

balance of this reformer of man's education. Froebel failed to find a solution of the problem of which he was in search. He yearned to probe into yet greater depths of infant-education—physical, mental, intellectual, and spiritual—and swimming around in the most important work for which they need intelligent care of the young is the first and most important task in the nursery.

ing mental depths of which Pestalozzi's teaching seemed deeper than to those that surface. Although he gave himself up to study, and spending much of his time in communion with Nature, he became her listener and interpreter; it was without her operations and intervention that the results with a yet greater calmness, and, to this end, that no system could equal, far less be superior to, training the human mind to Nature's own. Here, then, was what he had been growing to discover—in Mr. Payne's words—"a system working harmoniously and consistently towards a definite end, and securing positive results; a system, too, strictly educational, whether we regard the development of the faculties employed, or the acquisition of knowledge as accompanying the development—a system in which the life of the child is the pupil and Nature the teacher."

The leading principle deduced by F. Oetli from Sturmfuss runs under five heads, as follows—1. All the faculties of the child, mentally and bodily, are to be severally drawn out and exercised as far as possible. 2. The powers of habit and association—which are the great instruments of all education—of the whole training of life, must be brought to bear from the earliest dawn of intelligence, with a systematic purpose. 3. The active instincts of childhood are to be cultivated through manual, and less than through mental work, and make an essential part of the training. 4. The senses are to be trained to activity, as well as to observe what is presented before them, and to see it *truly*—an acquirement which, every teacher of science or of drawing will appreciate.

From out these principles Frobel deduced his practical method of infant education, and the very name he gave to his place, where his pupils lived, "Kindergarten," "Kindergarten," "Kindergarten." "Kindergarten" has already been explained.

As Pestalozzi died before him, Frobel appeared to mothers, but he also went further, and appeared to women generally, as the true educators. Miss Sturmfuss writes strongly on this point, and her words are of universal application. The system, she says, even for its partial application, requires the application of a woman teacher, but for its application as a means of national reform, would require that mothers should be educated for the sacred office—that women generally should be taught to consider that

the order of the Universe has Nature as its model more strongly than in this. She makes more strongly than in this. She makes it impossible for us to alter or modify her law. Few of us know it and he is the first who has brought into wide study of human nature to bear upon infant life, and to reduce to system the observations upon man made. He watched children closely to ascertain the order of development as indicated by instinctive tendencies, and in his advice to mothers is minute in how these tendencies are to be directed. Growth in one direction must not be allowed to suppress or hinder growth in another, and whilst all the instincts are necessary for perfect life, care must be bestowed in aiding their development in harmony with each other, and the Kindergarten gives the opportunity for the practical application of these principles as regards child and man.

And the training to be in the child, while naturally developing expression physically and morally, as well as intellectually—the rhythmic movements, the dancing and the singing exercises are not only good for the body, but they make the limbs supple and improve both eye and ear, and, under *Fröhen*, make the child happy and joyous; while the moral training is carried on through the habit of strict and unswerving obedience, under a gentle law ever referring to the will of God, who has placed before humanity under duty, that loving care which represents His ceaseless love for all his creatures. And by directing observation to order and beauty in external things, and in human conduct, as manifestations of God's rule and presence throughout the world, these things strictly tend to form religious and moral associations which would be of the highest value to the child, long before the age when the child would be intended for the highest mould for the reception of religious influences in Christianity or of civil.

"Education, too little," Dr. Hudson remarks "that the strange exaggeration of the efficacy of reading and writing is an inheritance from the still dominant by-works of the age," and evidently Frobel, in his treatment of the young, held to this belief, for *no books are seen in the Kindergarten*, and the mechanical price as of writing is acquired unassessably, the easy tracing of letters and words being the simple result of the training of the eyes to see correctly, and of the will over the use of the fingers. That no books are used, is because no class or faces are brought before the child, that the child cannot understand and test. Thus the play lessons with cubes and other figures

can draw correct lines, true both in direction and proportion. Then comes the drawing of geometrical figures and patterns similar to those the learners constructed with their laths and rings; and lastly, drawings are made from copies of simple objects or groups of objects. This is about the manner that is attained by the little ones in the Kindergarten; nor does Froebel encourage greater advance at their age. He reserves greater instruction for the more advanced studies in the ordinary school.

Miss Shirreff finishes her papers on the Kindergarten by again pointing out that drawing precedes writing, and that writing so far precedes reading that the pupil must be able to trace at once the symbols that are given to him as representing certain sounds. Reading is afterwards a matter of easy attainment, and though these essential arts are late, and long acquired compared with the teaching of other methods, the wisdom of the plan will hardly be questioned. The very essence of the Froebel principles is to aid and guide development by observation of nature and of surrounding objects, and to withhold the feeding and nursing the meaning of which the child has not the capacity to comprehend. "It would be curious to inquire," says Miss Shirreff, "how much of the loose thinking and the hazy perception of truth which charac-

terize the majority of even the educated portion of mankind might be traced back to the absence of any definite impressions made in childhood in connection with the instruction given to them. The minds of children taught from books are occupied with words, and words to them are vague, and often void of meaning. Outside the school they acquire definite impressions; but they are acquired at random, and may be wholly wanting in accuracy. These impressions, however, will exercise more influence than what is imparted at school for the instruction there given is quite apart from any practical reason, and has no solid foundation in observation or experience."

School is a brief sketch of what seems a rational and intelligent method of dealing with children under seven or eight years of age. Instead of being made recipients of knowledge they become comprehenders, and of facts they do not understand—as, for instance, being taught arithmetic as an art, not as a science—the main effort of the system now under consideration is simply to prepare the mind to accept these with intelligence when presented. These with advanced stages of the mind's maturity.

Finally, to quote Miss Shirreff once again, "Ordinary schools make it their great business to impart knowledge; the Kindergarten aims at developing the human being. It is only by the fitness of their pupils in their years for the manifold work of life, that the two systems can be fairly compared and judged."

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