

A NEW DEPARTURE IN EDUCATION;

OR,

THE CHILD: WHAT WILL SHE BECOME?

I.—THE RAW MATERIAL.



N placing before the readers of these pages an account of a new method of education, I will try to do my utmost within the limits of five papers, on the one hand, to avoid boring my fair audience, and on the other, to set the subject fully and clearly forth. This paper will treat of the "Raw Material," or the child's brain, on which the method is to be tried; the next two papers will present the method generally under the title of the "Formation of Character"; while the fourth and fifth will treat of the special developments of the method in the establishment of the "House of Education" and the "Parents' Review School."

At present, as is well known, education—understanding by this word the training of character—has not been reduced to a science. In book-education there is method enough; and although many may still be left in doubt as to the relative value of certain studies, such as Latin, Greek, and mathematics, to a school-girl, there are abundant well-known and developed schemes of education suited to different ages and various careers.

It is only when we give the word education its true meaning, and understand it to cover all that "leading-out" of a child's nature to form a fixed character, and not only that "cramming-in" of knowledge, to which the word is generally limited, that we find that apart from school-life, and as far as the formation of the child's moral character is concerned, all is more or less in a state of chaos. Moreover, although thousands of women are freshly called every year to undertake this tremendous task of child-culture, no one of them ever dreams of fitting herself for it, all being conducted in the time-honoured haphazard fashion that is slipped into anyhow.

Hear what Herbert Spenser says on this head: "The training of children, physical, moral, and intellectual, is dreadfully defective. And in great measure it is so, because parents are devoid of that knowledge by which this training can alone be rightly guided. What is to be expected when one of the most intricate of problems is undertaken by those who have given scarcely a thought to the principle on which its solution depends? For shoe-making or house-building, for the management of a ship or locomotive engine, a long apprenticeship is needful. Is it, then, that the unfolding of a human being in body and mind is so comparatively simple a process, that anyone may superintend and regulate it with no preparation whatever? Is it not madness to make no provision for such a task? Better sacrifice accomplishments than omit this all-essential instruction. Here are the indisputable facts: that the development of children in mind and body follows certain laws; that unless these laws are in *some degree* conformed to by parents, death is inevitable; that unless they are in a *great degree* conformed to, then must result serious physical and mental defects; and that only when they are completely conformed to can a perfect maturity be reached. Judge, then, whether all who may one day be parents should not strive, with some anxiety, to learn what these laws are."

Although, however, such a knowledge is so essential, it is almost impossible to find anyone who possesses it, and rare enough to find

one who has ever given it a thought. And yet, to quote from the report of Parents' National Educational Union for 1892:—"No other part of the world's work is of such supreme difficulty, delicacy, and importance as that of parents in the right bringing up of their children. The supreme obligation of the present generation—that of passing forward a generation better than ourselves—rests with parents. And yet parents, with the responsibility of the world's future resting upon them, are left to do their work, each father and mother alone, rarely getting so much as a word of sympathy, counsel, or encouragement. All other bodies of workers, whether of hand or brain, enjoy the help and profit of method and association. But parents are outside of all this. They who must do the most vital part of the world's work, compare at a disadvantage with all other skilled workers, whether of hand or brain."

Until the dawn of this new method of which we speak, there were no schools, classes, or lectures for parents, or those of an age to become parents; no register of the discoveries, physical or psychological, in child-nature, which should make education a light task; no record of the experience of wise parents. Every young mother, however earnest in purpose, must, apart from method, begin at the beginning to work out for herself the problem of education, with no more than often misleading tradition for her guidance. No doubt the home is a sanctuary, where prying and intermeddling from without would be intolerable; and without doubt the practices of each home are sacred matters to each family. But the principles of early training are another matter; and there is no more helpful work than the making of these known. The time for this has now arrived, and hence in these articles an attempt is made to indicate some which, it is hoped, will be found of practical use.

When one thinks how few women there are, in spite of Girtton and our higher culture, who are not called upon, some time in life, to have the care of children, one cannot but observe with surprise what interest they display in all subjects but this.

I have seen a couple of hundred young ladies at a time most zealously engaged for hours in bandaging one another's arms and legs in the hope that some day they might be called to a case of fractured limb; and yet, useful though such knowledge may be, probably not one in a hundred would ever have to put it into practice; while, on the other hand, it is certain that nearly every one of the two hundred would, at some period of her life, have something to do with the care of children.

This, however, is all going to be changed, and the time is coming when no number of the GIRL'S OWN PAPER, or similar journal for women, will be considered complete without at least one good paper on this dawning science. There is a feeling abroad now that it does not do to bring up children casually; and there are certain natural laws—better named Divine laws—which must be obeyed in order to produce human beings at their best in body, mind, moral nature, and spiritual power. For people are beginning to perceive how lamentable and disastrous are the mistakes arising from defective training. Most of us are aware of some infirmity of flesh or spirit—a lifelong stumbling-block, which might have been easily cured in our childhood. It is not too much to say that, with the light of advancing science, many of the infirmities that beset us, whether

of heart, intellect, or temper, will be seen to be the results of defective education. The Reign of Law is about to be extended into the nursery and the home circle, to exercise its beneficial influence in the moulding and formation of character.

Let none say that want of care is after all the best care, and that those characters are best who are left wild to nature. Such is not the case in any other section of the organic world; and why should it be so with men? Is a hedge-rose to be compared with the product of Paull's nurseries. Is the wild horse, or cattle, or dog to be compared with the products of breeding and civilisation? Why, then, should man alone reach his highest development untrained? As a matter of fact he does not, and it is only the failures that arise from false training in cast-iron systems, that render such an idea possible.

The science of child-culture has no systems, and consists entirely of principles and methods, all more or less elastic in their application. Child-culture, to be perfect, must not be physical only, as with savages; nor intellectual only, as often on the Continent; nor physical and intellectual only, as largely in England, but must comprehend all three natures, and be physical, intellectual, and psychical. It is with this latter branch that these papers are chiefly concerned.

In studying the formation of character or the training of mind, it becomes more and more clear how it rests upon a basis largely physical; for although we would be the last to confound mind and matter, or to assert that mind is a mere product or formation of the brain, still we clearly see that every mental action produces in the brain a corresponding physical effect and change. It is necessary, therefore, that in briefly studying the formation of character we should first of all understand one or two leading points in brain-anatomy.

Brains—where they exist—consist of an intricate mass of cells, and fibres or nerve-threads. The cells are small microscopic bodies, where the force and nutrition is stored that is conveyed along the threads or wires that branch out from them in every direction.

Roughly speaking, a brain subserves three purposes, and may thus be divided into three parts. The lowest part, next above the spinal cord, controls all the passive functions of life or of the *body*, such as circulation, respiration, digestion, etc.; the next part, in the central district, is the seat of the functions of active life—that is, of the *soul*, or animal life; while the whole of the surface of the brain is the organ that responds to the *spirit* life, or the intellectual and moral impulses of man. The three divisions, therefore, from above downwards, are successively connected with spirit life, soul or animal life, and body life.

On the highest centres the mind is believed to act as light acts on the eye, or sound on the ear, so that we call the brain the organ of the mind in that it receives from the mind those impressions that result in physical changes carried along the cells and wires.

Impressions on the brain are not, however, received alone from the mind above, but from the body below, from which they enter the brain through the spinal cord, reaching the lowest segment first. Here they stop, if connected with the passive needs of the body only, and an appropriate answer is reflected back, as in breathing. Should the impulse be of a different order—say resulting from a slight pressure of the hand—it will travel up to the middle district, and thence an impulse may be

reflected (even when unconscious, as in sleep), to draw the hand away; while if the impulse received requires the consideration of the mind, it travels on to the upper region, and is there perceived, and the answer required is sent intelligently.

The brain tissue grows very fast. In a child of three it is already six-sevenths of its full size; at twelve it is nine-tenths; and at fourteen the full size is reached. The functions of the brain are, however, only slowly developed. Education is of course the special power by which this is effected. At present, however, we will only consider the forces that naturally subserve this purpose through the body below, and through the mind from above, and go on till thirty or longer.

As far as the infant's mind is concerned, it does not appear at first to have much power of using the brain; there is at first very little trace of thought or will in the child, who, when born, can actually neither see, hear, nor smell. The organs of sight, hearing, etc., are all perfect, but the centres in the brain, where

body below. The first is by the production of nerve-currents of sensation and motion. Supposing the sole of the foot is very lightly touched, an impression is conveyed by the nerve-threads from it to the spinal cord and brain too slight to be noticed by the mind. A little stronger touch is just noticed; one stronger still excites a sensation perceived by the mind as pleasurable. If stronger or long continued, this may be succeeded by an impulse to withdraw the foot. If the foot is touched more severely, so as to be hurt, an unpleasant sensation, recognised as pain by the mind, is perceived, and the actions resulting may be a few words of remonstrance, or a shriek, or a shriek and tears, or a shriek, tears, and movement of leg, or a shriek, tears, movement of leg, and a blow or several blows—in short, any part of the body may be moved. Thus, a pin pricking an infant is a frequent cause of convulsions. All these movements represent wider and wider circles of brain action caused by nerve-currents taking increasing circuits.

necting tracks, whereas in an adult brain they are innumerable. Any two groups of cells may be thus anatomically connected, if associated sufficiently often in thought or action; and whenever associated, a nerve-current travels more easily along the connecting link than in any other direction. The enormous importance of this physiological fact will be seen in the next paper.

Again, a brain is not only developed by sensory impulses from any part of the body below, as well as from the eye and ear; but also by impulses arising from the mind above, and called ideas. These, however, are generally conveyed to the brain through the eye and ear, by reading and hearing the ideas of other people, rather than by the independent action of one's own mind. Now, ideal impressions are never so vivid or strong as sensory impressions. If you look at a house and think of a field, the former will be the more vivid image in your brain. If you shut your eyes and think of a field, the impression becomes stronger. If, while thinking of a field, you perceive the smell of hay, it is stronger still. If, in addition, you hear the lowing of cattle, it is still stronger, though never quite as strong as if you actually see it. Hence the great value of the training of outdoor life, by means of which all Nature is stamped upon a child's brain through its own senses. When a child is out of doors, its brain should not be occupied by suggested ideas, as when a story is told or read to it; but Nature herself should entertain the child, the parent's task being to teach the child to observe, to describe, and, above all, to reverence what it sees. It is not necessary, however, to begin the teaching of natural science early. Better defer it until the above three faculties are well developed.

Finally, these brain actions begin very soon in life. I have before me now a most interesting account of a child one year old, from which I will give one or two extracts:—

Sight.—He first recognised his father at ten and a half months old; at nine months he would smile at a blue vase, but at no other; since four and a half months he has smiled at his reflection in the glass.

Hearing.—He turns to the clock when it strikes, and delights in making a noise with the poker on the floor.

Touch.—He wants to touch everything carefully with his forefinger, then takes firm hold, and, lastly, throws the thing to the ground. He prefers hard to soft, and smooth to rough.

Taste.—At a month he had his first dose of castor oil, and wanted more; at seven and a half months he liked cod-liver oil. He still likes soup, and not jam, and prefers cake to bread.

Smell.—He begins to sniff and screw up his nose at flowers, and has given up putting them in his mouth.

Grasping Object.—At seven months he put out his hands to grasp objects at any distance, but now only those within reach. At nine and a half months he took great pains in picking up small crumbs.

Sit and Stand.—At seventeen days he first lifted his head, and turned from the side to back. At eight months he could sit up by himself.

Imitation of Sound.—At eleven months he imitated his grandmother coughing, and much enjoyed repeating it when asked to do so.

Other Actions.—His first tear was wrung out of him at forty-eight days by the agonies of being photographed, and it was long before another was seen. He first smiled on the seventy-fifth day. At one hundred and twenty days he clearly recognised his nurse. Kissing does not give him much pleasure; at ten months, when asked to kiss, he would put his forehead against a person's face. Affection he expresses by gently laying his hand upon the face; wilfulness, by suddenly straight-

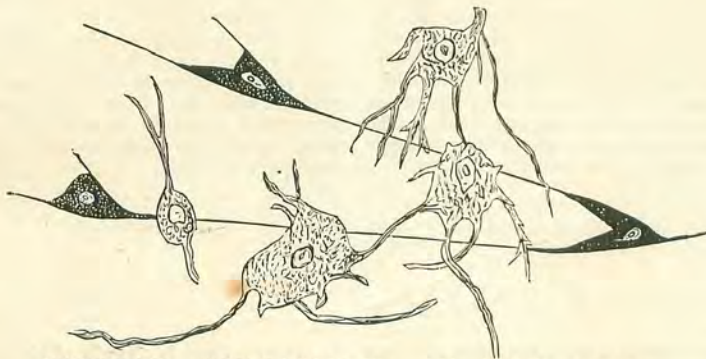
DIAGRAM OF



INFANT AND



ADULT BRAIN.



CONNECTING NERVE THREADS OF BRAIN CELLS.

the mind receives the impressions conveyed from the eye and ear, are unformed. All its various movements, cries, etc., are at first the result of impressions received through the body rather than through the mind. The growth of brain function depends largely upon the movements of the body, and especially upon movements against resistance—or, in other words, physical work. If the infant kicks or pushes against a resisting force, it helps the brain more than merely kicking in the air. Later, a sustained effort of an intelligent nature, as in any skilled labour, helps brain growth very much. The brain requires, however, more than exercise; it requires food. The food of the brain tissue is a continual supply of good fresh blood; and, as an illustration how power of action depends upon the amount of food, we may notice that in the upper region, on which the mind is constantly acting, there is five times the amount of blood as elsewhere.

Let us now consider the two great natural processes of brain development through the

The second process is the formation of *connecting links* in the brain between groups of cells constantly associated in the same actions or thoughts; for instance, the unconscious opening of the mouth as the hand (with food) is raised to it; the movement in walking of the right arm and left leg, and *vice versa*. Previous actions give associations of ideas. Look at a lump of sugar. To an infant, at first sight it is a white body, and nothing more. To you, by associated groups of cells the sight of it reminds you of its taste, its feeling, its sound when crunched, etc. Pathways thus formed between groups of cells concerned give connected ideas or actions. Just as in the African forest well-trodden ways connect the neighbouring villages, along which it is easy to travel—though without these the forest is impassable—so by actions, repeated sufficiently often, connecting threads or nerve-paths are formed in the child's brain, along which currents naturally and easily travel. As seen in the illustrations, an infant's brain contains but few of these con-

ening his limbs. He understands a few words, and can make them in four expressive sounds. He examines his legs with wonder, but does not bite his own hand, nor hold out a biscuit to his feet.

These few instances show the rapid development of centres and connections in the infant's brain, and serve to impress the fact that the main work in the formation of character is all over before ten years of age.

The brain is continually being exercised also by what is called unconscious cerebration; that is to say, nerve-currents of thought and sensation travel about it too feeble to be noticed.

Close attention is a natural brain-educator. It produces more violent action of the brain at the time, which is thus sooner exhausted; but the result is more permanent, and on it largely a good memory depends.

Accuracy is another important factor in brain development, in order that the habits of thought or sensation may be connected with right and true associations.

Besides the development due to ordinary growth, coupled with food and exercise, the brain is specially developed by ordinary school education in various ways.

In Weight.—The average weight of the Scotch brain is two ounces more than the English brain, which is attributed, not without reason, to the longer time that good general education has been established north of the Tweed.

In Quality and Complexity.—No two brains are alike, and no brain can be developed beyond certain limits; but all brains can be immensely improved by education, and stored with associations, which form memory. By increasing the blood supply, such education tends to improve the quality of brain-tissue. The increased quantity of blood in the brain is best shown by the Mosso balance, in which a person lies on a table accurately poised on its centre. If the brain is then set to work, reading or calculating, the increase of blood in the brain causes the head to descend and the feet to rise in the air.

Function.—This is increased by use in speed and power. An educated person responds to suggestions and answers a question much more rapidly than a boor.

Inhibitory Centres.—The development of these, giving the power of self-control, is more largely due to general training than to school education, and is of great value. The baby has none, and acts on every impulse. They are formed by parental training, the general discipline of school life, and of life in general afterwards. A well-known example is the ease with which people can restrain a cough in church, repress a yawn or restrain a smile. Self-control is one of the best marks of good breeding.

Useful, however, though direct school education may thus be in developing the brain, if pushed too far, as it often is, its good is turned to evil. The amount of blood brought to the brain becomes excessive, and causes congestion, headache, and even brain-fever. Water on the brain nearly always occurs between five and twenty-five, or during the period of school-life. High pressure or competitive examinations are specially likely to cause brain trouble, which occurs most frequently in nervous and conscientious children, the idle and careless being self-protected. Brain pressure after illness is also very dangerous. The brain power cannot, in children, be sustained at an equal level even for an hour. Statistics show that by far the larger number of sums are worked wrong, and other mistakes made, in the last part of an hour's lesson; hence, it was strongly recommended in the last International Hygienic Congress that no lessons be given for more than forty-five minutes at a time.

One more point, and one only, of the utmost importance, remains to be considered in reviewing the ground which has to be cultivated by the new method of education, and that is, heredity. If you have a plot of ground and leave it quite alone, you will nevertheless soon have an abundant crop—of weeds; and even if you sow seeds and cultivate it, one of your chief difficulties is to prevent the luxuriant growth of what you never sowed at all, and do not want. A child is not exactly like this, for the character or mental disposition gets more than worthless plants from heredity, which sows in the human brain the finest flowers as well as the coarsest weeds. The great point to grasp is, that the chief business of the parent is the cultivation of what is

already sown by heredity, rather than to plant fresh seeds.

Heredity pervades all nature; it is equally strongly marked physically, mentally, and morally. A child is simply the product of generations multiplied into each other—a duodecimo encyclopædia of its ancestry. A family of twelve children, however, having precisely the same ancestry, may nevertheless combine the features and qualities of these in such endless variety, that no two of them are in the least alike. Fortunately for education, what is inherited is not vice or virtue or disease, but simply tendencies to these, which may nearly always be successfully overcome.

Consider for one moment the force of heredity as seen in the most ancient ancestry in the world—the Jewish. Observe how strongly in the pure-bred race, physical, mental, and moral characteristics are marked. The very features, the tendency to cancer, the freedom from consumption, the absence of teetotallers or drunkards, the aptitude for commerce and bargaining, the love of children, are all easily discovered.

If we wish, therefore, to understand the quality of what we have called "the raw material," we must well study the child's heredity, as giving a key to its natural character, and an indication as to its weak and strong points, and the lines on which the new method should be applied.

A wise gardener studies well the quality and capabilities of his soil before he decides on what to plant; and his success really depends on his selecting such plants as his soil is adapted for, and not attempting impossibilities. Above all, then, the surest basis for success in child-culture is, a careful study of the opening character in the light of heredity, the certainty that there is nothing new under the sun, and that nothing is seen in a child (apart from education) that has not been implanted by its ancestors.

Foundation-laying is always somewhat dry work, and we must apologise to those who have read so far for the technical nature of our remarks, which have been largely unavoidable. In our next article we hope to build a somewhat interesting superstructure upon the foundation here laid.

GRANNIE'S CORNER.

So many of the good old-fashioned remedies for the ills and accidents of daily life are now forgotten or neglected, that I feel I should be doing some good in my old age if I made known a few of those which I have used during my long life with good results.

The ignorance of people as to what is to be done on the occasion of accidents was so forcibly brought to my mind the other day by something which occurred close to me, that I thought it would be wrong to delay telling what I know, and what I should do on like occasions; so I came to our good Editor to beg for a little corner from time to time, where I may insert my old-fashioned remedies for the mitigation of suffering, and warding off decay.

To begin with the accident. A little baby of a year old was fastened into its chair and placed before the fire to keep it warm while the mother went upstairs to make the beds. She heard baby cry, and on running down found it enveloped in flames; a cinder had flown out and set fire to the nightgown. The mother, in her fright, poured a jug of cold water over the baby, thereby giving a second shock to its system.

What I should have done would have been to snatch up a table-cover, a quilt, a piece of

carpet, or a woollen skirt, and wrap the baby closely round until the doctor came. Then the child, although very much burnt, might have recovered under the skilful treatment it received; as it was, the cold water took away all chance of saving its life, and it died in a few hours.

In these days of mental strain and midnight study, the eyes suffer more than any members of our body, and I have seen girls sitting with wet cloths over them to allay the pain. This does but little good, and often brings on a severe cold in the head.

The following has never failed in giving relief to *overworked* or *weak eyes*, or to *eyes in which time* has been thrown.

Fill a bottle with one-third fresh raspberry leaves, one-third fennel, and one-third parsley. Pick them quite small with the fingers, and mix them well before putting them into the bottle, and leave space to pour in brandy.

After a week or ten days it is ready for use, then with a small sponge wash the eyes; it will make them smart, but the relief after is very great. The bottle may be filled up two or three times with brandy without renewing the leaves.

WHERE there is a family of children, *cuts*, *wounds*, and *bruises* are of everyday occurrence, and a safe and efficient remedy should be always at hand. Those who know the value of the following simple remedy are never without it.

Take the white petals of the *Lilium candidum*, or, as it is commonly called, *St. Joseph's lily*, and put them in a bottle with brandy. Do not take an injured petal, and be quite sure that those used are fresh.

Take out a leaf or two and place on a linen rag, and put over the wound or cut, and soak the linen in some of the liquid. Fill up the bottle from time to time with brandy.

Of all the various parts of the body, the *teeth* give the most pain, and resent most of all any neglect. They do a great deal of work, and demand daily cleansing and caring for; and where these are omitted, restless days and sleepless nights are sure to come as a punishment. Through ignorance, people often use hurtful things to clean the teeth, and the result is as bad as neglect.

The powder for cleaning the teeth which I am giving you here is of the very best kind,



II.—THE FORMATION OF CHARACTER.

It is a remarkable fact that, as a rule, a mother, looking at her own character, attributes whatever is good in it to her own efforts, and whatever is bad, to the manifold errors in her parents' training; whereas, with regard to her own children, she is quite clear that any goodness *they* may possess is entirely the result of her training, and can never be set down to their own characters or dispositions, which are only responsible for the original sin that still disfigures them at times.

Now, we do not think there is much truth in this view, for our boasted improvements in education are still rather assumed than proved. There are, indeed, two distinct systems, wide as the poles asunder, one of which found its most vigorous supporters amongst our grandmothers and great-grandmothers, and the other amongst our parents and ourselves, but neither of them is without most serious drawbacks.

The first was a stern and Spartan rule. Children were to be seen as seldom as possible, but at any rate were never to be heard. They asked no questions, and sat silent on straight-backed chairs. They learnt stoically to endure the agonies of daily ablution, including the introduction of yellow soap in their eyes, followed by the removal of the epidermis with a coarse towel. Their life was of the dullest, their toys few and home-made, their daily tasks long and dreary. At school they were often and soundly flogged, and kept on coarse and scanty fare. Locke himself, a most humane man, though supposed to be opposed to the severities of this system, which the mother of the Wesleys carried out to perfection, nevertheless to us seems very harsh. He insists that children should be denied what they ask for, *for that very reason*, and should be accustomed to go without what they long for from infancy. The very asking for any article of food should cause it to be denied them. They should possess nothing as their own. Above all, crying is never to be suffered; for, Locke says, "that in after life they will have to suffer so many inconveniences, that they should not be sensible of every little hurt."

This school was grimly caricatured in a recent painful case in our day, concerning which the husband gave evidence that his wife entertained very strong opinions on the subject of the upbringing, training, and correction of children. Her theory was, that the spirit of disobedience, or any tendency to disobedience, must be conquered from the very earliest years. She believed in restraint (bodily), and confinement (in a dark room), as the best punishments.

NEW DEPARTURE IN EDUCATION;

OR,

THE CHILD: WHAT WILL SHE BECOME?

The characters produced by this cast-iron system had one good quality sadly lacking nowadays, and that is, "grit," or "backbone." They could endure hardship, they had learnt Stoicism and self-control. But then, on the other hand, it was associated with hardness, moroseness, constraint, dulness, and sourness of temper. Such sometimes were the Puritan fathers, and the New England pilgrims.

Reverse the picture, and look at the system so largely in vogue now, perhaps mostly so among the very descendants of these Pilgrim Fathers in America. Children now thoroughly understand their own self-importance; they are consulted on every occasion; reasons are demanded and given for anything they are asked to do. Any discipline is shunned under the cover of such maxims as the following.

"Oh, he's a little fellow yet; he will know better by-and-by! 'Time cures many faults.' Time enough for restraint and contradiction when they go to school."

"We do not hold with punishing children; love your children, and let them alone, is our principle. They will meet with harshness enough in the world."

"School will break them in. Let them grow like young colts till the time comes to break them. All young things should be free to kick about."

"What's bred in the bone must come out in the flesh." I do not care much for all this clipping and shaping of children. It destroys individuality." And so on.

These children are taught reading without tears; they go to bed when they wish; they have governesses at home to help them to do the lessons they are set at school, which they only attend when they feel "well enough" to do so. In short, any crumpled rose-leaf is carefully smoothed in their pathway through early life. The result is, a mild, good-natured, affectionate, sluggish, and selfish temper is developed, the boys being generally more selfish than the girls; for if the latter have not to bow down to their parents and serve them, at any rate they have to do so to their brothers.

The evils common to both these opposed systems are, first of all, that they *are* systems, and all systems of child-training stand self-condemned, and are responsible for more evil than they can possibly do good; and secondly, that each of them is at best one-sided. What we wish most especially to press home to our readers is, that character cannot be made by *machinery*, but only by *hand*. We know the difference between cast-iron and wrought, between chromo-lithographs and paintings, between machine and hand-carving; in short, between a product turned out by the yard or thousand by the working of certain power or rules, and that which is the result of individual thought and skill. Now, those who do machine-work require no tools; but all individual hand-work does. Such, then, is the relation and contrast between systems and methods. *Systems are machines; methods are tools*, and therefore require individual skill and care and variety in their usage. So far but little attempt has been made to provide parents with tools by means of which successfully to mould, to carve, and fashion the child's character into the required ideal. We say "mould," because, as we shall see, the mould is really one of the tools from which the shapeless organism receives its first impress of the future character.

Before pursuing this thought further, let us turn aside for a moment, and once again let us look at the little garden plot we call a child's brain, on the culture of which the future character depends.

It is a great mistake, as we stand face to face with our ground, to imagine our chief work is to plant and sow. The soil, bare as it looks just now at birth, is already thickly sown by a relentless heredity with seeds of good and evil—with wheat and tares. If all are left untouched, we have a spoilt child; if all are uprooted, a crushed one. To check the weeds and foster the flowers is our task as parents.

And to do this requires at the outset sufficient knowledge to enable us to distinguish between a flower and a weed. In gardening, this is not always easy for tyros. I well remember, the first time I sowed some little rings of "hardy annuals," watching them come up in a week or two (as I thought) with great interest, and carefully weeding out the unsightly yellow weeds that sprang up around them. Great was my dismay one day to be told by the gardener that I had been cherishing the weeds and had uprooted my "annuals." A remark made before, however, may well be repeated here, and that is, that what spring up are rather tendencies to virtues and vices than the absolute fixed qualities themselves; and it is for this reason that a weed may be trained (in our garden) into a flower, and still more easily, a fair flower be allowed to degenerate into a weed. A brave, open character may easily, for instance, be trained into a bully; while, on the other hand, a tendency to deceit through timidity may be changed into the virtue of modesty.

Some have objected to the simile of a garden, and, drawing a parallel between the brain and the rest of the body, have described education as a feeding of the brain, just as the body is fed. But if it be a food, it must be varied with each child; for remember, that fixed dietables are only for confirmed invalids, and are always bad for mind or body. "But at any rate," says some thoughtful girl, "we should train children of the same family, descended from the same parents, alike." *Au contraire*. Butter, eggs, cream, and flour may be regarded as the ancestry from which are descended in countless variety very numerous assortments of tasty products—no two alike. So a child may be nearly all grandmother, or a judicious mixture of his maternal grandmother and his father, or of his mother and father, with a dash of paternal grandfather thrown in, and so on.

What, then, is education, or child-culture? "Education," says Matthew Arnold, in a pregnant sentence, "is an atmosphere, a discipline, a life. The atmosphere—that is the environment that surrounds the child; the discipline—that is the direct training brought to bear upon him; the life—that is the example set before him." Or, to push the idea of education being a food a little further, we may say an atmosphere—that is the air-food of the brain, just as the atmosphere around us feeds our lungs. A discipline—that is the solid food definitely administered at stated intervals, and includes also the exercise needed to digest it. A life—that again is the parental example.

We have already shown that the brain is, like Mahomet's coffin, poised in mid-air, and is alike influenced by the body below and the mind above it. The brain receives, then,

spiritual food from the mind above, called ideas, and material food from the body below in the shape of sensations and actions. This may be cast in a tabular form (see below).

Perhaps this table, obscure at present, will be found of increased interest as the subject is developed. Let us, therefore, proceed to consider the three great branches of this new method of education under the heads of Environment, Discipline, and Life.

Environment, or a girl's surroundings, have a stronger influence than heredity, or, as Herbert Spencer puts it, "A man is more like the company he keeps than that from which he is descended." And one great point of the new method is, to recognise this to the full. Although not a word may be spoken directly to the child, nor any line of conduct laid down, you are influencing him in every way, and forming his future character by a tremendous force. A baby is like a sponge; it absorbs impressions of every sort, stores them up in its brain, and from the earliest age commences to live, or to try to live, in harmony with its surroundings.

An apt illustration here may save much writing. The difference between a marble statue and a plaster cast is, that the former is actively carved into shape by a sculptor; the other is the passive result of being cast in a mould. The one is the result of direct action

of different shape. The surroundings, well thought out in the first instance, must be maintained throughout childhood. Remember, then, that the first thing we have to consider is the atmosphere the child's nature breathes—its entire surroundings. These surroundings may be national, local, and domestic, or connected with the school or business life; and all these surroundings affect the man in two ways—through the mind and body.

The national environment of country has a great effect on character, both through the agency of the mind and of the body. Through the mind the sentiments connected with our past history, our present prestige, our world-wide dominion, form John Bull's brain through his mind; while, on the other hand, our national climate, our insular position, form his brain through his body, and both together give him his national character moulded thus by his environment.

Again, a town or country life affects and forms a man's character in his childhood in a remarkable way. There is no possible comparison between town and country life for children, the former being always more or less of an evil. The town affects character prejudicially through the mind, by means of shifting, restless opinions, and ideas constantly imbibed through the papers and conversation, by evil sights and minds, and by the premature

society lies, those conventional and hollow speeches, those outbursts of temper, those selfish reasonings that it hears around. While coarseness in eating, dirt and slovenliness, rough treatment and such actions—even the details of an uncarpeted floor, and a wooden chair, and a dirty tablecloth, or none at all—all produce surely their unconscious impress on the brain.

The destiny of a life may thus be determined in the nursery by the devout naming of the Divine name, or, on the other hand, by the scoff at holy things. (Who can estimate the character-forming force of the nurse by her looks, her actions, and her words?) The thought of duty is formed in the little child's mind who is made conscientiously to finish his little task by the example of steady work around him, while hardness of heart comes to the child who hears faults or carelessness lightly spoken of.

To produce a refined character you must bring the child up in a refined and gentle atmosphere. There is no surer relation of cause and effect to be found anywhere than that of character to environment. Well has Matthew Arnold placed the atmosphere first and foremost of the three great methods of the new system of education.

And now, in speaking of the second great method, we reach the centre and kernel of the

Education or Production of Character.	BY FOOD		AND EXERCISE.
	<i>Passively</i> , received through Environment, as Air.	<i>Actively</i> , given by Direct Training, as Meat, etc.	
Brain functions producing character, etc., are developed through	The Spirits, Conversation, Tone, and Ways of those around.	Good Suggestions and Ideas actively imparted.	Book Learning. School Studies.
	The Material, Sights, Sounds, and Objects of all sorts around.	THE FORMATION OF HABITS.	General Movements of the Body.

(discipline), the other, of its surroundings (environment) when in a plastic state. The same difference obtains between a cut stone and a brick: the skill in the one case is spent on the stone; in the other, not on the brick, but on the mould. The clay or plaster will only take the shape of the mould at a certain period of its history, when it is soft and plastic. If inserted into the mould at the right time, it hardens and preserves its moulded shape as long as it lasts. In casts and bricks, therefore, the all-important point is, the shape of the mould, and an immense amount of care and forethought is spent upon it. Now, have we not, in the mould and the plastic clay, a very fair picture of a child and its environment? And yet how many parents really see the enormous importance of the shape of the mould of the character of a child's surroundings? How impossible to make a plaster statue without one! You may work at your plaster with your fingers or tools all day long, only to fail in the end. Even a brick cannot be made of the correct shape and size without a mould. To get a child, therefore, of any required shape and pattern, the first thing is, carefully to form a mould of that shape and put him in it, and then, in spite of heredity, he will ever hereafter resemble it. He must be put in it while soft—that is, from earliest infancy; and he must not be moved about from one mould to another

"forcing" of the brain through the incessant activity of town life. Through the body the brain is affected by the indoor life, the late hours, the sedentary occupations, the rich food, the want of exercise.

On the other hand, in the country the mind is elevated and calmly invigorated by the environment of Nature; while the body, healthily developed, builds up a strong and calm brain.

In childhood, school-life, and in after years, the occupation has a strong effect on character. Our public schools mould the character in the double way we have observed hitherto. The brain is stimulated through the mind by the prestige, the ideas with which it is filled; while through the body it is strengthened and invigorated through athletic exercises.

As to occupation, it is enough to consider the different characters of four sons, one of whom has become a sailor, another a soldier, another a farmer, and another a clerk.

But the last and most potent force is the domestic environment. The cast produced from this mould retains its impress longest. How little parents think of this when they expose the absorbent brain of the young child to the all-powerful influence of unsuitable surroundings at home. Again the brain is reached through mind and body.

The mind is keen to receive, and store in the brain unconsciously, to be reproduced in the fulness of time, all those petty deceits, those

whole in the active Discipline of education conducted by two great tools or methods that modern science has placed in our hands; for with Environment we have done with moulding or casting, and now we come to the actual carving of the character into its permanent form. The one principle acts upon the brain through the body; the other through the mind. The first is called Habit; the second Suggestion.

In Habit, the principle that underlies the possibility of all education is discovered to us. We are taught that the human frame, brain as well as muscle, grows to the uses it is earliest put to. It is hardly possible to get beyond the ground covered by this simple-sounding axiom; or to overstate the possibilities of what may be made of a child by those who first get him into their hands. We find we can work definitely towards the formation of character, and that the habits of a good life are somehow registered in the very substance of his brain; that they are, as it were, so many little hammers beating out by slow degrees the character of the man. Therefore we set ourselves to form a habit in the same matter-of-fact, steady way that we set about teaching the multiplication table, expecting the thing to be done, and done with for life. But we must defer the further unfolding of this method till the next paper.

(To be continued.)



A NEW DEPARTURE IN EDUCATION; OR, THE CHILD: WHAT WILL SHE BECOME?

By ALFRED T. SCHOFIELD, M.D., Chairman of the Parents' National Educational Union.

III.—THE RAILROAD OF CHARACTER.

CHARACTER-CARVING.



In the last paper we considered at some length the moulding of the character insensibly by the constant and insensible pressure of a carefully-arranged environment. Now we turn to consider the tools by which the character may be actually carved into the desired ideal. The two tools of which we have spoken influence the brain, as we have already seen, the one through the body below, the other through the mind above, and they may be termed respectively Habits and Suggestions.

HABIT.

What, then, is Habit? The answer is the title to this paper—"The Railroad of Character." To the mother the discovery of the value of habit is a revelation.

The incessant "Don't do this!" or "Don't do that!"; of repression here and suppression there; the harassing, wearing, never-ending work of guiding, without a principle to help one, a series of infants' minds to the desired end of a well-ordered life, is, compared to training by habit, pretty much what the driving of a herd of refractory pigs across Ireland would be as compared with their transit by rail. When a mother understands such words as Thackeray's: "Sow an act, reap a habit; sow a habit, reap a character; sow a character, reap a destiny;" or such a profound saying as Thomas à Kempis's: "One custom overcometh another," and proceeds intelligently to act upon it, she finds for the first time character-forming reduced to something like a science.

THE STRENGTH OF HABIT.

We have seen that environment is stronger than heredity; now, habit is *stronger still*. We call the sum of the force of heredity—"nature," a child's nature. Habit is, however, as strong as ten natures; it is stronger than original sin. "Natures" after all are not so very different all the world over; there are no two alike, but the variations are within fixed limits, and all are subject to habit. Apart from this powerful tool, nature is too strong for the parent, and most leave it alone; while as for the child, his will is weak, and besides, has no experience to guide it aright.

BRAIN-TRACKS.

The only way in which a child's wandering impulses and all the undirected energies of its nature can be steadily directed in the right way, is, to lay down actual brain-tracks in which they are to run—nay, in which they must run. Now there is nothing actually new in habits; what is new is, their intelligent application to education. Habits are as old as the race. All children are just bundles of them; and seeing they have, for good or ill, such a power, how important that the parent should have and should exercise the power of deliberately laying down those lines on which the future character of the child will run easily and smoothly, and without effort.

CONNECTING FIBRES.

Let us examine the physiological basis on which these lines rest. We have seen that the

child's brain is a mass of cells and fibres. In an infant's brain the fibres are comparatively few that connect groups of cells in the brain. They increase rapidly, however, till in the adult's brain they are a matted mass.

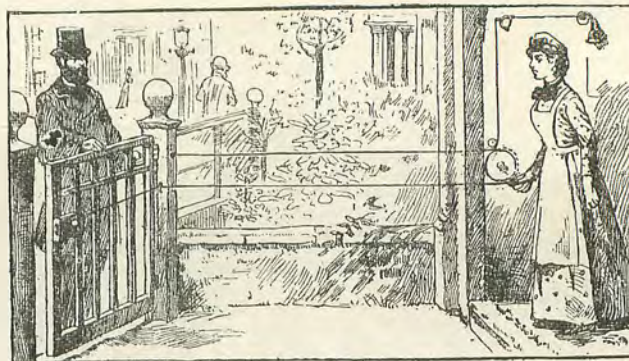
FORMATION OF A HABIT.

At first every action of animal life is done by direct effort of the will, slowly and laboriously. Thus, a baby *learns* to walk and *learns* to speak; a child to read and to write; a boy to add and subtract, to wrap up parcels, to direct circulars, to feed a printing-machine, to fold papers; and, later on, to write shorthand, to cast up columns of figures, to telegraph, or to sort letters. At first all these actions involving the discharge of nerve-force were produced by

tracks, connecting villages, rivers, and lakes, form the only paths along which men can travel, and the ease with which they can be trodden contrasts just as forcibly with the laborious difficulty of forcing the way through the untrodden bush, as the ease of a well-formed habit does with the awkwardness of an unaccustomed action.

THE MAID AND THE GATE.

It may be worth while to illustrate the way in which a voluntary action can be made artificially an involuntary one. We say artificially, because, as we know, there are many actions that are involuntary by nature, such as the beating of the heart, the digestion of food, etc. This illustration shows one of those



GATE-OPENER.

the direct action of the guiding mind or will on the brain, and were done with distinct effort, slowly and laboriously. After a time, however, a sweeping change comes over the action. It is done with more and more ease, with more exactness, with greater swiftness, and, strange to say, with less and less action and fatigue of the mind. The child no longer painfully raises each leg, but runs with ease and confidence, and talks with fluency. He reads a line at a glance instead of spelling out each word. He forms his letters instinctively, without thought as to the curves of an "a" or an "m." Whereas at first he had to put all his mind in the folding of a paper or a parcel, they now seem to fold themselves by the unconscious agency of his hands while he is talking all the time of something else; and so on with all the other accomplishments. Now what miracle has been wrought here? Simply the converting of a *voluntary* act into an *artificial reflex* act, or, in other words, the laying down of the railroad of habit.

ARTIFICIAL REFLEX ACTION.

The constant association of the same groups of cells in the production of the same act, and the constant passing of nerve-currents between them, have formed actual nerve-threads between the cells thus associated, so that henceforth any nerve-currents can travel over these formed nerve-paths with far greater ease than they can form fresh ones. These connecting nerve-threads are the lines on which habits travel.

AFRICAN PATHS.

This is the way that Africa can alone be explored. In the great forests for hundreds of miles networks of narrow well-beaten

suburban villas, where, in consequence of a long garden, a special arrangement exists for opening the garden gate without leaving the house. The caller rings a bell in the hall. The servant answers the bell, and, pulling a handle in the hall, opens the garden gate. This represents a voluntary action. Between the group of cells represented by the bell and those represented by the handle in the hall there is no connecting wire, the only connection being the maid, who, by her mind, understands what is the matter, and acts accordingly. So in voluntary actions the only connecting link is the mind or will. Observe, this arrangement often leaves a considerable interval between the ringing of the bell and the opening of the gate, besides requiring the constant services of a maid. Now if, as in the drawing, a connection is established artificially between the bell-wire and the wire that opens the gate, the action is changed into a reflex, or involuntary one, the result being, the action of opening the gate becomes instantaneous, and the servant is no longer required, for anyone now who pulls the bell, by that very action opens the gate. Of course there is also a great disadvantage; the opening of the gate is no longer under the control of the mind and will of the servant. Now in the brain we have reason to believe that by the constant ringing of the bell and the ensuing pulling of the handle a connecting wire, or nerve-thread, grows between the two, gradually removing the action from the sphere of the will, and making it automatic.

So much, then, for the physiological basis of habit, which enables us now to understand *why* habit is such a tremendous power for good or evil.

POWER OF HABIT.

Observe that young man descending the steps of Exeter Hall. He is an earnest Christian man, well-known and respected, and yet if you tread on his corns as you pass in, you are pained and shocked at hearing him make use of an unprintable word. You apologise, but expostulate as well. He, poor fellow! was quite unconscious he had said anything. The fact is, years ago, when he was a terrible swearer, a connecting link was firmly established between the corn, or, indeed, any sudden pain, and this word; and now nothing less than the very power of God Himself can restrain its utterance, the action being reflex, and not connected with any action of the will. Swearing is one of those habits, carelessly acquired by repeated acts, that tyrannise over a man for a lifetime. So is drinking; so is lying. Drill is the conversion of voluntary acts into automatic habits by repetition. The urchin looking through the railings at the Wellington Barracks knows this; and when, seeing a soldier crossing the yard carefully carrying his ration of hot mutton and potatoes, he suddenly shouts "'Tenshun!" he is not in the least surprised, though highly delighted, to see the dinner drop into the gutter as the hands are brought down to the seams of the trousers in the correct attitude by the irresistible force of habit overcoming every other power at the moment.

HABIT LASTS SEVENTY YEARS.

To come nearer to our subject of character-forming over men, observe that old gentleman standing outside that door. When it opens he will enter and wipe his feet six times upon the mat—neither more nor less. He will enter a room, and before taking a seat carefully closes the door. Who is this man over seventy years of age? and why does he act thus? He was an extremely dirty and untidy little boy, who never wiped his shoes or shut a door; and his mother, being an intelligent woman, determined to lay down two railroads of habit, with such success that now it is a part of his very nature to do these two things. An act repeated often becomes easy to do; continued longer becomes difficult to avoid doing; continued longer becomes a second nature, and longer still, stronger than ten natures.

HABIT-FORMING—AN EASY TASK.

This forming of habits, *begun soon enough*, is a smooth, easy, and delightful task for the mother compared with the wretched plan of fitful repression and futile "Don'ts" and "Do's;" and the mother herself gets the habit of forming habits. As we have just spoken of shutting doors, we will, however, point out here one danger in habit-making. The formation of a habit, the lessening sense of effort in a given act, is in itself pleasurable to the child. Mothers forget this—that a habit, *even a good one*, becomes a real pleasure from the ease that accompanies it, so that, thinking that the effort remains as great for the child every time, are inclined to give him, by way of reward, a little relaxation, or holiday, in the formation of the habit, and break through it a few times. This is a fatal mistake, based on an error. Take, for instance, this habit of shutting a door. The following illustration, from "Home Education," will point out this danger:—

JOHNNY AND THE DOOR.

"Johnny!" says the mother, in a bright, friendly voice, "I want you to remember something with all your might: Never go into or out of a room in which anybody is sitting without shutting the door."

"But if I forget, mother?"

"I will try to remind you."

"But perhaps I shall be in a great hurry?"

"You must always make time to do that."

"But why, mother?"

"Because it is not polite to the people in the room to make them uncomfortable."

"But if I am going out again that *very* minute?"

"Still, shut the door when you come in; you can open it again to go out. Do you think you can remember?"

"I'll try, mother."

"Very well; I shall watch to see how few 'forgets' you make."

For two or three times Johnny remembers, and then he is off like a shot, and halfway downstairs before his mother has time to call him back. She does not cry out, "Johnny, come back and shut the door!" because she knows that a summons of that kind is exasperating to big and little. She goes to the door, and calls pleasantly, "Johnny!" Johnny has forgotten all about the door; he wonders what his mother wants, and, stirred by curiosity, comes back to find her seated and employed as before.

She looks up, glances at the door, and says, "I said I should try to remind you."

"Oh, I forgot!" says Johnnie, put upon his honour; and he shuts the door that time, and the next, and the next.

But the little fellow really has not much power to recollect, and the mother will have to adopt various devices to remind him of it. But of two things she will be careful—that he never slips off without shutting the doors, and that she never lets the matter be a cause of friction between herself and the child, taking the love of his friendly ally to help him against that bad memory of his. By-and-by—say after twenty shuttings of the door with never an omission—the habit begins to be formed; Johnny shuts the door as a matter of course, and his mother watches him with delight come into a room, shut the door, take something off the table, and go out again, shutting the door.

Now that Johnny always shuts the door, his mother's joy and triumph begins to be mixed with unreasonable pity.

"Poor child!" she says to herself; "it is very good of him to take so much pains about a little thing, just because he is bid!" She thinks that all the time the child is making an effort for her sake, losing sight of the fact that the habit has become *easy* and natural; that, in fact, Johnny shuts the door now *without knowing that he has done so*. Now comes the critical moment. Some day Johnny is so taken up with a new delight that the habit, not yet fully formed, loses its hold, and he is halfway downstairs before he thinks of the door. Then he does think of it, with a little prick of conscience strong enough not to send him back, but to make him pause a moment to see if his mother will call him back. She has noticed the omission, and is saying to herself, "Poor little fellow! He has been very good about it this long time; I'll let him off this once." He, outside, fails to hear his mother's call, says to himself—fatal sentence!—"Oh, it doesn't matter!" and trots off.

Next time he leaves the door open, but it is not a "forget." His mother calls him back in a rather feeble way. His quick ear catches the weakness of her tone, and without coming back, he cries, "Oh, mother, I'm in *such* a hurry!"—and she says no more, but lets him off. Again he rushes in, leaving the door wide open.

"Johnny!"—in a weary voice.

"I'm going out again just in a minute, mother," and after ten minutes' rummaging he does go out, and forgets to shut the door. The mother's mistimed easiness has lost for her every foot of the ground she had gained.

TWELVE GOOD HABITS.

Among the habits that are of greatest use to every child we may enumerate twelve, four of which we may call mental, and eight moral.

The first four are—Attention, Enquiry, Perfect Execution, and Industry.

ATTENTION.

A good memory is largely the result of the habit of attention, or concentrating the mind on *one thing at a time*, and so fixing it indelibly on the brain. This is more exhausting to the brain than inattention, and cannot, therefore, be long sustained. All lessons should, therefore, be very short—ten or fifteen minutes—and stopped the moment the attention flags. At the International Congress of Hygiene in 1891, it was shown that in an hour's school-work by far the greatest number of mistakes were made in the last quarter of an hour, and hence, that in from half to three-quarters of an hour the brain-tissue gets too exhausted to keep up sustained attention, even with the exercise of will-power. On every occasion when spoken to, attention should be exacted. No quality gives a better basis for a good brain than this habit. Requiring, as it does, an effort of will, it develops the powers of the will, and thus helps to form a strong character.

ENQUIRY.

This is easily acquired in country life, where every fresh object around may be made a healthy means of forming the habit. That charming book, *Eyes and No Eyes*, shows the difference between a child who has learnt this habit and one who has not. All through life it is of value; and though a child may ask many a question that an angel cannot answer, he should still be encouraged to ask them. Of course this spirit of enquiry necessitates talking, and does not, therefore, quite agree with that wretched maxim, "Children should be seen and not heard." Those unfortunate children who carry it out are not far from death, both mental and physical.

PERFECT EXECUTION.

A friend of mine, inspecting, the other day, a school in Germany where some sixty children were writing on their slates, carefully inspected them all, and says she could not see one careless stroke or letter. *This is as it should be, and is acquired by the habit of perfect execution*—making every child do what it does in the best and most perfect manner possible. No words of mine are needed to point out the immense importance of such a habit as this, and how it pervades all the after life. This is perhaps the chief value of Sloyd—a form of carpentry for children, that consists in making what to me always appear most uninteresting articles, such as rulers, handles, penholders, paper-knives, square boxes, rolling-pins, etc. Each of these articles has to be made absolutely perfect, according to pattern and scale, and days are spent in making a perfectly smooth and level surface. Now whether it be in the playing of the piano, in writing a letter, in arranging a room, or weeding a garden, no slovenly work should ever be allowed, and the habit of perfect execution in all things should be zealously taught.

INDUSTRY.

Let idleness (not rest after labour) be accounted a sin, and let the true happiness of industry be shown and taught. Some children have this, as well as other habits, already formed, in part at any rate, by heredity. In those naturally idle it requires to be rigidly enforced. Success in after life may largely depend on this habit.

The eight moral habits we would suggest here are—Courtesy, Decision, Self-Respect, Obedience, Self-Control, Truthfulness, Unselfishness, and Reverence. These require but few words, their value is so self-evident; and

yet to many it may be new that they can be taught and acquired as pure habits even by those who do not at the time know their moral value.

COURTESY,

for instance, moulded by the surroundings and engraved in the character by constant repetition, becomes a positive habit, that invests with a wonderful charm a person naturally ignorant of any courteous feeling.

DECISION

can be stamped as a habit on a most vacillating character, and thus change the whole future prospects and career. Decision is the positive or active exercise of will-power, while

SELF-CONTROL

is the negative or passive control, not in action, but in restraint from action. So-called strong wills that have not this power are really weak wills, just as we do not judge of a man's strength by his constant movement, but by vigorous action alternated with complete repose. Self-control is the essence of good-breeding, and has been well described as the power of consuming our own smoke. Never do we so much resemble the monkeys in the Zoo as when we have for a time completely lost this power.

SELF-RESPECT

is a habit that pervades our whole being, from washing before meals to the heroism that led General Gordon to his grave at Khartoum. It is this, not natural courage, that caused Tommy Atkins to die like a hero in the trenches of Tel-el-Kebir, or in the bloody square of El-Teb. It includes modesty, neatness, punctuality, faithfulness, and a whole legion of other virtues.

OBEDIENCE,

prompt, unquestioning, should not only be enjoined, but carefully and diligently formed as a habit, as deliberately as you would teach a child the multiplication table. Only it should never be enforced by scolding or threats, which are, after all, only signs of weakness. Above all, appeals to physical force after intelligence is formed, lowers both parent and child. Before three years of age, and for deliberate sin after, it is occasionally needed.

TRUTHFULNESS

Ruskin beautifully compares to one of the fine arts—that is, it is possible to form the habit if as carefully selecting the exact tint of word we require in telling a story as the exact tint of colour in painting a scene; and children should be encouraged, as their stock of words

enlarges, more and more carefully to select the exact word that expresses the true meaning. Adjectives should be sparingly used, especially in the superlative degree; so also should superlative expressions such as awful, terrific, tremendous, eternal, etc.

Could a parent have a more lovely task than to teach her child the art of painting by speech, with words for water-colours? And observe, all this is quite apart from the moral value of truth. It is easier for a child to prove false to the morality of truth than to the habit of truth if the continued practise of exact speech has been firmly engrained. The former is a question of the child's will, which may be true or false, and often involves a struggle; the latter is involuntary and unconscious, and without effort.

UNSELFISHNESS AND REVERENCE.

Of unselfishness and reverence for all that is great, noble, and good—above all, for all the works of God—we need say nothing save that habit *alone* will not do for any of these, unless it be supported with a corresponding atmosphere and enforced by a corresponding example in the parental life. We must leave to the next paper the remaining part of this method, as this has already extended beyond its due limits.

(To be continued.)

"THE EARTH TREMBLED, AND WAS STILL."

By THE LADY MARY WOOD.



THE PRESENCE OF THE LORD.

"THE Earth trembled, and was still, when God arose to judgment, and to help all the meek upon earth."

The Earth trembled, and was still!—that mighty Earth over whose rugged, timeworn frame had swept unmoved the three grim rulers of the world, Time, Change, and Destruction—that mighty Earth trembled, and was still!

Time had swept over her in his swiftly-rushing chariot, like a strong wind, rending the mountains and breaking in pieces the rocks in his resistless course.

Change had passed over her as she marched and ever onward marches, upheaving in her hand with a great earthquake the dead but mighty past, and breaking up the foundations of the great deep under her tread.

Destruction had devoured her with its fierce and scathing flame, burning and consuming with relentless fury what Time and Change pointed out to her glowing hungry eyes as worthless and unprofitable. Yet Earth stood erect, unmoved; for she owned but one sovereign Lord; and though the strong wind rent the mountains, and broke the rocks in pieces, her Lord was not in the wind; though after the wind came an earthquake—her Lord was not in the earthquake; and after the earthquake a fire—her Lord was not in the fire; but after the fire—Earth bowed her head in awe and wonder; she trembled; was still; and listened; then wrapped her face in her mantle, for she heard a still

small voice; and He who rode upon the wings of the wind, and round about whose throne roll thunderings and darkness, He who holds the great deep in the hollow of His hand, the Infinite, the Eternal, the Almighty God, Creator of all things visible and invisible, lay on her troubled breast, a tiny helpless babe. Her Lord was there.

Slowly up the rugged path leading along the hillside, in the soft grey light of falling evening, there climbed a little company of shepherds with their sheep. The lambs they carried in their arms, while the rest of their

flock followed quietly behind them, here pausing to snatch a mouthful of withered grass by the wayside, or eating the leaves of the low straggling bushes which grew beside the path. The shepherds walked on, occasionally turning to see that their sheep were following, now calling to them not to linger on the way, now pulling back a straggler into the path by their long wooden crooks. For night was falling, and they had still to seek a resting-place for themselves and their flock.

Wearied at length and tired, they seated themselves on the ground beneath the shadow of some palms under the shelter of the hill, and calling in their flock beside them, they repeated their evening prayers and laid them down to take their rest. It was night: a great silence had fallen over all; a solemn peace reigned over the land. The wind came gently sighing over the hill, and among the palm-leaves overhead the moon's soft light was hid by silver clouds, and only the stars in their countless myriads shone in brilliant silent array.

And the shepherds slept; and as they slept they dreamt; and as they dreamt, a light—which seemed at first a glorious vision of their dreams, a light brighter than the light of the moon, more brilliant than the rising sun—shone round about them, and they awoke; and behold! the angel of the Lord was in their midst—and they were sore afraid.

While yet they hid their faces for fear, the herald angel spoke:—"Fear not," he said; "for behold! I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord; and this shall be a sign unto you. Ye shall find the Babe wrapped in swaddling clothes, lying in a manger."

Not on the gorgeous throne of kings; not in the palace of the wealthy and the rich; not in the sheltered house of comfort; not even in the inn (there was no room for Him there), but in a stable, with a manger for His cradle.

"And suddenly there was with the angel a

acted as best man, while the simply and unostentatiously attired bridesmaids were all members of the "Girls' Club" connected with the church, a club which Florence had founded, and of which she had been for several years the president. It was composed of girls of all ranks in life; and so the daughter of the millionaire numbered among her bridesmaids several girls who had to work long and toilsomely for their living, while chief among them was her own maid. There is plenty of practical Christianity in New York nowadays. After a week's honeymoon, Mr. and Mrs. Harry Thorndyke—the latter immensely proud of her new title—returned to begin their wedded life in earnest; only, as painters and paperhangers will not be hurried even in go-ahead New York, they found themselves unable to take up their permanent abode in the new flat, and so were living for the present where Dorothy

was being entertained with all this interesting history—in the Bellevue Hotel.

"And now, Dorothy dear," said Florence, when she had run on with her narrative for the best part of an hour, "I know you're dying to hear all about Lord Beechcroft."

"Nay, Mrs. Thorndyke," replied Dorothy; "thee mustn't say that."

"Then I think it's very unkind of you if you are not, for the poor fellow has done nothing but talk of you ever since you ran away from us for the second time. He has almost been driven to put the detectives on your track, as if you were in a novel. But I must tell you first of all that there is no Lord Beechcroft now."

"Why, what do you mean?" stammered Dorothy.

"Oh, don't look so frightened! He hasn't died from a broken heart yet, though your conduct has been almost

enough to bring him to that sad end. But he's made up his mind to set to work to earn his own living, and so he's dropped his title, and calls himself plain Arthur Morton."

Dorothy's face lit up with pleasure. "I'm glad of that," she said softly; "but it's only what I should have expected from him;" and no more was said on either side.

Soon afterwards Dorothy departed homewards, after giving Florence her address; and that evening, as she was sitting in her own room after dinner thinking over the day's events, a card was brought up to her by the grinning scribe dependent of the Sullivan establishment, who chuckled out, "Dar's a gem'man to see ye' in de pawlah, miss," and on the card Dorothy read the name of her old playmate—"Arthur Morton."

(To be concluded.)

A NEW DEPARTURE IN EDUCATION;

OR,

THE CHILD: WHAT WILL SHE BECOME?

By ALFRED T. SCHOFIELD, M.D., Chairman of the Parents' National Educational Union.

IV.—SUGGESTIONS AND EXAMPLES.

CHARACTER CARVING BY MENTAL TOOLS.



So far we have seen the moulding of the character, and the carving and forming of it by the medium of acts done through the body. These, of course, necessitate also a certain amount of mind-action as well, but the action is not purely mental. Still keeping before us the second of the three definitions of life—*discipline*—we will now take up the second of our tools—suggestion, or the forming of character by purely mental means, in short, by ideas.

IDEAS.

Ideas are really seeds that we sow, and which, if fertile, bear an abundant crop. Life grows on ideas. Let us hear what Miss Mason has to say about ideas.* A child may go through years of so-called education without getting a single vital idea, and that is why many a well-fed body carries about a feeble, starved intelligence; and no society for the prevention of cruelty to children cries shame on the parents. What is an idea? A live thing of the mind, according to the older philosophers, from Plato to Bacon, from Bacon to Coleridge. We say of an idea that it strikes us, impresses us, seizes us, takes possession of us, rules us; and our common speech is, as usual, truer to fact than the conscious thought it expresses. Now is it not marvellous that, recognizing as we do the potency of an idea, both the word and the conception it covers enter so little into our thought of education?

IDEAS INVEST OR STRIKE.

Ideas may invest us as an atmosphere, rather than strike as a weapon. (The reader will remember how we have pointed out the mental force of environment, which is the atmosphere of life, just as now we are speaking of

ideas as weapons, or rather as we say, "tools" for active use.)

"The idea may exist in a clear, distinct, definite form, as that of a circle in the mind of a geometrician; or it may be a mere instinct, a vague appetency towards something, . . . like the impulse which fills the young poet's eyes with tears, he knows not why." To excite the "appetency towards something," towards things lovely, honest, and of good report, is the earliest and most important ministry of the education. How shall these indefinite ideas, which manifest themselves in appetency, be imparted? They are not (only) to be given of set purpose, or (only) taken at set times. They are (also) held in that thought-environment which surrounds the child as an atmosphere, which he breathes as his breath of life; and this atmosphere in which the child inspires his unconscious ideas of right living emanates from his parents.

Every look of gentleness and tone of reverence, every word of kindness and act of help, passes into the thought-environment—the very atmosphere which the child breathes; he does not think of these things, may never think of them, but all his life long they excite that "vague appetency towards something" out of which most of his actions spring. Oh, the wonderful and dreadful presence of the little child in the midst!

IDEAS AS FOOD.

Ideas are of spiritual origin, but we get them chiefly as we convey them to one another. The duty of parents is to sustain the child's inner life with ideas, as they sustain his body with food. The child is an eclectic; he may choose this or that; therefore, "in the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not which shall prosper, whether this or that, or whether they both shall be alike good."

The child has affinities with evil as well as with good; therefore hedge him about from any chance lodgment of evil suggestion.

The initial idea begets subsequent ideas; therefore, take care that children get right fundamental ideas in the great relations and duties of life.

Every study, every line of thought, has its

"guiding idea." Therefore the study of a child makes for loving education, as it is quickened by the guiding idea which "stands at the head."

There is structural adaptation of the brain tissue to the manner of thoughts we think—a place and a way for them to run in; hence the destiny of a life may be shaped in the nursery.

CHILD HYPNOTISM.

The ease with which ideas and suggestions of all kinds are implanted in a child's mind is clearly explained by hypnotism. A hypnotised person is one whose will is completely surrendered up to another, so that any suggestions made by the hypnotiser are adopted as facts without a question; the patient, indeed, is made to adopt the thoughts of the operator as his very own. This, of course, is an objectionable relationship for any adult to occupy with regard to another, hence the disrepute that still surrounds the practice. But what is produced artificially in adults is the true and normal relation of a child to its parent, the child being in the condition of a hypnotised person to this extent, that its mother's suggestions are adopted as facts without question, and her expressed thoughts become its thoughts. The parent thus possesses in the imparting of ideas a power as strong to mould character through the mind as habits do through the body.

GOOD SUGGESTIONS.

Now it is important that all suggestions and assumptions be good and not evil. We will explain what we mean. Readers of the last article will remember Johnny and the door, and that when he did not shut it at first, his mother did not say, "You did it on purpose," or, "You don't care to do what mother tells you," or, "You love to disobey mother," but simply, "I said I would try to remind you"—thus suggesting that Johnny wished to shut the door, and intended to shut the door, and obey his mother, but he forgot. So in everything, even when temper or a bad disposition is seen by the parent, it should not, if possible, be shown to the child, but the best assumption made that circumstances permit. "You did not mean to grieve mother?" "You are sorry you spoke crossly?" "You are never going

* *Parents' Review*, May, 1892.

to do so again?" and so on. Even when a finger is cut and it smarts, we say to the child, "Oh, that is nothing, it does not hurt at all. See, it is quite well now." Let the conversation and the child's mind not only be always directed to lovely and good things, but let love cover a multitude of sins, and good assumptions will help to produce in the child the very *character* they assume.

AS A MAN SOWS.

If a child does any damage, never assume it is done wilfully; and do not scold. Let the punishment always appear to be the direct consequence of the act; enforce on all such occasions the universal law, "What a man sows, that shall he also reap." Is a vase broken? let the child carefully collect all the bits, lend one of its own ornaments to take the vacant place, and subscribe to buy a new one.

THIRD METHOD OF EDUCATION: BY THE LIFE.

And now for the third great method of character-forming by the life, the life of the parent as an inspiring example. The parent courteous, decided, self-controlled, truthful, unselfish, reverent, loving. Just as the parents rule the child by love and reverence, so let love and reverence to God obviously rule their lives, so that they become an earthly representation of the great spiritual Father in heaven; and not, as one harsh father found to his cost, when speaking of "Our Father in heaven," such a misrepresentation that the very name was made obnoxious and dreaded.

AN EXAMPLE TO THE CHILDREN.

To live, then, as an example before one's children requires a living vital Christianity, a daily watchfulness and dependence upon God that many do not possess; and perhaps this third factor in education is the hardest of the three. Nevertheless, without it the other two lose more than half their efficacy, for this threefold cord of *atmosphere—discipline—and life*, must not be unravelled. In its integrity, it is strong enough to draw the child into the desired path, but any two strands alone may fail.

RUSKIN ON CHILD CULTURE.

And now in conclusion, before giving a few final hints on character, let me insert a thought or two of Ruskin's on his *beau-ideal* of child-character.

"Finished courtesy to each other is to be required of all children of the Guild (St. George's).

"There is no fear for any child who is frank with its father and mother, nor for men and women who are frank with God."

Parents who are too indolent or self-indulgent to form their children's characters by wholesome discipline, or in their own habits and principles of life, are conscious of setting before them no faultless example, vainly endeavour to substitute the persuasive influence of moral precept, intruded in the guise of amusement, for the strength of moral habit compelled by righteous authority; vainly think to inform the heart of infancy with deliberative wisdom, while they abduct the guardianship of its unquestioning innocence, and warp out the agonies of an immature philosophy of conscience the once fearless strength of its unsullied and unhesitating virtue. A child should not need to choose between right and wrong. It should not be capable of wrong. Obedient as bark to helm, not by sudden strain or effort, but in the freedom of its bright course of constant life; true, with an undistinguished, painless, unboastful truth, in a crystalline household world of truth; gentle, through daily entreaties of gentleness, and honourable trusts, and pretty prides of child-fellowship in offices of good; "strong, not in bitter and doubtful contest with temptation, but in peace of heart and

armour of habitual right, from which temptation falls like thawing hail; self-commanding, not in sickly restraints of mean appetites and covetous thoughts, but a vital joy of unluxurious life, and contentment in narrow possession wisely esteemed." . . . And finally, (must be taught) to all children of whatever gift, grade, or age, the laws of Honour, the habit of Truth, the virtue of Humility, and the happiness of Love.

Education does not mean teaching people to know what they do not know; it means teaching them to behave as they do not behave. . . . It is training them (the youths of England), not the perfect exercise and kingly continence of their bodies and souls, by kindness, by watching, by warning, by precept, and by praise—but ABOVE ALL BY EXAMPLE.

EIGHT HINTS ON TRAINING.

We will now give eight general hints bearing on the application of the foregoing three methods we have described.

COMMENCE EARLY.

1. *Begin from birth.* You cannot begin too soon; nearly all begin too late. All the foundations of character should be well and firmly laid before the child is ten years old, that is before school education begins in earnest, and while the child is almost wholly with you.

FIND OUT DISPOSITION.

2. *Seize the leading point of the disposition, and act on it first.* Although the number and variety of tendencies inherited by a child are well-nigh innumerable, there are always some one or two that so stand out beyond all the rest as to mark the whole child's character. These should be the subjects of your most earnest thought and vigorous effort, and the whole mould of the surroundings, the wielding of the tools, and the force of the example should be directed primarily on this one point. Some children, for instance, are naturally impulsive for good or evil; these require a calm environment, the formation of steady, accurate, and cautious habits, and the example of a well-governed life. Some are timid; these require encouraging surroundings, habits of decision, and good suggestions and assumptions. Some are self-seeking; these require to be surrounded by an atmosphere of unselfishness, and this habit carefully formed in them. Some are self-asserting; this requires not so much direct repression as an overcoming by habits of modesty and ideas of humility and a corresponding example. Some are vicious; these require careful teaching of all habits of virtue, and of all good and holy ideas. Some are weak and appear to have no marked character; in these the whole character must be formed by the agencies we have described.

A JOYOUS CHILD-LIFE.

3. *Make childhood happy.* Ruskin says that all education which does not make people glad, and glad justly, is a failure. He thinks there is no heavier charge against a nation than that it has made its young girls weary and sad. He asserts that you cannot make a girl beautiful if you do not make her happy. With gladness he associates the beautiful quality of alacrity, the grace which lends to obedience so great a charm. Train a child, but not indiscriminately; praise really good work and point out what is bad, and then your praise will be valued.

KEEP THE CONFIDENCE.

4. *Preserve the confidence of your children.* To do this you must never scold and seldom find fault. Encourage the child to tell not its virtues, but its faults and failures. Pity and sympathise, and assume the child itself is on the side of right. Children are of two varieties, opaque and transparent, with every grade

between the two. Parents know nothing of the real disposition of the former, and are working in the dark; and thrice happy are those mothers who succeed in retaining the transparency of their children's character till they are children no more. Preserve confidence at almost all costs.

GUARD AGAINST BAD INFLUENCES.

5. *Watch against evil.* Much of the good you are doing may be undermined and more than undone in the nursery and schoolroom. Watch against all sorts of evil influences in the nursery. Light words about sacred subjects, about sin, about the parents, all these produce dreadful crops. In many cases the influence (often with French under-nurses) is worse still, and positively vicious. A word to the wise is sufficient, therefore be very watchful. The way to avoid having your work undone is to have co-operation, which can easily be secured, as we shall point out in the next and final article.

LIBERTY IN YOUTH.

6. *With liberty give responsibility.* As the children grow up and youth begins, the responsibility must be shifted little by little on their shoulders together with the increased liberty their years demand.

NO EARLY FORCING.

7. *Train for manhood and womanhood.* Never make infant prodigies. If you are in danger of producing one, repress it. Early development and forcing means a barren maturity. The street arabs can buy and sell your children for sharpness, but look at the difference of their manhood. Therefore preserve the simplicity of childhood as long as you can.

THE BIBLE CODE.

8. Ponder and obey the three great Bible maxims of child-training: Offend not—despise not—hinder not.

Offend not. Children come from God. As Wordsworth says: "Heaven lies about them in their infancy." Be careful to put no stumbling-blocks in their way. Offend means to cause to stumble. Respect the natural conscience, but be very careful how you form an artificial one; that is, be very careful how you teach a child anything is wrong that it does not naturally feel and know to be wrong.

It may be needed, but be careful. Above all, never confuse right and wrong in the child's mind. Never laugh at evil or scold in play. Teach children *not only to reverence* God, but reverence them, and beware how you teach them.

Despise not. Give them their rights as children. Do not banish them selfishly to the nursery. Do not give short answers to earnest questions. Do not think anything is good enough to say to a child.

Hinder not in their approach to God. Teach them God is love and the proof is the gift of our Saviour. As Christian parents, teach your children they are children of God, not of the devil. Teach biographies and incidents rather than dogmas and doctrines. Give them some short principle to live out each day, and talk it over at night. Make duty, not pleasure, the *summum bonum*, but beware! oh, beware! how you degrade religion from a privilege into a hated task, an empty sham. Above all let there be reality and truth. Nothing has produced more disastrous results than rigid systems of cast-iron religion enforced on children. The high-spirited become reprobate, the meek hypocrites.

And now, after having considered at some length this method of training by the atmosphere of environment, the discipline of habit and suggestion, and the life of a good example, we are in a better position than ever before to appreciate the force of the wise man's words—"Train up a child in the way he should go, and when he is old he *will* not depart from it."

THE CHILD: WHAT WILL SHE BECOME?

OR,

A NEW DEPARTURE IN EDUCATION.

By ALFRED T. SCHOFIELD, M.D., Chairman of the Parents' National Educational Union.

V.—THE HOUSE AND THE SCHOOL.



N this closing paper we have to speak of two practical branches of the new method which are already in active operation, though probably as yet but little known to our readers, and which, with the kind permission of the sympathetic editor of this paper, we will now introduce to the reader. The words that follow are largely those of the worthy Principal of the House of Education; for we feel that in describing that which is the creation of her own genius the fairest and best plan is to do so in her own words.

THE HOUSE OF EDUCATION.

The House of Education is the place where the principles of the new method are thoroughly taught. Its motto is, "For the children's sake." Its patronesses include duchesses and countesses and many ladies of position.

This house specially trains mothers and young ladies, governesses, and a special class known as "Tantes," in the *bringing up* as well as the teaching of children, and a year's work here on these special lines is of incalculable service.

MOTHERS.

For mothers there is a course of three years' home education, conducted by correspondence, in the formation of character, in physiology, and in hygiene; the diploma of the National Health Society being awarded for the two latter subjects, and that of the House of Education for the former.

YOUNG LADIES.

The students of the House of Education are:—

(a) Ladies (young ladies especially) who undergo training to enable them to fulfil the more intelligently the calling of motherhood, or other guardianship of children to which they may be called. These need pass no preliminary examination.

(b) *Primary governesses*—that is, ladies who desire to qualify as governesses to young children. These must pass an easy entrance examination, as a test of general knowledge.

(c) *Secondary governesses*—that is, ladies who wish to qualify as governesses to more advanced pupils. These should, as a rule, hold certificates of attainments, though such certificates are not indispensable.

French and German governesses who have undergone training at the House of Education are in very great request. So, too, are trained English governesses who hold diplomas earned abroad.

Every facility is afforded to ladies who have studied at either of the Women's Colleges, and who desire to spend three or six months at the House of Education to gain some insight into the methods pursued.

TANTE.

Let us now hear who Tante is in the following glowing, but we trust not over-sentimental, words. Whether Tante is tall or short, dark or fair, are matters we will not confide at present; but her countenance is lovely with beauty of love, sincerity, and purpose. Her dress is perfect, because it is harmonious, serviceable, and scrupulously neat. She speaks pure

English undefiled in tones winning in their gentleness, commanding in the firmness of one who speaks with authority. She has a quick, trained eye, ready to sentence, to avert the coming cloud on the child's face, to recognise the flushed cheek and quickened pulse, or the dangerous "draught." She is grave with the seriousness of a responsible officer, and merry with the mirth of a simple heart. The children love to feel her hands about them as she bathes and dresses, because her touch is firm and tender as "mother's." She believes in the sanctity of the little bodies she tends, and finds the small sock she is darning a thing to kiss. In illness, who so helpful as she? for her zeal is guided by knowledge, and she knows exactly what to do, and how to do it, in the sudden emergencies of the nursery. She has a store of delightful ballad songs and merry lilt, and the children catch the airs and dream over the words. She sings, "I think when I read," "A little ship was on the sea," and many more, and eyes grow big and hearts tender as the children round her knees listen. Then she tells tales and repeats poems—a great store of them—of such sorts and in such wise that little hearts beat quickly in manly resolve, or melt with unmanly tenderness. What is there she does not know? She knows how to draw cow, and bird, and rabbit, horse, and ship, cat, and cradle, with half a dozen bold lines, and the two-year-old baby screams with delight as the well-known form appears, while the older children eagerly copy. When baby is in bed, and the elders gather behind the curtains for one good-night peep at the stars, she teaches them to single out a group here and a group there, and give it a name—with an old legend and a great thought—so the face of the heavens is no more strange, but studded with friendly and familiar forms. The children learn from her where to look for the stitchwort and the speedwell, how to distinguish the songs of linnet and thrush. They undo at her bidding, with reverent little fingers, the snug coverings of the baby leaves, and find that various trees have various patterns for the folding of leaves within the leaf-bud, and they fold paper in the patterns and never forget. She does not teach the children any science, but she trains in them the seeing eye; and they, with their keen curiosity, observe a thousand facts in their daily walks, and learn the how and the why of them, as the young mind can receive it.

Tante understands the physiology of *habit*—that is, she knows how muscles and nerves and brain have secret instructions to follow the lead of the faithful educator; and she fosters sweet habits of thinking and acting and speaking, knowing that habits make character and character rules destiny. She knows how fearfully and wonderfully a child is made, and knows the laws of his well-being and development. Therefore she does not divide the little being into two parts, to the one of which it is "menial" to attend, and to the other "genteel." To her the child is one and indivisible; and she prefers to have the entire charge of him, body and mind, under his mother.

Under Tante's care there is continuity in the child's life and in his early and most important "education." There is no great gulf fixed between the nursery and the schoolroom, but a gradual, easy progress; for she knows the delightful and right ways by which little feet should climb those all-important first

steps of learning. She teaches the little feet and the little tongues to trip to merry French *ronde*s; she knows the pleasant mysteries of *sol-fa*; she knows a variety of delightful "drills" with skipping-rope, dumb-bells, and what not; and rounded backs and bent shoulders are things unknown where she is. Then, too, she knows a hundred delightful and educative employments for the children, including, of course, the use of Froebel's gifts, and the dullest days pass cheerily and swiftly.

Tante does not scorn baby, nor take to him as a mere plaything and toy; but even when she is specially concerned with the older children she would fain be permitted to help in the all-important education of the cradle.

Tante knows her place; we do not mean her social place—that, of course. She knows that she is a lady in all that is essential to ladyhood, or she would not be fit to be with children. She has no uneasiness about her rights and privileges, knowing very well that these things settle themselves; but she knows her place. She knows that the love and authority which belong to a mother are sacred possessions, and that to steal them would be to steal jewels; so she carefully keeps herself in the second place, and has no fine talk about "my" nursery.

Besides, she knows very well that not all her training and knowledge of the principles of education, nor even her love for the children, compare for a moment with the divinely-given insight, love, and knowledge of her children's characters which mark the mother. She reverences the heads of the house, and is in that an example to the children.

But who is this *rara avis*, and where is she to be picked up, and why is she called Tante? Three questions in one! We will answer the last first. She enters a home not merely, or in the first place, to earn her living (though this also), but to fulfil a real relationship to parents and children. It is a relationship of service, certainly, but not of mercenary service. There are few things so damaging to the character of a child as a temper of perfunctory mercenary service in those about him. A child knows no relations but "blood" relations, and not only the dear young "aunties" who have their own pleasant sphere in the nursery, but all near friends are dubbed "uncle" and "aunt." Here is our precedent for "Tante," who is more than nurse and more than governess, but whom the pretty foreign title distinguishes from the "born aunties," marking the fact too that her relationship is not quite the same as theirs.

THE TRAINING OF TANTE.

The raw material of Tante exists in happy abundance, in the shape of good women, refined, educated, capable, doing nothing or doing the wrong thing for them, because they have not found their life-work; some of them with the child-love that comes soon or late to all true women.

The training of the Tante is carried on at the House of Education, and as we have already indicated the House of Education is in Ambleside. The very name is so attractive that we need hardly justify the choice of situation, except for the fact that Ambleside is seven or eight hours from London. But, in view of that sad fact, let us say—

The students must be deeply impressed with, keenly sensitive to, natural beauty, and

for this manner of learning England offers no better school.

SPECIAL SUBJECTS.

Besides a regular staff of teachers in ordinary subjects, there is a special teacher of Kindergarten work. Geology, botany, and natural history are taught by Dr. Taylor, F.L.S., F.C.S., while the Rev. J. C. Bayley is the lecturer in divinity. Students are taught physiology and hygiene under Dr. Johnston of Ambleside. Nursing is taught by a trained nurse who instructs the students in the art of bandaging and ambulance work, and the general practical work of a sick-room.

Moral and mental science, and the theory and practice of Education are taught by the Principal on the lines indicated in "Home Education." The Institution has great advantages in the way of model and practising schools. Nursery management is studied in the class-room, and practised in the home of such kind families in Ambleside and elsewhere, as kindly receive the students for this purpose.

Oral French is made a special study, the student learning to sing and tell a large store of French songs and tales at the lips of a Parisian lady who does not speak English. This is to secure a pure accent, and free and ready use of French vocabularies.

Story-telling is studied as an art, and the students are equipped with a good store of tales and anecdotes of heroes, of animals, Greek legends, British legends, fairy tales, etc., and especially Bible stories. They learn also to sing and recite such songs and poems as should make twilight delightful to children. Special weight is given to Nature lore. The students study botany, and collect and learn the ways of the flowers of the field. Birds and landscapes as affected by geological formations, physical geography, etc., are included in their syllabus. Needlework is taught on the well-known French system, and children's garments are made. Kindergarten games and occupations are taught by a mistress trained under Madame Michaelis; Swedish drill, by a lady holding the certificate of the Physical Training College, London, and drawing both to amuse children and to teach them by a mistress holding Mr. Ablett's among her other certificates.

For what we may call the moral appreciation of art, we are indebted to Mrs. Firth—a well-known disciple and friend of Ruskin—who is good enough to give weekly lectures to the students, abundantly illustrated by photographs, etc., of the Italian and other works of art to which Ruskin has attached a moral and spiritual interpretation. Mrs. F. Steinthal and Mrs. Pollard kindly undertake to teach home arts—modelling in clay, bent iron work, brass work and basket making—so that the students should be able to teach their pupils delightful manual occupations. Besides the facilities which it offers for teaching Nature lore, Ambleside affords peculiar advantages in the way of most kind, voluntary help from ladies and gentlemen who are specialists in these several subjects.

EXAMINATIONS AND FEES.

Students are expected to pass an examination at the close of the training, which lasts one year.

Certificates, signed by the authorities of the "House of Education," are awarded to successful students at the close of the year's training.

Students may enter at the beginning of either term.

Training fee for the year, including board and residence, £50, payable in advance in three instalments of £20, £15, and £15. The only other expense is £3 a year for books and materials. Six weeks of the Long Vacation is spent by the students in teaching at proba-

tionary engagements. A low fee is fixed that no lover of children need be shut out by the cost of training.

A responsible lady takes supervision of each boarding house.

The "House of Education" is not under one roof. The building containing lecture-hall and class-rooms is distinct from the boarding-houses.

The "House of Education Certificate" guarantees that a student possesses:—

1. Knowledge of human physiology and of nursing, such as will fit her to take intelligent care of children in health, and to give intelligent help in sickness.

2. Knowledge of the principles of Education (as they are sketched out in *Home Education*).

3. Knowledge of the "Nature-lore" children should possess.

4. Knowledge of the subjects of instruction proper for children, and of the right method and order of teaching each.

The "House of Education Certificate" will be awarded only when the student shows herself possessed of the—to adapt a phrase—enthusiasm of childhood, which makes all work of teaching and training heart-service done for God.

There are two terms in the "Year of Training":—

The "Long Term," from the middle of January till the beginning of July.

The "Short Term," from the end of September till near Christmas.

So much for the House of Education, which seems to be a notable beginning in a right direction, the need of which has long been felt; and it thus justifies the extended notice of its operations that we have been enabled to give. Perhaps we may add that the application for governesses trained here are already three times as numerous as can possibly be supplied, and that here is a great opening for young ladies who wish to embark in child training on modern lines.

PARENTS' REVIEW SCHOOL.

We now turn to another working scheme of equal importance, the Parents' Review School, so called because it was first foreshadowed in a magazine of this name. The motto of the school is St. Augustine's well-known ladder of four steps, "I am—I can—I ought—I will."

Let us consider what is the necessity for this unique school.

ITS NEED.

A girl brought up at home may have undoubtedly great refinement and plenty of intelligence, but for lack of the discipline of school-life she is not ready with her knowledge, and is at a great disadvantage in any competition with schoolgirls. If she has to enter school eventually she falls into the ranks of girls younger and more ignorant than herself. No doubt she has an air of modesty and good-breeding that is very charming; but is there no way of combining the advantages of school discipline with the home life?

No school advantage can make up to a child for the scope for individual development he should find at home under the direction of his parents for the first eight or ten years of life. Later on, sterner discipline—intellectual as well as physical—takes the field. The routine of the schoolroom is even more valuable than its teaching, and the virtues and habits of the commercial life—the life of the citizen—are perhaps never so thoroughly acquired at home as at school. Exclusive home-training continued too long tends to exaggerated individuality and eccentricity; while school-life, begun too soon, tends to loss of original power and individual character.

"But," in Miss Mason's words, "theory apart, this is what actually happens." Most children of the educated classes—boys and girls—get their early schooling at home. The

children of parents who live in the country, where good day-schools are unattainable, have no alternative.

Girls of the professional class, living in the country, commonly get the whole of their schooling at home. *Girls of the highest class* are rarely sent to school. Sometimes the mother teaches the home-school, with occasional help from the father. More commonly, the busy mother is helped by a governess. The young governess may have little or no knowledge of educational principles and methods, her qualifications being that she is a nice, well-mannered girl, imperfectly acquainted with the rudiments of various studies. She may, however, on the other hand, be highly qualified, and possessed of valuable certificates.

ITS OBJECTS.

Now where the mother teaches her children herself, or with the help of an untrained or even a trained governess, it is surely possible that something might be done from without to attain the following objects:—

- (a) To secure a common standard of attainment, so that the home-taught child shall be equal to the rest when he goes to school.

- (b) To do this without sacrificing individual development, and the following of the bent of each child's tastes and powers.

- (c) To introduce good methods and good text-books into the home schoolroom.

- (d) To foster the habits of attention, punctuality, diligence, promptness, and the power of doing given work in a given time.

- (e) To secure the gain of definite work upon a given syllabus, without the danger of "cram," and with freedom in the choice of subjects.

- (f) To test and encourage the home-school from term to term by examinations, testing intelligent knowledge rather than verbal memory.

- (g) To give the home-taught child those advantages of comparison with others, and of periodic classification which the school-taught child possesses.

- (h) In a word, while increasing rather than diminishing the leisure of the home-taught child, to counteract any dawdling, dilatory, procrastinating habits which put him at a disadvantage as compared with the smarter school-child.

It is not practicable to give this kind of help to parents through the pages of a magazine, because very mischievous results might follow from prescriptions of work being applied to children for whom they were totally unfitted. But there is a way of doing this very important work, and that is through the *Parents' Review School*.

This is a unique school, for the pupils go to school, and are taught at home at one and the same time, and have the twofold advantages of school discipline and home culture.

ITS ROUTINE.

Parents who wish their children to enter the school have first to fill up a paper which we will speak of by-and-by. This includes statements as to—

- (a) The powers of each child.

- (b) The tastes of each child.

- (c) The attainments of each child, and where the parents have decided on a definite scheme of education.

- (d) The course of work they wish.

- (e) The books they wish used.

A scheme of work, and a time-table for a term framed on their data, is sent, accompanied with conditions which should secure prompt, punctual, and definite work and ample leisure.

At the end of a term the children are examined on the work of the term, and classified according to results. The examinations are conducted as follows:—

1. Examinations to occupy a full school week. Each subject to be examined upon in its own time.

2. Recitations, two each day, to be heard by the father when convenient, he giving marks from one to eight for each piece.

3. The parents should, if possible, be present at the oral parts of the examination.

4. Their examinations should afford moral training to the children, and should be conducted with absolute probity. Worry and excitement should be discouraged. Order, quietness, and cheerfulness should be maintained. The following is an actual working time-table of this school for the lowest class:—

ITS ADVANTAGES.

The opportunity given by this School to compare with others, and to work up to a common standard will, we believe, be welcomed by all home teachers, whether parents or governesses, however well qualified, and however much at liberty to give full attention to their children. But there are much occupied parents who are compelled by circumstances to content themselves with governesses who have had no special preparation for the work of teaching. To these it must be a great assistance to have the instruction of their children more entirely under direction. That is—

To have the work of the week set for each week, with full directions for teaching at each step.

To have the work of the month—written work, handiwork, collections, etc.—sent up, month by month, for correction and inspection.

In fact, to have the work of the untrained and inexperienced governess so far supplemented that, with intelligent and conscientious co-operation on her part, the children may receive valuable training and teaching.

DIVISIONS AND FEES.

The *Parents' Review Home School* thus falls into two divisions—

(a) That under Supervision, including term by term, programme of work, time-table, examination, and classification as may be necessary.

(b) That under Direction. In this division much of the responsibility of teaching is undertaken, governess or mother simply carrying out instructions. Children are examined and classified in the same way in both cases.

The fees for this kind of Supervision are:—one guinea a year for a family of children

under ten years of age, three guineas when there are children over ten, because of the greater amount of clerical work, which must be done by highly-qualified teachers. For directions, which implies that the work of the children is set and examined month by month, a fee of five guineas is charged. This experience so far shows extremely satisfactory results. The children enjoy the stimulus from without, which relieves the tedium of the home school-room, while the governess (or mother) finds it satisfactory to have set work to be accomplished in a given time, and to receive suggestions as to methods and books. There are already nearly two hundred pupils under supervision and direction.

The fees are fixed as low as possible, as there are many large families of intelligent gently-born children whose parents are unable to afford educational advantages for them, and the rule is, therefore, to admit a large family into the school at the same rate as a single child. It is to be hoped that the readers of these articles will make this school known, especially to some of the countless families taught by young "nursery governesses," who would be greatly helped by joining it.

It is hardly needed in these days to combat the old idea that any sort of teaching does for young children. We say, on the contrary, take care of the earliest lessons and the rest will take care of itself. Lay the foundation carefully, thoughtfully and systematically, and the superstructure of a sound education is almost inevitable.

DETAILS ON ADMISSION.

In this school this rule is carefully carried out, every care being taken that the exact powers of each child are known. We have already given a few of the questions that have to be answered before admittance; we now add some more which appear admirably chosen.

FACTS RESPECTING EACH PUPIL.

1. Baptismal name, date of birth.
2. Height, weight, chest-girth.
3. Give pencil drawing of hand (carry pencil round hand laid on sheet of paper, palm down, fingers slightly extended). Indicate shape of finger-nails.
4. Does — sleep well, eat well, play vigorously, love to be out of doors?
5. Is his chest well expanded, his head well carried? or does he poke or stoop, or sit with rounded shoulders? Is he light and active in his movements?

6. Is his sight perfect? If not, what is the defect? Are his teeth sound?

7. Test his power of attention, his memory, and his accuracy, his powers of observation (details given).

8. What are his special interests, his favourite lessons, stories, games, amusements?

9. What natural objects does he know?

10. Send specimens of his writing or printing, and of any handiwork.

11. Send specimens of his drawing, dictation, copy-book writing, composition, etc.

WORK IN FIRST CLASS.

The following gives perhaps more clearly than the time-table the sort of work that is set for the lowest class in the first term.

Recite, beautifully, six easy poems and hymns.

Recite, perfectly and beautifully, a parable and a psalm.

Add and subtract numbers up to ten, with counters.

Copy in *print* hand from a book, state the points of the compass with relation to your home, when the sun rises and sets, and the way the wind blows.

Describe the boundaries of your home.

Describe any lake, river, pond, island, &c., within easy reach.

Tell quite accurately (however shortly) three stories from Bible history, three from early English, and three from early Roman history.

Describe three walks and three views.

Mount in a scrap book a dozen common wild flowers, with leaves (one every week); to name these, describe them in their own words, and say where they found them.

Do the same with the leaves and flowers of six forest trees.

Describe six birds, by song, colour and shape.

Send in certain Kindergarten or other handiwork, as directed.

Tell three stories about their own "pets"—rabbit, dog, or cat.

Name twenty common objects in French, and say a dozen little sentences.

Sing one hymn, one French song, and one English song.

Keep a caterpillar, and tell the life-story of a butterfly from his own observations.

A formidable list of attainments for a child of five or six, but it is nearly all play-work, and to be done out of doors. The "sit-still" work should not occupy more than an hour and a half daily, and the time-table will show how all can be done, little by little, by day-by-day efforts. The aim is to gather up the fragments of the child's desultory knowledge, so that nothing be lost. There is no waste more sad than the waste of those early years when the child's curiosity is keen and his memory retentive, and when he might lay up a great store of knowledge of the world he lives in with pure delight to himself; but this fine curiosity is allowed to spend itself on trivial things, and the retentive memory—does it not sometimes store the idle gossip of the maids?

FURTHER WORK.

From these small beginnings the work gets progressively harder until, if the parents wish it, children who are old enough may be prepared for any examination (a special fee being charged). The object of the school, however, is not primarily to prepare children for examinations, but to educate them in the best possible manner on the lines we have indicated.

Perhaps we have now said enough, and possibly the editor may think more than enough, to introduce this method of education with its powerful auxiliaries to the notice of our readers.

[THE END.]

TIME-TABLE.

1st Term.—PARENTS' REVIEW SCHOOL. Class I.

	M.	T.	W.	Th.	F.	S.
9—9-20	Genesis.	S. Mark.	Writing.	Genesis.	S. Mark.	Week's Work.
9-20—9-40	Printing.	Drawing.	Reading.	Reading.	Reading.	Reading.
9-40—9-50	Repetition : Poem.	Repetition : Parable.	Reading.	Reading.	Repetition : Hymn.	Reading.
9-50—10	French.	Picture Talk.	French.	French.	Nat. Hist.	Object Lesson.
10—10-20	Number.	K.-G. Occ.	Number.	K.-G. Occ.	Number.	K.-G. Occ.
10-20—10-35 10-35—10-50	Swedish, or Flag Drill.	Sol-fa. Play.	Swedish, or Flag Drill.	French Song. Play.	Swedish, or Flag Drill.	Sol-fa. Play.
10-50—11-20	K.-G. Occ.	Painting and Writing.	K.-G. Occ.	Writing and Drawing.	K.-G. Occ.	Printing and Painting.
11-20—11-30	Nat. Hist.	Reading.	Geography.	Number.	Geography.	Nat. Hist.