult is a miserable apology for a child."

Many of us have seen extreme cases where a child has been exclusively associated with adults, and where the effect has been a pitifully unchildlike child. We may not see so clearly the injury done to the child in cases less extreme, but the injury is there in just the measure that the child's need has been denied its rightful gratification.

Even other children in the family, although better associates than the grown-up people, do not answer a child's need fully. To have social relations with his equals in age and development is an imperative necessity. This alone gives him a standard by which to get a true estimate of himself and a natural opportunity for the growth of justice and unselfishness.

"So shall the touch of other lives
Help and uplift his own.
Strong in himself he'll learn to be,
Yet glad that human sympathy
May bind all hearts in one."
MOTTOES AND COMMENTARIES.

Kindergarten at home, which is sometimes resorted to, lacks this important element,— society, *i. e.*, children in sufficient numbers to form a social whole ; and therefore it cannot answer the full purpose. The child needs to see others as much the object of attention as himself,— to be *one* of *many.*

"Social union is the basis of all culture. The play of children among themselves is especially the basis of all moral culture. * * Without the various relations between man and man, morals and culture vanish. The desire for society is at the foundation of church and state, and of all that makes human life what it is."
CHILD AND CHILD NATURE.

Every normal child has this desire for society. Where is it so healthfully gratified as in the kindergarten ?

A mother often fears the harm which may come to her child from association with children whose parents may not have the same ideas or standards that she has. In the kin-

dergarten, under the supervision of the kindergartner, the child enjoys the companionship of the many without the opportunity for absorbing anything hurtful which the more intimate play with one child might allow. Attendance at kindergarten will leave the child plenty of time for the free play by himself and with other children, which is also a necessity for him ; but neither in the street, with its promiscuous companionship, nor "in our own backyard," with a select group of little friends, will the child find a substitute for the kindergarten. There he and his playmates find an especial and satisfying joy, because their mental and spiritual as well as physical activity are directed into the best channels.

Much could still be said in demonstration of the high claims made for the kindergarten. The value of its instrumentalities, the sweet persuasion of its methods, have been touched upon only. The doubter should visit kindergarten, — several different kindergartens, — and visit them repeatedly. What was observed in one kindergarten or in one visit might easily provoke unfair judgment upon the kindergarten system ; for, unfortunately, kindergartens in name are not always kinder-

gartens in reality, and kindergartners at best are but human beings, after all, and mar their work at times through their own flaws and frailties.

The doubter, therefore, in addition to visiting kindergarten, should study the theory of kindergarten in the writings of Froebel and others. The doubting mother is best convinced by an actual trial of kindergarten for her own children. One such mother said to me after having been prevailed upon to "try it for awhile": "I can believe anything that is claimed for kindergarten now, because of what it has done for my Eleanor."

In conclusion, let us briefly review these observations.

The circumstances of his home life tend to make the child whom we have been considering, inactive, superficial, self-regardful. He needs the kindergarten because his home life is against the development of definite, related, mental perceptions, and therefore of orderly thinking, which is an essential of mental and moral power; because it is against the development of self-reliance; against the development of a sense of personal responsibility and the power of persistent work;

against the development of respect and reverence, and of the idea of the supremacy of *thoughts* over *things.*

The kindergarten offers the positive counterbalancing training to offset every one of these disadvantageous influences. It offers free scope and legitimate exercise for all the activities which at home are often checked, overstimulated, or misdirected.

By its wholesome mixture of freedom and restraint, of play and work, of love and law, of regard for the individual child and for the social whole of its community, the kindergarten bridges the chasm between home and school, making the transition a glad and gradual one and starting our little life travelers on their way with full scrip,— every power of heart, mind, and body at its best.

The testimony of educators as to the adequacy of the kindergarten to provide the best basis for school work is constantly increasing.

"The first apprehension of things comes long before school instruction, and what is taught with words must be based on that which has been taken in through the senses. If this first apprehension through the senses is wanting, the foundation for the under-

standing of what is taught will also be wanting." CHILD AND CHILD NATURE.

Precisely this foundation of experience with things, of lively observation, of quickening the senses, is furnished by kindergarten training. In Boston Public School Document No. 21 (easily obtained) any skeptic will find food for thought, and any believer will find excellent reinforcement of belief in kindergarten; for this document, issued when the adoption of kindergartens into the Boston public school system was being considered, contains the testimony of the primary teachers with regard to the effects of kindergarten training as observed in the children who had come to them from the kindergarten. The teachers were asked to write especially concerning the positive intellectual growth and moral development of these children. Eighty-six of the testimonies were favorable; thirteen unfavorable. The conclusions supported by the testimonies are as follows: —

"1. On the intellectual side, the effects of kindergarten training are shown in highly quickened powers of observation; in the possession of clear ideas, derived chiefly from systematically guided observations; in the power to express these ideas well in conversation; in

the great readiness with which the art of reading is learned; in the very considerable knowledge of numbers and their relations objectively acquired; in some knowledge of forms and colors; in a considerable development and discipline of the active powers, as displayed in the comparative ease with which the manual arts of drawing, writing, and slate-work are acquired. All this is not only a preparation for the intellectual training usually regarded as the peculiar function of the schools, but a very substantial advancement in that training.

"2. On the moral side, the effects of good kindergarten training are traceable in the first manifestations of a sense of justice,—one child learning to recognize the rights of other children as limitations on his own rights; in habitual acts of kindness and generosity, evincing a disposition to yield to others what may gratify them but cannot be demanded by them as a matter of right; in polite manners; in truthfulness, its opposite never being fostered by harsh discipline; in an eager desire to please the teacher; and finally, to refer to a characteristic which may certainly be ranked as a virtue, in personal cleanliness and neatness. Of course it is not said or implied that moral training is absent from the primary schools; but it appears to be true that the kindergarten training is peculiarly designed to accomplish the ends of moral instruction."

Are there any children who would not be

benefited by having such a beginning of education? of life? Shall we not plead that all children, the rich as well as the poor and the middle class, have this right beginning,—recognizing, first, that it is for all childhood, irrespective of class or condition; second, that it provides counteracting influences for the disadvantages of any particular environment?

The kindergarten, the beginning. However strong our faith, we do not trust all to the kindergarten. A plant may be brought to a beautiful, vigorous growth and have every bud and blossom upon it that the heart of the gardener could desire to see; but bud and blossom are only promise. Fulfillment and fruitage depend upon the continuance of proper nurture and culture. On the other hand, the risk is great that the best of later care will not suffice to perfect the fruit if the young plant is thwarted in development before or during blossom time.

V

EARLY VIRTUES.

And step by step, since time began,
I see the steady gain of man.

John Greenleaf Whittier.

* * * * None of us
* * * is mad enough to say
We'll have a grove of oaks upon that slope,
And sink the need of acorns.

Elizabeth Barrett Browning.

Flower from root
And spiritual from natural, grade by grade,
In all our life.

Elizabeth Barrett Browning.

EARLY VIRTUES.

In these days of much wrestling with problems of all sorts, physical and psychical, problems which, however diverse, bear toward the same end of human progress, our thoughts often turn to the little child, who was never perhaps more truly and in every sense "in our midst" than now,— our greatest problem, our surest hope.

Adult life sees in the new-born generation the longed-for Messiah. The humble shepherds rejoice, the wise men bring their precious gifts, the priests greet him with blessings, and Mary croons his lullaby with tender love, albeit with a mighty awe and reverence.

What promise there is in the young body with its quick heart-beats, pulsating vigor and growth, the unwarped mind, the pure soul! Such a being must have a grand power of going forward in the years to come. His inheritance of time looks so much greater than our remaining portion that it seems to us certain to bring a wealth of opportunity equal to his high powers.

Yes, surely, in the child is the ever renewed hope of the world. What we have not done, he shall do. What we have not known, he shall surely discover.

Hear how the poet sings the promise :—

"Yesterday a babe was born.
He shall do thy waiting task;
All thy questions he shall ask,
And the answers will be given
Whispered lightly out of heaven.
His shall be no stumbling feet,
Falling where they should be fleet;
He shall hold no broken clue;
Friends shall unto him be true;
Men shall love him; falsehood's aim
Shall not shatter his good name.
Day shall nerve his arm with light,
Slumber soothe him all the night;
Summer's peace and winter's storm
Help him all his will perform.
'Tis enough of joy for thee
His high service to foresee."

Edward Rowland Sill.

Enough of joy for us,—yes ; but the joy is not our only share in the glorious possibility. We eagerly welcome the hope, we must not shrink from the responsibility which is our present portion in the fulfillment.

Do we need to hold the subject up for contemplation in order to be impressed with its supreme importance? I think not. I think

that we are ready to acknowledge that moral and spiritual development is the acme of all good, and our transcendent aim. Mothers and teachers have countless homilies addressed to them to convince them of its tremendous importance, when they are already so appalled that they scarcely dare face their sacred task. Yet face it we must, and help comes from consideration of the theoretic and broadly general phase of the subject, as well as from the homely practical side; therefore we will give time to both.

Suppose we try to find in this, as in other departments of training, a natural order to which we shall make our efforts conform. We see the wisdom and fitness of meeting each instinct as it ripens. We see the folly of expecting results before that ripening time arrives. The application of this idea to the moral training, will, I am sure, simplify some of its problems.

In a vague way there has been some distinction between the virtues expected of a child and the virtues expected of a mature person, but the distinction is not kept steadily in view. We *say*, "First the blade, then the ear, then the full corn in the ear," but we are too impatient to wait until Autumn for the full corn

after all, and we scan the tender green blades with dissatisfaction and anxiety.

Does moral training then require less thought than we had supposed? By no means. Should it have a later beginning? By no means again, and most emphatically no. Very often, long before the parents have thought of making a beginning they have given direction to the child's moral development which will be a lasting if not an everlasting tendency; and we shall not need less thought but more,—a discrimination much more delicate, and a clearer appreciation of the early susceptibility of the young soul, if we are to make our moral training sound and effectual. An ideal more compatible with childhood's powers and childhood's mode of thought and feeling will be necessary also in this work.

We need not wander about unaided, however; for in moral education as in other departments of education we find a guide in the parallelism between the development of each individual and of humanity as a whole. This parallelism is accepted, not with reference to details, but only with regard to the general order in which instincts and tendencies are developed.

What this general order is we learn from the many close studies of primitive man, the great race child, whose manifestations are "writ large" upon the pages of history.

Now the *first form of human virtue* (according to Lecky and other students of the rise of moral ideals in the race) "is the *courageous endurance of suffering*, this being the one conspicuous instance in early savage life of a course of conduct opposed to natural impulses and pursued through a belief that it is higher and nobler than the opposite."

At first thought it does not seem possible that this *can* be the most suitable form of virtue to foster in the young infant; but we soon see that it is. Just as the savage had to learn, to some degree, what his own powers and possibilities were, and would naturally develop first whatever traits enhanced those powers and possibilities, so the child needs, first of all, to develop the character element of courage, or bravery, or self-reliance as a precedent or basis of other virtues. He must begin to *be* before he can act. Froebel speaks tenderly and clearly of fostering this trait early and in its minute beginnings: —

"In accordance with the spirit and destiny

of humanity, man should be trained to learn, by the endurance of *small, insignificant suffering*, how to bear heavy suffering and burdens that threaten destruction. If, then, parents or attendants are firmly and surely convinced that all that the fretting, restless child may need at the time has been supplied, —that all that is or can be injurious has been removed,— they should calmly and quietly leave the fretting, restless, or crying child to himself; calmly give him time to find himself. For if the little one has once or repeatedly compelled sympathy and help from others *in illusory suffering* or *slight discomfort*, parents and attendants have lost much, almost all, and can scarcely retrieve their loss by force; for the little ones have so keen a sense, so correct a feeling for the weakness of attendants, that they would rather put forth their native energy in the easier way of control of others (for which the weakness of attendants gives them the opportunity) than to exercise and cultivate it in themselves in patience, endurance, and activity."

EDUCATION OF MAN.

The baby's power of endurance must be taxed so slightly and by such trivial trials, that the worth of it may seem equally insignificant,— yet if infantile endurance be not nurtured, there would as surely be a dearth of this heroic virtue as that no tree can grow where no seed has been nurtured.

Naturally, this does not mean that if you do not consciously and intentionally cultivate them, your child's powers of endurance will be left entirely uncultivated. Circumstances cannot be controlled by the most foolishly fond mother so but that her child gets *some* training in bearing and suffering. But enlightened mother-love can make the training more steady and gradual, can supplement and modify what circumstances provide, and so develop more of the hero-stuff in her child.

So in the cradle days of our children, as in the infancy of the race, the practice of endurance is and should be begun, though with the smallest possible beginnings,— endurance on the physical plane being the infinitesimal germ which means, in its highest implication, the grand attainment of spiritual heroism.

The next marked step in the moral life of the child corresponds to that historic stage where the individual savage begins to be affected by relation with his fellows. Union with them would be impossible without the recognition by each of some laws which ruled all. Hence, obedience to the will of the social whole, founded upon man's relations to his fellow men was early cultivated in the race,

and obedience founded upon the closest human relationship, that of parent and child, is paramount among the early virtues. Now obedience is sometimes called an old-fashioned virtue; but, believe me, it belongs just as certainly in the scheme of the New Education — the aim of which is to bring the human being to freedom through harmony with law.

In a universe of law, freedom and harmony can only be obtained by obedience to law; hence obedience must be learned. But obedience with the goal of individual freedom in view influences our method of training not so much in the earliest stages as in the later. The obedience required must correspond to the stage of development. With the young child, the mother is the embodiment and exponent of all law; therefore it behooves her to be a true exemplifier of it. If she deal with the baby in a capricious, fickle, wavering manner,—sometimes requiring obedience, sometimes laughing at disobedience, making it a matter of slight importance,—how has she added to the difficulties of her child's comprehension of the absoluteness and majesty of law; and what unhappiness is she preparing for him!

If, on the other hand, she deal truly with

him from the first, then law, presented to him through this most loving medium, will take on its right aspect as a bringer of peace and harmony, and he will be predisposed to the higher, direct obedience to law itself, of which obedience to the mother is the first stage.

The mother's attitude will be greatly affected by her ideal. (Who is it who says that nothing is so practical as the ideal?) Therefore even in the little everyday dilemmas of the nursery, help is often to be found by pausing and considering the kind of obedience we aim to have the child attain to eventually,—"a free, seeing obedience to law, not to mere authority; to necessity, not to whims; to inner purpose, not to an external master." Under the control of this ideal, the mother could scarcely give unnecessary commands, commands originating only in willfulness and insisted upon through petty love of authority.

Remembering the educational laws to which we so often advert, we see how the course of training in obedience corresponds to other education. We see that although ultimately obedience is to be an inner voice, it must first be to an external master.

The first obedience required from the child is naturally with reference to its physical

wants,— food, sleep, etc. Yielding to regularity in these matters is preparation for orderly living later.

"I do not maintain that regularity itself is moral, but that it is favorable to morality because it curbs inclination. I do not say that rules are always good, but that the life of impulse is always bad. Even when we do the *good* in an impulsive way we are encouraging in ourselves a vicious habit. Good conduct consists in regulating our life according to good principles; and a willingness to abide by rules is the first, the indispensable condition of moral growth. Now the habit of yielding to rules may be implanted in a child even in the cradle."

MORAL INSTRUCTION OF CHILDREN.

This reminds me of a passage in "Levana" where Jean Paul Richter bursts out in his own emphatic way with:—

"I say again, let there be rules for children." "If you would picture to yourself the most unhappy and most unfortunately circumstanced child, think of one who has been brought up by chance merely; without rule, irritated and appeased without reason, * * * wishing nothing else than the fulfillment of his momentary desires — a ball thrown sportively from love to hate — with sorrows that

bring no strength, and joys which produce no love."

This picture of a child brought up without rule could only be matched for misery by a picture of the child brought up without any freedom from rules. A blind, implicit obedience, exacted too long from children, defrauds them of the exercise of their own growing reason and forming will. Irrational and feeble-willed, is it any wonder that they fall a ready prey to evil?

"The united care both for a child's obedience and freedom is one of the most difficult requirements of education."

LEVANA.

The change in the mother's method must be as gradual as the growth of reason itself. Perhaps the danger with us liberty-loving Americans is less that of granting freedom too late than of leaving incomplete the establishment of the principle of obedience. The law beyond the parent's word will be easily given to the child if the parent is true to law herself.

"But between the two, between educator and pupil, between request and obedience, there should invisibly rule a third something,

to which educator and pupil are equally subject. This third something is the right, the *best.** * The child, the pupil, has a very keen feeling, a very clear apprehension, and rarely fails to distinguish whether what the educator, the teacher, or the father says or requests is personal or arbitrary, or whether it is expressed by him as a general law and necessity."

EDUCATION OF MAN.

These familiar words from Froebel are well reinforced by the following quotation from Emerson in "The Over Soul": —

"In dealing with my child, my Latin and Greek, my accomplishments and my money, stead me nothing. They are all lost on him; but as much soul as I have avails. If I am merely willful, he gives me a Roland for an Oliver, sets his will against mine, one for one, and leaves me, if I please, the degradation of beating him by my superiority of strength. But if I renounce my will and act for the soul, setting that up as umpire between us two, out of his young eyes looks the same soul; he reveres and loves with me."

The transference of the child's obedience from the parent and teacher (the external masters — the concrete embodiment of the law) to this ever-commanding, invisible right

can be begun in many simple ways. The most practical, homely exemplification of good methods by which the right kind of early obedience can be secured is given in "Gentle Measures in the Training of the Young," by Jacob Abbott. A helpful discussion of the subject is to be found also in "A Study of Child Nature," by Elizabeth Harrison. The one golden word for the parent or teacher, however, is steadfastness:—

"A friend once sent her twelve-year-old boy away from the table to wash his hands. Upon his return, she said: 'Will, why do you persistently come to the table without washing your hands, when you know that each time you do it I send you away!'

"'No,' answered the boy frankly, 'you forgot to do it one time.'

"That one break in the continuity of command had created in his mind the hope that he might again escape the disagreeable duty."

STUDY OF CHILD NATURE.

"It has been too much the case that the discipline of the nursery has consisted of disconnected efforts to make children either do, or refrain from doing, certain particular acts. 'Do this and be rewarded, do that and be punished,' is the ordinary routine of family government."

Instead of spasmodic, startling attempts directed against a suddenly observed evil, we should have constant watchfulness and gentle nurture, and long, long patience. We must be keenly observant of tendency, but must not demand premature attainment.

"I wish my little boy would try to be good all the time," said Bobby's mamma, rocking him to sleep. "I do," replied Bobby, "but I don't think I am big enough to do very well at it yet."

Bobby was right. One has to try to be good a long, long time before doing very well at it.

Almost simultaneous with the manifestation of force by the child,—his cries, his kickings, and pushings, and graspings,— is the dawn of sympathy indicated by the first smile. The mother's instinctive rejoicing in that flickering response, elicited from her darling after many coaxing trials, is justified by all that that first smile means. It means, Froebel tells us, the dawning of a feeling of community, a recognition of spirit by spirit, a response of spirit to spirit. In its dawning, this feeling of community is only the feeling of unity with the mother. In the brightness of its perfect day,

itwould become an intense realization of spiritual unity with all mankind.

The early training of the sympathies is recognized in its full importance by Froebel; and the kindergarten system of education provides for such training along with its training of the activities of the child.

Trivial, indeed, seem the beginnings; but how seldom is the beginning of anything proportionate to its importance! The mother is making the beginnings in the training of the sympathies every time she meets the baby's look with an answering smile, every time she helps his fluttering hand to stroke his sister's face and teaches him to say caressingly, "dear sister," or, in a case of distress, "poor! poor!" or when she makes with him a great rejoicing over papa's home-coming.

Froebel gives us the means for supplementing this instinctive fostering of sympathy between the child and his family and for fostering a wider human sympathy also; these means being the songs and games which image to the child either family love and family ties or his relation to those outside of the family circle.

Many of the Froebel plays, and others patterned after them, are permeated by the spirit

of sympathy with nature, and will directly nourish the same spirit in the little child. The child is at one with nature and feels a common life with it, attributing his own feelings not only to animals and birds, but to flowers and trees and stones, and to the very stars of heaven. Instead of disturbing the child's feeling of love and loving unity with nature, the appreciative mother, whom Froebel pictures, encourages it. She teaches her baby to beckon to the pigeons, to feed the dog and the cat, to play at watering the plants. She sings songs to him about the father and mother birds and the baby birds so tenderly cared for; songs about the joyous fishes in the clear water, the animals sporting in the farmyard and carefully protected there; songs about the sun and moon, whose light, the child fancies, is sent as a loving greeting to him. And as the mother sings, the child not only listens with joy, but, by representing with his little fingers the playful fishes, the flying pigeons, and the farmyard gate, is led to fuller comprehension.

To be sure, such plays only prepare the child to feel and think rightly about nature. As soon as he can do in reality what he has played at doing (feeding chickens, watering

plants, shutting gates, etc.), let his sympathy have the effective strengthening which comes from service. Gradually a strong, conscious sympathy and an unselfish, active love which shall outlast his present vanishing stage of unconscious oneness, will begin to grow in the childish heart.

Perhaps you will think that I have been describing the training of the affections rather than of the sympathies. Naturally, each implies the other, to some extent; but do we not need to place more emphasis upon the formation of a habit of regarding each creature from its own standpoint? This is sympathy, and impels to the truest love.

When Elizabeth Robin, a blind, deaf, and dumb child, was a little girl and spending the summer in the country, her friends tried to give her, as nearly as possible, the acquaintance with nature which an ordinary child has. Among other things a toad was brought to her, and her delight in the creature was so great that she rebelled against letting it go free after she had examined it. She loved "Pat," as she had named it, and wanted to keep it in a box so that she could play with it as much as she liked. Several talks and stories about toads, however, brought Elizabeth into such

sympathy with their pleasure in their own way of living, that her face beamed with joy as she set Pat free. Affection for the toad would have let her keep it as a pet. Sympathy enabled her to appreciate its preference for freedom and its own home and to sacrifice her selfish desire.

Begin to cultivate this attitude of mind in children even during babyhood. For instance, when the baby is out of doors and any little creatures — spiders, caterpillars, etc., — chance to light upon him, do not fling them off with disgust, saying that they shall not come on the precious baby, or that baby does not like them ; but tell baby that the little creatures are taking a walk, and if you remove them do it gently and place them where they will find something to eat or find their way home.

"Beware," says Froebel, "of greeting a boy with 'Fie, throw that down! That is horrid!' or 'Drop that, it will bite you!' It may be well to caution him about taking hold of unknown creatures but not in such a way as to make him timid," or to induce a feeling of repugnance or enmity.

Children's so-called cruelty to animals is often the result of the careless behavior or word of some adult. Have you read the hint

given by some one,— a mother, I believe,— about the treatment of the pet pussy? "When the child pulls the cat's tail," so runs the word, "don't tell him that the reason he mustn't pull it is that the cat would scratch him, but that he mustn't pull it because he would hurt the cat."

There may be no cruelty in the heart of the mother who gives the first reason; but the one way of speaking sways the child toward the selfish point of view, the other turns his attention to the effect of his action upon something other than himself.

Children are as susceptible to tender-heartedness in their elders as to other influences. The dear old Uncle Toby of the following anecdote probably never thought again of the trivial episode which the ten-year-old boy never forgot.

"My Uncle Toby had scarce a heart to retaliate upon a fly. 'Go,' says he one day at dinner to an overgrown one which had buzzed about his nose and tormented him cruelly all dinner time, and which, after infinite attempts he had caught at last, as it flew by him; — 'I'll not hurt thee,' says my Uncle Toby, rising from his chair and going across the room with the fly in his hand; 'I'll not hurt a hair of thy head. Go,' says he, lifting up

the sash, and opening his hand as he spoke, to let it escape; 'go, poor devil, get thee gone; why should I hurt thee? This world is surely wide enough to hold both thee and me.'

"I was but ten years old when this happened;— but whether it was that the action itself was more in unison with my nerves at that age of pity, which instantly set my whole frame into one vibration of most pleasurable sensation; or how far the manner and expression of it might go towards it;—or in what manner or by what secret magic a tone of voice and harmony of movement, attuned by mercy, might find a passage to my heart, I know not. This I know, that the lesson of universal goodwill then taught and imprinted by my Uncle Toby, has never since been worn out of my mind; and though I would not depreciate what the study of the '*literæ humaniores*,' at the university has done for me in that respect, or discredit the other helps of an expensive education bestowed upon me, both at home and abroad since,— yet I often think that I owe one half of my philanthropy to that one accidental impression."

Our category of virtues for early childhood is scant only in seeming. Its implications are very full and wide.

First in the brief list came endurance,— a manly virtue, a heroic virtue, but one which

the child must have in the child's degree as a fundamental virtue.

Next to endurance came obedience ;— not such obedience as would "break the child's will," but such as would strengthen him to will the right ; obedience required with the far-seeing intent of bringing the child eventually into harmony with law. Endurance or self-reliance, a virtue which refers to the individual, takes but brief precedence over the social virtues of obedience and sympathy ; for

> "Man was made of social earth,
> Child and brother from his birth ;
> Tethered by a liquid cord
> Of blood through veins of kindred poured.
> Next his heart the fireside band
> Of father, mother, sister, stand."
>
> *Emerson.*

True sympathy with his fellow creatures and with lower life as well, is a virtue which cannot be too assiduously fostered in the young child. The pre-figuring plays, of such a kind as to give even the baby an impression of sympathetic union with his limited world of man and nature, should be followed in due time by the actual doing of sympathetic deeds. Sympathy must be thus made a matter of action or it will become empty sentimentality.

The fostering care over the young child which takes heed to this code of morals, will, in so doing, provide a pure, sunny atmosphere also favorable for many other beautiful traits of character, as well as the individual virtue of bravery and the social virtues of obedience and sympathy.

A true, childish trustfulness will surely be engendered, and the demoralizing sentiment of fear, which gives rise to other evils, will be excluded.

Cheerfulness, that blessed brightener of any age or condition, will irradiate the heart of the brave, obedient child and will give him more happiness than any indulgence could have procured him.

That sympathy which from baby days has been trained to expression in loving deeds will surely bear the blossom of unselfishness and generosity.

The little child's lack of certain virtues should not shock or surprise us, any more than does his ignorance of certain advanced subjects,—algebra and history, for instance. Time and training are obvious necessities; and the right beginning is most essential of all, for if we do not begin in the truly radical way we

shall injure the child by unreasonable treatment. As the seed of the corn is different from the blade, and the blade bears little resemblance to the full corn in the ear, so, many of the virtues in the incipient stages are unlike what they are in their later development. It behooves us to recognize this difference.

The virtue of justice gives us an example of this; for justice, consideration for the rights of others, is founded in the child's sense of his own rights. We must be patient with our little learners and their vociferous, strenuous claims of "That's mine!" for only as they learn *meum* will they acquire such a knowledge of *tuum* as will lead to the intelligent, voluntary doing of just deeds and to the gradual establishment in their souls of the ideal of universal justice.

The truly radical way of instilling the virtue of gratitude is shown us in the Mother Play book, which might also be called the Book of the Evolution of the Virtues. Froebel would train the child in giving care before expecting him to appreciate the care given to him, and in order to prepare him for that appreciation in later years. It is right and natural that the little ones should accept

unthinkingly the love and protection of their parents. They are so immersed in it that they can know nothing of it, even as the fishes of the poet's song knew not the sea "as they swam its crystal clearness through." And since the foundation of gratitude is obviously the knowledge of the benefits received, as obviously is gratitude a later virtue. Do not neglect to prepare for it in the child's early years, but do not expect it until your child has learned through long experience in bestowing care what your care of him means. Not until then is it possible for fair gratitude to enter his heart and gladden your life.

To care for things is to become careful — to tend things is to grow tender — says Drummond. And likewise to do deeds which merit gratitude is the way to learn to be grateful, says Miss Blow.

"When all treasures are tried, truth is the best." But truth is not, to my thinking, a child's virtue. It is the supreme attainment of maturity.

To say that truth is not a childish virtue is not saying that we should ignore its cultivation in childhood, but rather that we should take more pains to teach truth by reason-

able methods, and with an intelligent comprehension that it is not the easy dower of the child, but so high a virtue that it demands struggle for its attainment. The young child needs long practice and much exercise in telling the truth, and unvarying truthfulness from those who deal with him.

It seems to me a great mistake to expect truth to come naturally and easily to young children. In the first place, they must make a great many experiments in the use of language before they can employ it with accuracy. And, secondly, they live so much in the realm of imagination and are talked to so much in a fanciful, sportive vein, that some confusion must be the result. Sometimes what might happen is so vividly pictured in the mind of an imaginative child, that it seems as real to him as what actually happens. In all good faith, therefore, though in mental confusion,—out of a bewildered mind rather than an untrue heart,—comes the untruthful statement.

Such a child should not be branded as untruthful. His imagination should have plenty to feed it, plenty to work on outside of trivial everyday matters. In simple justice, he should receive help and training in distin-

guishing between fancy and fact, training in accuracy of all kinds. He is entitled to as sympathetic a training in accuracy of speech as would be due to a child who had some physical difficulty in enunciating correctly.

While we ought to make allowance for the imaginative child, whose difficulties are better understood now than in former days, a word of caution is also necessary with regard to the matter-of-fact child, the child who sees things exactly as they are — unrefracted through any mist of their possibilities — and who consequently reports them with accuracy. This child's truth telling is as unconscious as the other child's untruth. Do not mistake it for an attained virtue — a deliberately chosen course of conduct. Unless he, too, is taught and trained to choose the truth, to value and reverence it, his clear head and exact tongue may, in later life, become the servants of a false heart.

Let me quote now a few paragraphs from Richter, whose love of little children was such an understanding love :—

" And now back to our dear children ! During the first five years they say neither what is true nor what is false,— they merely talk. Their talking is thinking aloud.

"* * Further, at first they find great pleasure in exercising their new art of speech, and so they often talk nonsense only for the sake of hearing their own acquisitions in language. They frequently do not understand some word that you have said,— little children, for instance, often confuse to-day, to-morrow, yesterday, as well as numbers and degrees of comparison,— and so give rather a mistaken than a false reply. * * *

"In all these cases, when the form of a lie is not to be shown in any dark glass, say merely: 'Don't make nonsense! Speak seriously!'

"If the child has promised something, remind him frequently of it as the time approaches, but without using other words than 'you said so,' and at last compel him to the performance. But if he has *done* something, you cannot be too sparing in your inquiries, which may easily become painful. The younger the child is, the fewer questions you ought to ask, the more ought you to seem all-knowing or to remain ignorant. Do you not understand that you apply a fiery trial * * to children * * * when by your ill-concealed anger and the prospect of punishment after confession, you place them in the dangerous position of choosing whether they shall obey *instinct* or an *idea?*

"The simple savage is full of deceit, both in words and actions; the peasant, under the influence of some trifling danger, will tell a lie; * * * and yet you can require in a child,

whom you have to educate, the last and noblest fruits of truth?

"Truth, as a conscious virtue and sacrifice, * * * truth, which would offer even a bloody sacrifice to its word, as its word, is a godlike blossom on an earthly plant; therefore, it is not the first but the last virtue, in order of time."

One of the German legends relates that the Christ-Child presented to a dreaming child various noble characters as ideals. Great warriors, kingly rulers, noble statesmen, were thus brought before the little one, but only to his discouragement.

"I can be none of these," sadly thought the child, "they are all so mighty and wise."

At last the Christ-Child assumed the form of a gentle, loving, obedient child. To this the dreamer eagerly responded: "I can be that! I *must* be that!"

Shall we not take to heart the truth which is obvious in this little story? The ideal which we offer to the child must be a childlike ideal in order to win his allegiance. We need not fear but that this ideal will change and grow with the child's growth. As he attains a child's measure of attainment in the earlier virtues, the ideal will reveal new beauties and incite to greater effort.

VI

A FEW HINTS ON KEEPING CHRISTMAS.

A FEW HINTS ON KEEPING CHRISTMAS.

As year after year comes to the same golden climax of happy Christmas time, there are always people to whom the blessed season dawns as something new. These are not only the "dear little dimpled darlings" who have never seen Christmas at all, but the parents who, because of having children to introduce to Christmas joys, find that the approach of the holiday season brings with it new pleasure, new plans, and some new questions.

As a starting point for a few hints intended for such parents, one of the little kindergarten songs occurs to me. Though slight and scarcely poetical, it presents the different aspects of Christmas in a suggestive manner.

"Christmas! Merry Christmas!
We greet it with glee,
With laughter and singing,
So joyful are we.
It brings us full stockings
Crammed down to the toe,
And fine Christmas trees
On whose boughs presents grow.

"But we know a reason
That is better than these,
For welcoming Christmas day;
Listen now, please.
Dear God sent a Christmas gift,
Long, long ago,
To make people happy
And better, we know.
And so we, too, try,
As the day comes each year,
To make our friends happy
And sad folks to cheer.

Cho.—"Christmas! Merry Christmas!
We greet it with glee,
With laughter and singing,
So joyful are we."

Here we have the suggestion of the jolly Christmas with the stockings and the attendant ideas of Santa Claus and his reindeer, and the chimney mystery; with the delightful Christmas tree and its wondrous fruit; and then, after the joyful mention of these, a tender, thoughtful recognition of the origin of Christmas; and finally, as the outcome of this, deeds of love, not only to friends but to some one in special need of love and service. This seems to me to sketch the complete Christmas.

The Santa Claus idea has its advocates and its disparagers, and there is force in what they urge for and against the children's belief in

their patron saint. The only caution which I think necessary to observe is with regard to the manner of giving the idea and of explaining it as a fanciful story when the child is older. The mother must not make Santa Claus too seriously real, and must not break with rude abruptness the spell which she has woven in earlier days.

The many pictures and rhymes about Santa Claus, with the yearly wonder of the stocking, are sufficient grounds, surely, for the child's belief in him; but as the child begins to think and to ask close questions about Santa Claus, shall we not take it as a hint that we must begin to be less realistic in our stories of him, that we must dwell more and more upon the *spirit* of Santa Claus and gradually eliminate the personality? We enjoy the innocent credulity which accepts our wonder stories so trustingly that the child blows letters up the chimney to Santa Claus, and puts Santa Claus' name into the "God blesses" of the evening prayer, or wants to make a present for Santa, who is so kind. But we must be careful that we do not encourage the credulity overlong; for, besides the shock which might come from sudden disillusion, there is the danger of inducing the child to pretend to a

belief which he no longer really cherishes; and such pretending is quite certain to cause untruth of word and manner. Belief in Santa Claus should not be fostered after the child has passed a certain stage of development. When the child begins to doubt, let him doubt. G. Stanley Hall says that the "long experience in laying aside a lower for a higher phase of culture, by *doubting* opportunely, judiciously, and temperately, is one of the best elements in education."

How then shall we help the child from the Santa Claus idea into the reality of love and generosity of which it is the symbol?

One way which has proved successful is to let the child be a Santa Claus to somebody, giving some gift or doing some kindness, without letting himself be known,— the mother, meanwhile, keeping up the air of mystery and making the experience as delightful to the child as possible. Another way is to attribute happy surprises which come to yourself or the child or others to some "Santa Claus," leading the child's thought from the particular personality to a general idea. But the happy fiction should not be taken away without the larger, sweeter truth being given in its place. The exchange may be

made almost insensibly to the child. As Miss Patty Hill says, speaking on this same point: "When the sun rises, the stars *fade;* they are neither taken away nor extinguished. In the presence of a brighter light they fade out of sight." So let it be with the Santa Claus idea. As Froebel says (although not with reference to this particular illusion): —

> "Let not the fond illusion pass away,
> Until a true thought may its place supply."

In a poem by Julia C. R. Dorr, there is a beautiful expression of the spiritual reality behind the mythical Santa. The last stanza contains the essential idea, and is often much enjoyed by a child who is being let into the secret of Santa Claus' real name: —

> What is my name? Ah! who can tell,
> Though in every land 'tis a magic spell!
> Men call me that and they call me this,
> Yet the different names are the same, I wis.
> Gift-Bearer to all the world am I,
> Joy-Giver, Light-Bringer, where'er I fly;
> But the name I bear in the courts above,
> My truest and holiest name, is Love!
>
> *Julia C. R. Dorr.*

So much for Santa Claus and the stockings. The Christmas tree comes next in our song: —

> "And fine Christmas trees
> On whose boughs presents grow."

A new species of this wonder-bearing tree has sprung up since the kindergarten has prepared the soil. The kindergarten Christmas trees, as you probably know, bear fruit for the papas and mammas; and the children who have worked for this glad result and who are the givers, get a fullness of joy never known to the child who is only a recipient of Christmas tree fruits and not a cultivator of them for his friends.

Some kindergarten-bred children who were at the height of enjoyment over a home tree of this kind, invited one of their playmates to a private view of it. The ten-year-old surveyed it in some astonishment; for although he evidently admired it, he could not understand its lack of conventional decorations.

"Down town you can buy boxes full of balls and all kinds of things, and little dolls all dressed up, to trim Christmas trees with," he remarked.

"Oh yes," responded his host, a boy of the same age, "of course we could. But ours isn't that kind of a tree." And the proud and fond glances which he and his brothers and sisters bestowed upon their tree, with its home-made trimmings, showed the utmost satisfaction. On the schoolroom table were spread out the

larger gifts which were to be placed on or about the tree later.

"Down town," again remarked the visitor, "you can buy all sorts of presents,— pocket-books, and jewelry, and lots of splendid things."

"But you can't buy these," was the rejoinder. "We made every single one! Even Baby [a boy of three] doesn't have to *buy* presents."

Whether the Christmas tree be of the kindergarten variety and the children the fruit growers, or whether the parents prepare the tree as a treat for the children, the tree is such a delightful feature of Christmas that I could wish its fragrant greenery to be enjoyed in every home. "So much work and expense," do I hear? That is as you choose to make it. Almost any amount of labor and money may be spent upon a tree; but the blessed fact is that the joy given by the tree has no proportionate relation to those things.

Our little child song does not stop with the stockings and the Christmas trees:—

"But we know a reason
That is better than these
For welcoming Christmas day;
Listen now, please.

Dear God sent a Christmas gift
Long, long ago,
To make people happy
And better, we know."

Through simple stories and simple carols, and through the talks to which these will lead, the children will easily and readily feel the connection between the origin and the joyous observance of Christmas. As we sing the same old carols year after year, the Christmases will be linked together and fond associations formed which will always give pleasure. The story of the baby laid in the manger, will, of course, be the heart and center of all our talks and stories at this season. The baby, its strange little bed, its loving mother, the star of wonder, the watching shepherds, the wise men with the first Christmas gifts, —what a precious, beautiful, childlike story it is!

The wondrous life of the Man of Sorrows, the sacrifice, the suffering, do not belong in our Christmas stories. The babe Jesus, the Christ child,—these are the subjects which appeal to the children.

In "Beckonings of Little Hands," Patterson Du Bois speaks of one of his little boys whose interest in any stories of Jesus was first

aroused by a picture of Jesus in the Temple, and the new conception that Jesus had been a child. He asked: "Did Jesus help people when he was a boy?" At another time he said: "He *was* eight, wasn't he?" meaning that Jesus was at one time a boy of the same age as himself. "I could not get him," said Mr. Du Bois, "to show so much interest in our Lord's adult life; he always reverted to his childhood." At one time I read St. Luke's story of the shepherds' vision to two children, — the younger one five years old. After I had finished, I asked him to return the Bible to his mother. Charlie started, but when he reached the door of the room he came back and said most earnestly: "But, Miss P., when you are going to read any more stories like that,— when you are going to read out of this book again, you'll call me, won't you?" And when he went to his mother he could not say enough about the beautiful story which I had read. For the sweetest modern version of the Christmas story let me refer you to my favorite: "The Story of Christmas," by Nora A. Smith. It is to be found in "The Story Hour" (Houghton, Mifflin & Co.), and "A Christmas Festival Service" (Milton Bradley Co.).

Returning to our little song again, we find in the last two lines the culmination of the Christmas idea, although it is crudely and baldly expressed: —

"And so we, too, try,
As the day comes each year,
To make our friends happy
And sad folks to cheer."

To get the full joy of Christmas, the children must be givers as well as receivers; — give to show love and to make some one happy. Froebel recognized that the little child should be initiated into the "more blessed" part, and the play in which he embodies this idea is called "The Flower Basket." The child puts his hands together to form a basket and plays that it is filled with flowers which he is to give to his parents. Love felt, is to be expressed. A gift is to express love. This is what the simple play says to the child. The motto for the mother is as follows: —

"Try to give outward form to thought
That stirs a child's heart, day by day.
For even a child's love left unsought,
Unfostered, droops and dies away."

The Christmas giving should develop from the daily loving; then, in its reaction, it will

make the child more and more loving. The right Christmas spirit cannot be aroused in a few days of hurried work and carol practice. It is too glorious a flower to grow in such haste. In a Christmas celebration, for which the children have been prepared too hastily, there is as little living reality as in a paper flower tied to a stick.

Let us try, then, to avoid all haste and mere show with the children, when preparing for Christmas. Let us be careful to take time to speak tenderly and earnestly with each child alone about his gifts and about the dear friends to whom the gifts are to show his love.

It is perhaps more easy to make the child's Christmas giving beneficial to him than to prevent his being somewhat unfavorably affected by his receiving. If you cannot prevent his adoring friends from sending him too many presents, you can, at least, put some of the presents away until a future occasion. The lesser number will be more enjoyed and the presents which have been set aside will also be more appreciated when their turn comes. The best time to bring them out is at some nursery crisis,— a disappointment, or an illness,— or at an especially stormy, "shut in" time. A great number of presents

is distracting to the child's mind, and prevents him from getting the due amount of pleasure from each one. If he is encouraged to count them and to rejoice in the number of presents, — that way lies sordidness. The choice of presents depends upon circumstances to some degree, but no circumstances alter the fact that the present which gives the child the greatest pleasure is one which calls upon him to exert his imagination or his strength, — to *do* something, — rather than the finished mechanism which perhaps lets him "press the button" but "does all the rest." Remember that the child's mental query will be: "What can I do with it?" Remember that he enjoys the use of his powers and delights in feeling himself to be the cause of an effect. Remember, too, your own disappointment, when your best efforts are thwarted by having poor materials or tools; and in buying such things for a child see that they are of a kind to encourage him to do, instead of discouraging him. For instance, buy paints which will reward him with good, pure color, instead of the hard cakes with which even you could only get dingy and disheartening results. Even a few cakes of good paint will give the child pleasant occupation, train his sense of

color, increase his power and his delight in exercising his power; while the showy box of many cakes of poor paint is nothing but a disappointment and a discourager of activity. In general, the primitive, simple toy or tool is the best choice. That it is crude or plain is no detriment, but it should be honest and sound in its make-up, whether simple or elaborate. Buy only the book which you know to be wholesome and suitable, in both text and pictures. Better that the child should have no book than a poor one; and it would very often be better that he should have no new books added to his already too abundant supply. It you have read his old books to him so often that you are tired of them, it may easily be that he is but just ready for his greatest enjoyment of them. If he does not care to hear the same stories and rhymes repeatedly, ask yourself whether you and his other friends have not often suggested to him to have a "new story" when he would willingly have listened to the old.

Although this applies with particular force to the little child, older children, too, are sometimes hurried into much reading because of the many new books provided by their older friends. "Haven't you read that nice

book which Uncle John gave you? And the set of books from Aunt Ellen, have you read them? And the one Grandmamma sent you? Why! my dear, what will they think? You must try to read them soon." So the child makes haste to read the books, and, in all likelihood, loses more than he gains.

And now a few words as to the child's right feeling about the presents which he receives and as to his thanking the donors: We are all apt to argue from ourselves to others; to ascribe to other people our own feelings and motives. The child, although he does it unconsciously, is especially prone to this; therefore if you, by example and loving talks, train him to give in the right spirit, to put love into his gifts, to enjoy the thought of the pleasure with which his gift will be received, you will find him sweetly ready to accept gifts in the same spirit.

"Come, Patty! I can help you write some of your 'thank you' letters now," a mother called to her little daughter, a day or two after Christmas. Patty was being dressed for the afternoon, and her nurse, a good-natured woman without fine perceptions, said: "Yes, there's the trouble! It's all very well to get presents; but to have to write letters and thank

people for them,— that's where the shoe pinches."

Dear little Patty, comprehending the nurse's tone better than the words, looked up in amazement, and the ring of sincerity was in her voice, as she exclaimed: "Why, Jennie! I always think it's so nice after Christmas,— one of the nicest times,— when you take out a present and write to the one who gave it, to thank her for it, and tell what you are going to do with it and where you will keep it, or something." And, the last ribbon tied, away flitted little Patty to her joyful duty, and to the wise mother who knew so well how to make it joyful.

These few hints are based upon the practical experience of many Christmases passed in intimate relation with children, and therefore are offered with the confident hope that they will simplify some of the Christmas problems for the parent, and make the glad time brighter than ever for the little ones year by year, as Christmas is thus anticipated, prepared for, celebrated, and afterwards remembered.

VII

THE KINDERGARTEN CHRISTMAS TREE TRANSPLANTED TO THE HOME.

THE KINDERGARTEN CHRISTMAS TREE TRANSPLANTED TO THE HOME.

LIKE other growths, the Christmas tree differs greatly according to the forces which act upon it and the conditions under which it is placed. It flourishes equally under the most opposite conditions, however; and though the fruit may be of coarser or finer texture in outward appearance, the delicacy and richness of the flavors is very persistent even under unfavorable circumstances.

Whether the tree springs to fruition in a hut or a palace, whether it be a mere twig of green decorated with popcorn, or a forest king with lofty top and wide spreading branches, makes no difference in the incomparable flavor of its fruit, so long as it ripens in the sunshine of love and is nurtured in unselfishness.

There was once a family consisting of father, mother, and four children. They had the advantages of a sterling ancestry, of kind hearts, of opportunities for liberal education, and the advantages and disadvantages of great

wealth, an elegant home, many servants, and much society. The children being of the ages of six, four, and two years, and the baby a few months old, the mother found herself unable to minister to all the differing needs of the little flock. So she called to her assistance a governess, who was a kindergartner, to help her in the training of her children's minds, manners, and morals.

Christmas time drew on apace. "May we have a Christmas tree?" asked the governess.

The father demurred. "Children in these days have so much," he said. "With their stockings filled by Santa Claus, and presents from all their relations unto the third and fourth cousins, it does not seem advisable. We do not want our children to exhaust the world and be *blasé* before they are ten years old. Would it not be better *not* to add the Christmas tree?"

The mother fully concurred; but the governess urged, "We only want a little tree, and it shall not surfeit the children. Let us try it this once!"

So it was agreed that the tree should be suffered.

Then, oh! the busy, happy hours in the

kindergarten ! How the little fingers worked and how the little tongues prattled ! How the childish hearts swelled with joy and pride at the thought of making something for mamma and papa, and the grandmas and all the friends ! How tuneful the little voices became in the faithful practice of the carols which were to please the friends when they came to the Christmas tree !

A few days before Christmas, the governess and children, when out for their daily walk, called at the houses of the grandmothers and the uncles and the aunts, and delivered invitations.

When the guests arrived, they found the schoolroom beautified with green — wreaths in the windows, holly on the mantel, — and the children, as fresh and dainty as flowers, awaiting them. Baby Ruth sat in mamma's lap ; Carl, Philip, and Miriam greeted their guests and showed them to their seats. Then the children sang their carols and recited simple Christmas poems.

In all the previous practicing of the songs and recitations, the idea had been kept before the children that by singing sweetly and clearly, and reciting with distinctness and in the spirit of the poem, they would give the

more pleasure to their friends ; and this proved a sufficient incentive for faithful preparation. Carl was a shy child, but a whisper from his teacher, "Don't forget that grandma doesn't hear very well," transferred his thoughts from himself, and so put him at ease. Four-year-old Philip recited his poem with an enjoyment that was very contagious, and even little Miriam had a share in this part of the entertainment, as well as in the singing. She stood close beside the teacher, and in baby accents lisped out the old English rhyme :—

"God bless the master of this house,
The mistress also ;
And all the little children
That round the table go ;

"And all the kin and kinsfolk
That dwell both far and near ;
I wish you a merry Christmas
And a happy New Year."

The last carol was "The Wonderful Tree," of which the children sang three verses. Especially tender and sweet was their rendering of the third verse, for it was the truthful expression of the feeling in their hearts, and so simple and direct that it might have been worded by themselves.

"But not for us children did this tree grow,
With its strange sweet fruit on each laden bough;
For those we love we have made with care,
Each pretty thing you see hanging there."

"May this wonderful tree
With its branches wide,
Bring joy to our friends
At Christmas tide!"

After this came the distribution of the gifts. On the low kindergarten table in the bay window stood the Christmas tree, a marvel of beauty to the children, and really pretty to the eyes of their elders. Not one thing was there upon it for the children themselves; not one thing either in gifts or decorations which the children had not made. Everything had been put upon the tree by the children themselves, with the slightest possible help from the teacher.

The teacher merely aided in taking the gifts from the tree, and the children trotted about the room, giving to each friend the presents made by their own little fingers.

It was an hour of purest happiness to all. The children were wholly unconscious of anything except the pleasure of their friends; the older people could not but be touched with the love shown by the little ones. The mother and father saw with deep delight the

radiant joy of the children, and realized the significance of such an experience for them ; while for the teacher it was a moment of glad fruition.

When it was all over, the father said to the governess, "I was opposed to the tree, you remember! but I must acknowledge that my fears were groundless. Such a tree as this, is good for us all. If it bloom every year in the schoolroom it must prove an antidote for some of the evils incident to our complex modern life. It will certainly foster all that is good and true in the children, and help to keep them simple and loving."

VIII

THE SANTA CLAUS QUESTION.

* THE SANTA CLAUS QUESTION.

By Laura E. Poulsson.

A CONTRIBUTOR who is much interested in the Santa Claus question writes of the difficulties which she encounters from the over-realistic details of the Santa Claus story which the children under her care receive from their parents. Confronted by such difficulties as hers, no wonder that Santa's tenure of office seems of doubtful value, if not actually pernicious; and it cannot be denied that Santa has at the present day quite a large constituency of opposers.

It is claimed by some that the fiction of Santa Claus leads to falsehood; that the child loses faith in the earnest and important statements of the parent when he finds that the statements made about Santa Claus are not facts. "And yet," says our contributor, "to take Santa Claus out of Christmas is like taking sunshine out of day." Let us see if we cannot help toward making out a case in favor

* Editorial in KINDERGARTEN REVIEW, Dec., 1898.

of this jolly old fellow, with his magical power to charm the young and rejuvenate the old.

The trouble is not with the Santa Claus myth itself, but in the lack of imagination and play spirit on the part of those who in these days are passing the ancient tale along. This is a realistic age. We are not content to let Santa's reindeer come prancing directly upon the roof of the house, presumably across the path of the sky,— a natural short cut for such a being as Santa,— or to let him drive straight up the perpendicular side of the house in a gloriously impossible manner. We are not content to let his magical pack receive its supply from a vague, illimitable store, unaccountably produced. We have the children's father stand a ladder against the side of the house for Santa to climb up upon. We invent an all-the-year-round toiling on the part of the saint and his wife, in order to account reasonably for the necessarily large production of gifts ; etc., etc.

In the experience of the contributor spoken of, the parents had actually bought pigs' feet and made tracks in the snow with them in order to prove to the children that Santa with his reindeer had really come to their house during the previous night.

Surely, it is our own realistic touches in telling the story or in replying to the queries brought forth by it, which do the damage complained of. Left in its original simplicity, and told as such tales ought to be told,— in merry mood, with laughing mien and wonder tone, with funny winks and shrugs as parryings of difficult questions,— the tale is harmless enough. If Santa can only be left to manage his own affairs, we simply acknowledging that his ways are open to question on account of their strangeness, the clue out of future difficulty is put directly into the children's own hands. The doubts which are sure to come into their minds sooner or later have then suggestive answer in the rollicking and extravagant evasions which, though hitherto received with round-eyed acceptance, are now recalled and recognized as hints of the necessary relegation of the tale to the region of the fantastic and unreal.

The creation of Mrs. Santa Claus is one of our latter day mistakes. At any rate, she certainly does not belong to the tale, *per se*, as tradition has given it to us. Meddling with the matrimonial affairs of others is dangerous, at best ; and doubly so when well-meaning people, for practical reasons, thrust upon those

of another nature, yoke-fellows whom they themselves consider suitable.

Why Santa came to us unmarried, we can never tell. We may wish that he had married and think that it would have been much more suitable and natural if he had ; but he didn't, and it would be better to accept the fact and be done with it. What Louisa M. Alcott has said concerning some bachelor uncles and maiden aunts seems to be true of Santa in his original presentation. "In this queer world of ours, fatherly and motherly hearts often beat warm and wise in the breasts of bachelor uncles and maiden aunts ; these worthy creatures are a beautiful provision of nature for the cherishing of other people's children. They certainly get great comfort out of it and receive much innocent affection that would otherwise be lost."

And then about Santa Claus' workshop and his working so busily all the year to make the gifts with which he is laden at Christmas time. Is not that too prosaic a method of production to match the rest of the wonder story ? Such an addition to the guileless tale was never dreamed of in the old days. To add it now is like putting a new and incongruous "lean-to" against a turreted, ivy-clad castle.

The moral about working for those we love and the necessity of work to produce desired results can be drawn from the life of the father and the activities of the home and surrounding life. Pray let us leave the little folks' saint in the enjoyment of his old-time, magical perquisites. Let him not be deprived of his delightful leisure, or, at least, of the disposal of his own time, to which he has been so long accustomed. Just think what a catastrophe it would be if Santa should get nervous prostration from overwork put upon him not by one taskmaster but by multitudes of them all over the land, each taskmaster at liberty to enlarge Santa's factory to suit his own energetic ideas of what the Christmas business demanded!

No, no, no! good story-tellers of to-day. The fault does not lie in Santa Claus but in ourselves. We put too little fun and fantasy into our telling of the Christmas tale. We must not seek to make reasonable or to prove what was never intended to be so treated.

If over-curious questions obstruct the telling of the tale let them be tossed lightly aside with a fine air of wishing to be free from such hamperings. Be wholesomely humble and ignorant. "How can I know, forsooth, when

'tis not in the tale? I tell the tale as 'twas told to me!" Such an admission will cause many a matter-of-fact question to be waived, and the child's interest will be increased rather than lessened by the unexplained wonder.

Remember that it is not the *religious* side of Christmas which is now under consideration. That sweet and sacred part which is the true life of it all is talked about with the children at a quieter time, in some hour of endearing intimacy. The impress of truth, which is so scrupulously *not* to be given in the telling of the Santa Claus myth, should then be put upon the true Christmas tale as lovingly and deeply as possible. The blessed Christmas spirit permeating the day does not make a little Christmas fun unhallowed and illegitimate.

In telling about Santa Claus, you and the children are enjoying a play of fancy together; and if you are making it truly a play of fancy for them, they will understand readily enough the difference between that and an earnest talk. As they learn a little more of life, they will see more clearly through the veil of brilliant impossibilities which fittingly envelops the dear old Christmas myth, and you will find that you have no faith-killing task of enlightenment to perform.

Beware, then, of dangerous asseverations. Don't tell any lies. Don't say that Santa Claus really does live. Don't say that the story is true. Don't try to ensure that the children shall believe the story; just tell it and let it work its own independent way, and no one's honesty will be damaged. The children will either gradually see through the make-believe, by their own powers, or some one will puncture the airy balloon of their belief earlier than is needful.

In either case, let the belief go. Who ever tries to mend or reinflate a child's toy balloon? Get him another. The world is full of wonder stories,— fanciful, true, and grand. They are more plentiful than toy balloons, and a new wonder story need never be lacking to follow the old, when the old must be laid aside. Yet the story of Santa Claus will delight children at Christmas time long after their individual belief in it has ceased to exist.

IX

MRS. PONSONBY'S EXPERIMENT.

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MRS. PONSONBY is in the highest circle, and is adjudged to belong there measured by any standard, for she has enough family prestige for Philadelphia, enough brains for Boston, enough style for New York, and enough money for Chicago. These qualifications make her an accepted leader, and long may she live to inaugurate such innovations as her beautiful variation of the old-time nursery governess position. As a mother, Mrs. Ponsonby is devoted, yet sensible. Other duties which she has no right to disregard claim much of her time and strength, so that she can no more give her children constant personal care than can the poor washerwoman who must earn her children's bread. But from her unwillingness to have the ordinary nurse become her proxy in the children's earliest years, she developed the present plan.

"If I can find the right young woman!" Mrs. Ponsonby had said, realizing fully that it requires an unusual person to fill an unusual position. Where should she find a young

lady of refinement, education, cheerfulness, good sense, and loving disposition who would be willing to take all the care of the children and do the regular nursery work?

Mrs. Ponsonby inquired of some of her friends, but they only smiled incredulously at the idea. Mrs. Mack, of the employment office, had only the regulation nurse. The Lambert Agency had only the regulation teacher. At the "American and Foreign Bureau" Mrs. Ponsonby was coldly informed that "none of our young ladies wish to engage in anything menial."

Where then should she turn for "the right young woman"?

At this juncture Mrs. Ponsonby fortunately thought of one more resource, or her determination might have given way. "A kindergartner would be the very thing!" and Mrs. Ponsonby determined that she would immediately find one. Inquiry led her to Miss Randall, the teacher of a kindergarten class. Here she found sympathy and encouragement and — Miss Tyler.

Miss Randall had a secret thought that the arrangement would demand quite as much of the mother as of the new sort of governess, and wondered whether Mrs. Ponsonby were

the right kind of a mother. Time only could tell; but Mrs. Ponsonby's clear eyes, thoughtful questions, and well-considered plans promised well, and Miss Randall gave her God-speed to the project.

The children were three and a half and two years of age, respectively — "almost babies, but growing so fast," as their mother said.

Every day Miss Tyler bathed and dressed the children, opened their beds and her own, and breakfasted with the children in the day nursery, having a good opportunity at this meal, and at the early tea, to train the little folks in table etiquette. After breakfast the children went to papa and mamma for an hour or so, giving Miss Tyler time for the work in the nurseries. After this, Miss Tyler took the children out to walk.

Perhaps no one thing showed more the difference between the bringing up of the little Ponsonbys and other children than this same walk hour. No dreary dragging up and down the fashionable avenue for the Ponsonbys! No tiresome standing around held in the nurse's firm clutch while she gossiped with her friends! Not a bit of it! The little Ponsonbys were out-of-doors to have a good time, and as they grew old enough Miss Tyler usu-

ally took them to some interesting place — the park, the river bank, or some quiet street where the boys could be free and jolly, and play to their hearts' content. Even if they needed to go down the avenue in which the nurses delighted to congregate with their little charges, the Ponsonbys were encouraged to enjoy in gentle fashion whatever variation the street afforded, hiding behind trees, running races between lamp-posts, and, in general, learning to incorporate whatever the street afforded into their play — guided by the always attentive, always sympathetic Miss Tyler. Coasting, sliding, and even skating and bicycle riding and sea bathing were all enjoyed in their season by the little Ponsonbys under Miss Tyler's supervision, as they grew old enough to taste such delights. After the outdoor play came the nap. At first, both the boys were tucked away for a rest; but when the older outgrew the necessity, Miss Tyler read to him or set him to some work or play for which "little brother" was not quite big enough. At the one o'clock meal — the children's dinner and the grown-ups' luncheon — Miss Tyler sat between the boys, guiding them through its formalities so unobtrusively that Mr. and Mrs. Ponsonby and their friends could enjoy

with unalloyed pleasure the presence of the children. The early tea was a freer meal again for the children, Miss Tyler sitting with them.

Miss Tyler usually dined later with Mr. and Mrs. Ponsonby. Occasionally her delicate tact dictated otherwise, and she would join in the children's tea instead, understanding quite as well as Mrs. Ponsonby herself, and without any false sensitiveness, that it was not fitting that she should always be in evidence. This line of conduct added to, rather than detracted from, Miss Tyler's dignity, and gave Mrs. Ponsonby the comfortable feeling that no soreness would be created if she should occasionally ask Miss Tyler to take her tea with the children instead of dining downstairs.

Bedtime was one of the delightful hours. Miss Tyler again did all the undressing and bathing (except in so far as she trained the children to help themselves), attended with care to the ventilation and bed coverings, etc., mamma generally coming up for a frolic or at least a tender good night.

Miss Tyler's place in the household was unmistakably established at the outset. She was always "Miss Tyler" to every one, as to the children. Mr. and Mrs. Ponsonby lived

up to their real appreciation of Miss Tyler's ladyhood, and thus set the current in the right direction for their friends and servants. On the other hand, Miss Tyler had much to do with keeping the place thus carefully made for her. In fact, it is always to be noticed that while any position is more or less what the occupant of that position makes it, it is peculiarly true of a place which is somewhat anomalous, like this in Mrs. Ponsonby's household. Miss Tyler was scrupulously careful not to make work for the servants in doing her nursery work, and also about not requiring any personal services from them, preferring to keep well within bounds, rather than being eager to get all that Mrs. Ponsonby would willingly have granted.

Mrs. Ponsonby wisely arranged that Miss Tyler should have some time free from the children. On Fridays the whole afternoon and evening were hers. On Tuesdays she had the afternoon, but generally went back to give the children their tea and put them to bed. If Miss Tyler wished to go out any evening of the week one of the servants could listen in case the children awoke. When Miss Tyler was out Mr. and Mrs. Ponsonby always gave as much time as they could to the children,

and Linda, the German seamstress, was nurse for the time being. These were the days when the children went driving with their papa and mamma, or made calls on grandmamma and other relatives.

As the children grew Miss Tyler found time for some kindergarten work ; but she says that she has made far more use of her kindergarten principles than of kindergarten materials, and that she has particularly been applying Froebel's motto,

"Come, let us live with our children."

The rooms assigned to Miss Tyler and the children in the Ponsonby mansion are most advantageously arranged. First is the day nursery ; back of that the children's room and Miss Tyler's room side by side, with a door between, and back of that the bath room and a dressing room belonging to this suite. Not many houses have such accommodations, and even where they exist many mothers would set them apart for the occasional visitor, and tuck Miss Tyler and the children into closer quarters. But this arrangement is one of Mrs. Ponsonby's wise strokes. Here Miss Tyler has full sway and full responsibility. Her callers are ushered into parlor, reception

room, or library, just as it may chance, but her friends are welcomed in these rooms, which she feels to be her home within a home.

The day nursery is fast taking on the character of a schoolroom, though kindergarten blocks, blackboard, and large globe do not yet crowd out the beloved rocking-horse and toy closet. The furnishings of the room are very interesting and educative. Between the windows stands a tall case containing stuffed birds, not on shelves in a grim row, but perched on a tree in lifelike attitudes. In a corner is another case where the wonders of insect life are displayed, the collection being one of Mr. Ponsonby's much-prized treasures. Over the alcove in which the toy closet stands is draped a large American flag. The pictures are not heterogeneous ones which would do as well for any other room, but are all of special significance.

About this room there must surely ever cluster many memories. Not only would its character tend to this, but Miss Tyler insures it by her skillful use of all its interesting contents — weaving them into stories, using them for illustrations to lessons, and connecting them with songs and poems. The bedrooms are as simple as possible — mere sleeping

rooms — but the bath room and dressing room have every appointment for comfort and convenience. All the daily care of these rooms is taken by Miss Tyler, the weekly cleaning being done by the chambermaid.

When Mrs. Ponsonby first considered her plan and thought how much it demanded of the person who should realize it, she pondered seriously the question of salary. She knew she was asking a young woman to give many more hours of work per day than most teaching demanded, and to forego much freedom. She also counted — this wise and thoughtful Mrs. Ponsonby — that the young lady would be obliged to dress more handsomely than the average teacher ordinarily does, to be in keeping with her surroundings. Reasoning thus, Mrs. Ponsonby decided upon a very generous salary, and feels now that Miss Tyler has not only fully earned it but that her devotion and faithful care of her charges can never be paid with money.

Mrs. Ponsonby does not forget to give Miss Tyler the refreshment of an absolute vacation occasionally — a week, at least, every spring and fall, and at some time in the year a longer one. On the last of these happy occasions Miss Tyler was put into a state of ecstatic grat-

itude to Mrs. Ponsonby by the gift of a beautiful evening dress, not only the material, but the making by Mrs. Ponsonby's own dressmaker, and under Mrs. Ponsonby's interested supervision. The little boys enjoyed their dear Miss Tyler's joy, and when they saw her arrayed in the beautiful completed gown ready for their mamma's inspection, "little brother" said with ardor, "Oh, Miss Tyler, when you go to a party I think the ladies and gentlemen will not call you Miss Tyler at all! They will call you 'the lovely maiden.'"

Now comes the application and moral of this true tale. Are there not other children who would be benefited by the influence of an educated, refined young woman during their early impressionable years? Are there not other young women who would take such positions? Are there not other mothers who would be glad to have such intelligent, sympathetic training in all these details for their children?

Mrs. Ponsonby's success has tempted several people into trying, but with varying results. One calculating high-flyer of fashion went to Miss Randall and asked to be supplied with a kindergartner like Miss Tyler. "Of course," said she, "if she takes the nurse's place, she

will have to do the children's washing." Is it strange that Miss Randall had no one to fill that place? Another mother tried in vain. She wished to get a young lady because she thought it would be cheaper than to have a nurse and governess both, and she had to pay her cook so much that she must retrench somewhere! Such women would probably never be blessed with a Miss Tyler.

Miss Tyler's example was followed, too. One young woman who thought herself of "just the right kind" to be with "such people" as the Ponsonbys, had an opportunity, but she deprived herself of the position during her month of trial. In the afternoons when she was in the library with the children, this obtuse young lady lolled about in *attitudes negligées*, in easy chairs or on the sofa, regardless of the presence of the elders of the family; and this was only one instance out of many which showed her lack of perception.

Another young kindergartner had an egg-shell dignity which could not stand the wear and tear of the unusual circumstances. Still another young woman failed because she did not respect the privacy of the family life into which she had been admitted, but discussed outside of the house, and with the servants as

well, bits of family news and family happenings, which were not especially important or private, but concerning which she should have been as silent as if she knew them not.

I fear that none of these will ever find a Mrs. Ponsonby who desires their services!

But it is not only the dwellers in high places who might have the relief and comfort of this arrangement. The surroundings need not be so elegant, the rooms so perfectly appointed, the salary enormously high. In fact, many of the difficulties belonging to an elaborate household like the Ponsonbys' would be unknown in a less stately house. But let any mother who is tempted to try it ask herself whether she is willing to make the position honorable, fairly remunerative and not too absorbing of the time and strength of the one who undertakes it.

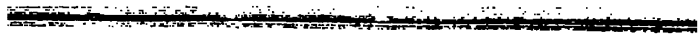
And let the young woman who thinks of such a position as affording a beautiful opportunity for usefulness of a high order, ask herself whether she enters into it "for sweet childhood's sake," and whether she will allow a conventional pride to make her feel that she is demeaning herself by any work which the children's physical needs, as well as their mental needs could demand of her.

Doubtless this account of "Mrs. Ponsonby's Experiment" seems like a millennial fancy, rather than the true tale it is. Mrs. Ponsonby's name was not Ponsonby, nor was Miss Tyler's name Tyler, but the two experimenters, both of whom I know, are living verities. The bright-faced young lady I first met when I visited the training class in which she was then taking her kindergarten course.

Since watching this experiment, which became an experience, and lasted for years, a few others similar to it have come to my knowledge. Speed the day when we shall no longer count as rarities such instances of parental wisdom, and of a young woman's right-minded devotion to womanly work in this as yet novel sphere.

X

CONCERNING A FEW BOOKS ON CHILD TRAINING.



CONCERNING A FEW BOOKS ON CHILD-TRAINING.

THE child is the mother's chief text-book, and a beautiful, entrancing, perplexing volume it is. Read it she must in some fashion — superficially, studiously, or reverently. What she is in herself and what she brings to the study determine what benefit she shall derive from it for herself and her child.

To one mother the child is little more than the "funny column" of a newspaper. His most serious questions and investigating deeds are read as jokes. To another mother the book of the child is a wonder tale of the extravagant, disjointed sort. She sees no connection between the various events, recognizes no law of cause and effect operating under what she reads. She feels no necessity of remembering the chapters or pages after reading them, often even skipping the first few chapters entirely, as of no account; whereas the style, tone, and direction of the whole development in this living text-book depend

greatly upon the mother's penetration into the meaning of the introductory pages.

In these times, however, there is an increasing number of mothers who are studying the child in an earnest, devoted manner, bringing all the powers of heart and head to the study. The heart alone is counted as less adequate than aforetime. The intellect enters into partnership, and both, acting together, are guiding the mother toward a science and art of motherhood, whose upward impetus will tell in the progress of humanity.

No mother who determines to study this science of motherhood, need sigh for opportunity. First and foremost she has her children and other people's children, and memories of her own child life. Then she has, in almost every city and town, the mothers' class or club. At any rate she has the chance of forming such a club. She has also, in newspapers and magazines, innumerable articles which contribute more or less help, for the subject of child development is so prominent at present, that the press needs must, in its reflection of life, give attention to this topic as one of prevailing interest.

Books also there are in plenty. Doctors, learned professors, college presidents, and min-

isters, have written, and continue to write them, as do kindergartners, mothers, and grandmothers.

At the meetings of a certain mothers' class, the book table was a regular feature. Upon it the kindergartner laid from week to week the books which would have the most direct bearing upon the topics taken up in the lecture and discussion; and as the class was organized for the study of kindergarten, the books offered in connection made quite a complete course in kindergarten reading, although some books not avowedly kindergarten books were included.

Knowing that the readers were busy mothers, the number of books was purposely kept small;* and I will make this list even less comprehensive, in the belief that it will thus tempt a greater number of mothers to undertake the perusal of all the books. As two books will be given under each heading, the course can easily be halved, although each book is mentioned for some quality which no other supplies.

* For a further list of books on kindergarten, and on child training, etc., see the Library List published by the International Kindergarten Union. It may be obtained (price five cents) from Miss Mary D. Runyan, Teachers' College, New York city.

vation of the senses, of rooting everything in the feelings rather than the intellect because the infant and little child is a creature of feeling more than of thought, of the need of employments suited to the child's activities, of the value of dwelling on the positive in morals and conduct,— on the true, the beautiful, and the good,— rather than on the negative. Thus the book is full of that instinctive motherly wisdom upon which Froebel's whole system is based.

This is true also concerning Jacob Abbott's book, although he treats more of principles than does Mrs. Child. His book has the quaint and cumbersome sub-title :—

"The Principles on which a firm parental authority may be established and maintained without violence or anger, and the right development of the moral and mental capacities be promoted, by methods in harmony with the structure and characteristics of the human mind."

His method of treating different subjects will be seen by a glance at one chapter chosen at random. The subject is "Commendation and Encouragement." First come some remarks on the general tendency to pass over *without comment* the right doing and good be-

havior of children, but to notice with censure and reproach every lapse into wrong doing. The rest of the chapter is divided under different headings, as follows:—

"One Method. Another Method. Habit to be Formed. The Principle Involved. Origin of the Error. Important Caution. The Two Methods Exemplified. How Faults are to be Corrected. The Principle of Universal Application."

The spirit of the whole book is most sympathetic. The abundance of examples presented of the ways of wise and unwise mothers in their child-training, enliven the writer's deliberate, repetitious style and turn so bright a light on his propositions and arguments that these are made perfectly plain to every reader.

The reason why these two books, which are not kindergarten books, make a good introduction to a course on kindergarten is precisely this: that they are, as I have already said, full of that instinctive motherly wisdom which was to Froebel a fount of inspiration.

Now we come to books written from the kindergarten standpoint.

Suppose you have only a few moments at a time in which to read, and that you bring a weary brain, though a hungry mind, to

your reading. Then the book for you is Nora A. Smith's "Children of the Future," for the essays in it are brief and bright yet full of earnest seed thoughts. In the first short essay you get a view of the helpfulness of child study, which will probably stimulate you to attack some more extended treatise or undertake systematic study. Perhaps the most directly helpful pages are those in which the sullen child, the selfish child, the child of passionate temper, and the untruthful child are portrayed by this keen observer, and which suggest to the parent simple yet radically curative modes of treatment.

"Children's Rights," by Kate Douglas Wiggin, has also the great merit of putting some wholesome truths in an entertaining way, and it sometimes arouses an interest where other books would fail.

Of all our initiative books, however, "A Study of Child Nature," by Elizabeth Harrison, is probably the most useful for mothers. It is sound and comprehensive as an exposition of Froebel's ideas, while simple and clear in its style and full of apt illustrative anecdotes.

If the mother's reading on the subject of kindergarten is to be limited to one book, this

of Miss Harrison's should, I believe, be the choice. Generally speaking, it would serve the purpose better than any writing of Froebel's own.

It is almost a pity that the very valuable book, "Lectures to Kindergartners," by Elizabeth P. Peabody, has so limiting a title, since, on that account, mothers are less apt to read it. The lectures were originally given in training classes for kindergartners, but they are no less suitable for mothers. What characterizes Miss Peabody's interpretation of Froebel is her emphasis on spiritual nurture. Intensely spiritual herself, she was sensitive to Froebel's ideas on the subject of the child's spiritual development and religious nurture. Among the mothers who read this book there will be some who care little for it; but for those who like it at all, it has a deep and lasting interest. As it is among the "old" kindergarten books, "Lectures to Kindergartners" is less read in these days than it ought to be. This is true likewise of "Child and Child Nature," although the latter is a very different kind of book.

"Child and Child Nature" is a translation from the writing of one of Froebel's most ardent disciples, one who seemed to be able to

enter into the profundity of his thought and whose "Reminiscences of Froebel" with its recorded memories of conversations with him, has preserved for us much valuable matter which we should otherwise have missed. "Child and Child Nature" demands more thoughtful reading than the books previously mentioned, but the preliminary reading of these will add to the enjoyment of the more difficult treatise.

Perhaps some mothers, whether reading by themselves or reading together in a mothers' class, would prefer to enter at once upon Froebel's own writings. This may be the best plan in some cases, but, in my experience, a more gradual acquaintance with his philosophy, acquired through the medium of writers whose style is less obscure, is more certain to induce a ready acceptance of kindergarten ideas than when the average reader is at once confronted with the new thoughts clothed in the clumsy language of the original books.

In many mothers' classes, held by kindergartners, "The Mother Play Book" is the first to be used, and it seems natural that it should be to those who thoroughly know this "kindergarten bible," as it is called. But even in the excellent translation by Miss Blow,

which we now delight in, mothers are apt to be somewhat shy of this book unless they have had a little preparation for its study.

Miss Blow's translation is in two volumes. Every mother should own first the volume for use with the children, "Songs and Games of Froebel's Mother Play," if it is not possible to have the two at once; and then the "Mottoes and Commentaries," which is the volume for the mothers. This I advocate, because, if she possesses the first volume, the mother can be using the plays and pictures with her children, and that is the important thing. Play without the comprehension by the mother of all that it may accomplish for the child is of more value than such comprehension without the play.

A mere reading of "Mottoes and Commentaries" will elicit but a meager portion of its meaning. It is emphatically a book to be studied with one who loves it and can show you its treasures of wisdom. Lacking a leader in bodily presence, there are three guides ready to help you,—three books. The latest is Miss Blow's "Letters to a Mother on the Philosophy of Froebel," which discusses, in a manner both scholarly and practical, some of the songs and games of Froebel's Mother

Play; "Symbolic Education," also by Miss Blow, has several chapters devoted to the Mother Play Book; and "Froebel's Mother Play Songs: A Commentary," by Denton J. Snider, contains explanations of the first twenty songs, that is, all those in the first half of Froebel's collection.

Of Froebel's other writings, the most important is "The Education of Man." I have never seen mothers who were not impressed by the tenderness and understanding with which Froebel wrote of the young infant,—its nature and its needs,—and he is no less sympathetic and keen with regard to the child in its later development.

Froebel's Letters, of which we have two collections, one translated by Emilie Michaelis and H. Keatley Moore and the other by Arnold H. Heineman, have much in them for the mother also. "Pedagogics of the Kindergarten" and "Education by Development," translated by Josephine Jarvis, are books of a more technical nature, and will attract and benefit the kindergartner more than the non-professional student; although in these, as in anything which Froebel writes, thoughts for the mother and about her influence and her work are abundant.

As additional reading matter "Froebel's Educational Laws for All Teachers," by James L. Hughes, should be taken at whatever point along the course there is an opportunity for it. Whether or not any of her children are beyond the kindergarten, the mother should know what beautiful possibilities there are for the application of Froebel's educational laws throughout the school life of her children; for the more widespread such knowledge is, the more likely is it that the beautiful possibility will be changed to beautiful reality.

Another supplementary book is "The Study of a Child," by Louise E. Hogan. This is preëminently the book of child study for mothers who are desirous of making a complete and valuable record of a child's development. It is written by a mother about her own child — a faithful record of the development of a happy, healthy boy up to the age of seven and a half years. The proof of the mother's wise method of observation is in the child's unconsciousness of it, which is shown throughout the book. But not only a good way to study the child is to be gained from this attractive volume. The mother who writes has been obliged to tell us, though only incidentally, a good deal of herself in describ-

ing her child's life; and no book of intended suggestion and advice could be more helpful than this, in which we see a mother's tender sympathy, intelligent watchfulness, and wise control all constantly exercised, and note the beautiful result of a child's free, self-active development. We see again that Wisdom's ways are ways of pleasantness and all her paths are peace, in this portrayal of serene and sunny life.

It is sometimes the case that a *pater-* or *mater-familias* is not inclined to attack a whole book on kindergarten, but would be willing to read a short article. Fortunate is it, indeed, that we have some of our precious goods done up in small parcels to suit such readers. In *The Outlook* for April 29, 1899, is to be found one of these valuable essays. It is entitled, "The Kindergarten in America," and is written by Hamilton W. Mabie. No brief article could do more justice to the kindergarten as standing for the spiritual element in education. The other essay sounds with no uncertain sound the conviction of its author, that kindergarten is grounded upon a universal philosophy, and is already started upon its course in conquest of the world. I quote a couple of paragraphs with the hope that they

will send you to the book, "Causes and Consequences," by John Jay Chapman, and induce you to read the whole chapter on "Education: Froebel."

"I have two boys, aged seven and four. They required a governess, and I got one. After a couple of months, during which the usual experiences in the training of young children were gone through, I discovered that it was I who was being educated. My mind was being swayed and drawn to a point of view. I was in contact with a method so profound that it seemed as if I were dealing with or, rather, being dealt with by the forces of nature. I was in the presence of great genius. What was it? The text-book on Froebel, by Hughes, in the International Series on Education, made the matter clear. * * * *

"But more important than Froebel's formulation of these great truths was his formulation of subsidiary truths. I do not mean his labored systems, but *his practical suggestions, born of experience, as to how to help another person to develop.*"