

Mrs. Hubbard (the compiler of the standard kindergarten game and song book) took them through the song and accompanying movements.

This class holds its meeting in the Eads kindergarten room. The walls, ceilings, columns, and all available space, are filled with kindergarten occupation work, mottoes, object pictures, etc. An artificial tree, with birds' nests and stuffed birds perched in its branches, helps to illustrate many of these natural history movement games. Where the objects themselves, or their artificial representation, cannot be had, pictures are resorted to for the purposes of illustration.

For their next lesson, these young ladies were given a song called "The Five Knights." A mother sees five knights come riding by. She has a child who, "like a dove, is fair and good," and is "like a lamb, of merry mood." In seeing the knights "come riding by," the hand is held over the eyes to shade them from the light, as one is apt to do in gazing a long distance into open space. As the dove and lamb are respectively referred to, the right hand is gracefully extended toward the pictured, or other, representation of the object. Thus the physical and characteristic traits of the animal are impressed on the mind, and a comparison to the child in the song is made.

The mother says :

"What would ye then fair Knights with me?"

"We wish thy precious child to see. We hear he is so fair and good, etc., etc."

As the knights reply, of course they assume an erect and military bearing, and make a graceful obeisance to the mother of whom the favor is asked.

Miss Blow remarked that she would leave the young ladies to study out, for themselves, the underlying idea of the song before the next meeting. She could not, however, refrain from opening his philosophical door for them—just a little way: "You have often heard persons say, 'Come here you sweet little child!'—'O isn't she a darling?' 'What lovely curls, what pretty, rosy cheeks! and O what a beautiful dress she has on!'—'Where did you get that pretty dress, dear?' How many of you have ever heard anything like that?"

Of course the testimony to similar experience was universal. "Well, in this song, did the mother praise the child because he had rosy cheeks and blue eyes? Did the knights want to see him because they had heard he had lovely curls and wore pretty clothes? The whole question of praise is involved in the idea of this song. Shall a child be praised at all? If so, how much, and for what?"

The young ladies then went on the circle, and sang and played many of the movement games. The gestures were animated, and exceedingly graceful, but, above all, pains were taken that there should be correct imitation, for "imperfect representation produces incorrect impression." "Better," said Miss Blow, "for a child to get no idea at all than a false one."

In the game "Hasten Peter to the Meadow," there is an imitation of the motion with a scythe in cutting the grain. As the miller grinds the grain the young ladies become revolving wheels, and, in turn, joining hands all round, the larger wheel revolves. A great deal of amusement followed their attempts at "milking the cow," the motions of the hands being more after an ideal method than any practical one, and if put to the test would very likely meet with opposition from the cow. However, like Bidley, they were "willin' to larn," and soon showed marked improvement. The sentiment of gratitude was strongly developed at the conclusion of the song, where everybody was thanked: Peter, for mowing the grain, the miller, for grinding it, the cow, for giving the milk, the baker for the rolls, and 'mams' for the supper.

The Abbé de St. Pierre once said: "Men are only large children," and I confess an echo, responsive to that sentiment, in witnessing these games, no matter how often, and questioning mentally if the children themselves can enjoy them more.

One can readily see that a true conception and exposition of the kindergarten system leads one to the further study of natural history, botany, astronomy, and indeed all the sciences, and more especially to the study of philosophy in all its branches. One of its values to those who take the training is its stimulus in the direction of mental culture, and but for the practical side of it one might be tempted to go to extremes, and venture into a train of speculative philosophy ending in chaos.

Miss Blow is delivering a series of advanced lectures in philosophy to a Saturday class, composed of kindergarten teachers and others. The one I heard, on the "Process of Activities," was largely attended by ladies only, and bordered on the domains of a summer school of philosophy. Though one can trace a connection between Froebel's idea that "the happiness of a child depends on the harmonious employment of his activities"—and the statement that, "A self-determined activity, acting upon an activity, realizes itself, but an activity acting upon a passivity destroys itself—and that a self-determining activity which does not act at all is only an unrealized potentiality"—still I will spare my readers and not ask them to mount a winged Pegasus and fly to Concord, but keep them within the humble limits of the more simple philosophy of Froebel and his beloved kindergarten.—*The Moderator.*

#### TEACHERS NOT SUFFICIENTLY APPRECIATED.

Having painted this picture in such bright colors, it remains to confess that neither the State nor the Church nor the public appreciates the school-house nor the teacher, man or woman, at the desk. In power the teacher transcends the preacher, and the editor, and the lawyer and physician combined, for he influences more minds, and in their most sensitive age; and yet there are noble women now petitioning the Legislature to add lessons in temperance and all morals to the daily pages of instruction, and to demand that the teachers themselves be not blind leaders of the blind, but be minds full of all forms of moral light. What rare leaders had those young persons who gathered around Pestalozzi, or Thomas Arnold, or James A. Carfield—men whose pure and ardent souls beat upon the young hearts like a spring wind from the south! Such is the relation of the schoolmaster to society that each Legislature and each Congress should hasten to ask how such dealers in destiny can become clothed with still greater intellectual and moral power. Forbidden to support a church or to teach any special sectarian religion, the State possesses a grand field in temperance and all ethics, and will never do its duty until it makes prominent these elements of education. Here is a large defect in the public instruction: it should accept only teachers who can teach and practise the higher laws of life. These teachers having been ordered, the money sunk in political gambling and fraudulent railway grants should be poured into the salaries and rooms of the teachers, for every good schoolmaster is an element of national success—every political schemer an element of national ruin. The noblest men and the noblest women should be called to this task.—*Prof. David Swing.*

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