

"The children were silent; but one answered, 'We dare not speak as freely with him as with you.'

"Mary.—'But with Gertrude you may, mayn't you?'

"Children.—'Not quite.'

"Mary.—'Well! I'll teach you before the day is over to understand them, and to talk with them as freely as you do with me.'

"And so saying, she turned to the lieutenant, and said, 'Now, sir, if you please, you may ask them, one after the other, whatever you like. I shall see whether they cannot answer you as freely and cheerfully as if I were asking them.'

"The lieutenant took the hint, and began to ask now one child, and then another, all manner of questions, just as they happened to come into his head; and if any child was backward in answering, Mary went and took him laughing by the hand, or by the hair, or by the ears, and said 'Come, come, be quick, say what you think about it; never mind! Only be free and cheerful!' It lasted not a quarter of an hour, before several of the children felt quite easy, and began to give lively answers; and they thought it very funny that Mary should thus take them by their ears, or by their hair, and oblige them to look up and to speak out. Some of them soon became merry; their answers grew shrewd and witty, to the great delight of Mary and of the lieutenant, who made them repeat some of the quaintest answers aloud, so that all should hear them. This set the whole school laughing; all reluctance soon disappeared; and those who had been the most timid were now most ready to answer. Gluelphi was very much struck to see that those who from insolence had been most forward to speak, became more considerate and retired, in proportion as the better children became more free and easy.

"Gluelphi saw that Mary owed much of her influence over the children to the familiarity and kindness of her manner and address, and he endeavoured to profit by the example. He succeeded beyond his expectations, and having once established a fellow-feeling between himself and his pupils, he found it much easier to preserve that evenness of temper which he felt to be so essential in his position.

"Gertrude and Gluelphi did, from morning to night, all in their power to preserve the confidence and affection of the children. They were constantly assisting them with kindness and forbearance. They knew that confidence can only be attained by an union of power and love, and by deeds which claim gratitude in every human bosom; and accordingly they endeavoured daily more and more to attach the hearts of the children to them, by conferring upon them numberless obligations in a spirit of active charity.

"Gluelphi was deeply impressed with the truth, that education is not imparted by words but by facts. For kindling the flame of love and devotion in their souls, he trusted not to the hearing and learning by heart of passages, setting forth the beauties of love and its blessings, but he endeavoured to manifest to them a spirit of genuine charity, and to encourage them to the practice of it both by example and precept."

These extracts present a true picture of the Pestalozzian plan of instruction, drawn by the author himself. Nor does this picture contain either embellishment or high colouring. All that Gluelphi is represented to have done, Pestalozzi himself performed.

But we pass on to his next and great experiment in education.

Stanz, the capital of Underwald, was, in the month of September, '98, laid in ashes, because the patriotic inhabitants of the land of Tell had refused to bow before the fierce democracy of France. They had refused to incorporate their canton with the Helvetic republic established by the armies of France, and the consequence was, that their towns were laid in ashes, and their valleys left desolate. It was under these circumstances that Pestalozzi was sent by the government, on the recommendation of his friend Legrand, one of the directors, to open an asylum for the reception and education of orphan and other destitute children.

The following is his own account of the opening of the asylum at Stanz, as given in a letter to his friend Gesner:—

"Through Legrand I had some interest with the first *Directoire* for the promotion of popular education; and I was prepared to open an extensive establishment for that purpose in Argovie, when Stanz was burned down; and Legrand requested me to make the scene of misery the first scene of my operations. I went: I would have gone into the remotest cleft of the mountain to come nearer to my aim, and now I really did come nearer. But imagine my position. Alone, destitute of all means of instruction, and of all other assistance,

I united in my person the offices of superintendent, paymaster, steward, and sometimes chambermaid, in a half-ruined house. I was surrounded with ignorance, disease, and with every kind of novelty. The number of children rose by degrees; all of different ages; some full of pretensions; others trained to open beggary; and all, with a few solitary exceptions, entirely ignorant. What a task! to educate, to develop these children—what a task!

"I ventured upon it. I stood in the midst of these children, pronouncing various sounds, and asking them to imitate them: whosoever saw it, was struck with the effect. It was true it was a meteor which vanishes in the air as soon as it appears. No one understood its nature: I did not understand it myself. It was the result of a simple idea, or rather of a fact of human nature which was revealed to my feelings, but of which I was far from having a clear consciousness." In the midst of his pupils, Pestalozzi forgot that there was any world besides the asylum. And as their circle was a universe to him, so he was to them all in all. From morning to night he was the centre of their existence. To him they owed every comfort and every enjoyment; and whatever hardships they had to endure, he was their fellow-sufferer. He partook of their meals, and slept among them. In the evening he prayed with them, and from his conversation they dropped into the arms of slumber. At the first dawn of day, it was his voice that called them to the light of the rising sun, and to the praise of their Heavenly Father. All day he stood amongst them, teaching the ignorant and assisting the helpless, encouraging the weak and admonishing the transgressor. His hand was daily with them joined in theirs; his eye, beaming with benevolence, rested on them. He wept when they wept, and rejoiced when they rejoiced. He was to them a father, and they were to him as children. Love, then, parental love, is the foundation of the Pestalozzian system of education; and to this he owed almost all his success.

Before a twelvemonth had elapsed, this interesting experiment was abruptly terminated, by the entrance into and possession of Stanz by the Austrians.

Disappointed and repressed by the failure of his hopes, when he had all but realized them, Pestalozzi withdrew into the solitude of his native Alps. But he did not long indulge in contemplation. His mind was too active for this. He therefore again determined to resume his twice-interrupted experiment. In consideration of his former services, and with a view to enable him to prosecute his plans and enquiries, the Helvetic government gave him a pension of £30 per annum, which they afterwards increased to £100.

Shortly after this he was employed by the Helvetic government to re-organize the school of Burgdorf, and the castle of that place was assigned to him for a teacher's seminary, by means of which it was proposed to put the public instruction of the whole country upon a uniform plan.

The next place we find Pestalozzi is in the castle of Yoerdon, which is in the Canton de Vaud, on the south side of the lake of Neufchatel. This castle was given him by the Canton de Vaud, under whose patronage he opened his seminary. The plan laid down for his establishment here, embraced languages, ancient and modern; geography, natural history, physical science, mathematics, singing, history, and religion.

Here, at the castle of Yoerdon, he had nothing but bare walls and beautiful scenery. Yet even this soon became a busy and a happy spot, for he made his school a Christian family, in which persons of all ages, of all ranks, and of the opposite character, were united by the unaffected love of Pestalozzi. But he was more fitted to theorise and originate than to work out his own ideas: his last establishment fell to pieces for want of a proper director. He died February 27th, 1827, at the age of 82 years, after having reaped no other reward for his labours than his own inward satisfaction.

The following is an inscription on a tombstone in Massachusetts:

I came in the morning—It was Spring,
And I smiled—
I walked out at noon—It was Summer,
And I was glad—
I sat me down at even—It was Autumn,
And I was sad—
I laid me down at night—It was Winter,
And I slept.

Horæ among the ancients was sometimes represented as a beautiful child, "standing upon tip-toes, and a trefoil, or three-coloured grass in her hand."—*Moore's Melodies.*