

implying its opposite. We cannot think *up* without implying *down*. We cannot think of *light* without implying *darkness*. We cannot realize *extension* without assuming *limitation*. "In all distinction," as has been well said, "the element effective of distinction works through negation, and, therefore, affirmation, and negation, identity and difference must be taken together as constituting between them but a single truth."

FROEBEL claims that as our thought is conditioned by this law, education should recognize and apply it, and he embodies it in the statement that "the principle of all creative activity is the reconciliation of opposites by an intermediate partaking of the nature of each of the extremes. This law governs the application of every Kindergarten gift and occupation, and while its philosophic basis can only be mastered by earnest thought, it is practically so simple that the child four years old uses it with the greatest ease and happiest results. The countersigns of true Kindergarten are "Reverse, and keep your opposites alike," and I feel sure that any person who will honestly observe the effect of this principle in the development of originality and creativeness, will admit that FROEBEL has found the true law of human activity, and has shown how it should be applied.

A system based upon the necessities of the child, must naturally provide for physical exercise and development. Accordingly, in the Kindergarten gymnastic games, accompanied with song, are an essential feature of each day's programme. In these games the children get abundant opportunity for using their legs and arms, while the fact that nearly all of them are more or less dramatic, makes them also developing to the imagination and sympathies.

From the moral stand-point the chief significance of FROEBEL's method is the recognition of the child, both as a distinct individual and as member of a collective organism. The great problem for man has always been to harmonize the freedom of the one with the interests of the many, and to secure the development of the individual without sacrificing the order and stability which are the safeguards of general society. In the Kindergarten the children are associated together under the most favorable conditions, and while individuality is strongly developed, each child early learns that his rights are limited by the rights of others. The only punishment inflicted is isolation of the selfish, willful, or quarrelsome child from the society of his companions; and on the other hand, where praise is given, it is given not by the teacher alone, but by teacher and children together. Thus the Kindergarten is a world in embryo—a world where small virtues are nursed into strength by exercise, where small faults are gradually overcome, because their effects are clearly seen, and where character is harmoniously developed because the same truths realized as law are felt as love.

The results of FROEBEL's system thus far have been partial and inadequate, because in many cases its principles have not been understood and applied. Its vitality and power are proved by the fact that through all discouragements it has steadily won its way, and every day challenges more imperatively the attention of educators. Planted now in all parts of Germany—made by Imperial edict the basis of education in Austria, and introduced, though imperfectly, in Russia, France, Italy, England, and the United States, its merits will in the next few years be widely and thoroughly tested, and the general applicability of its methods determined. Its advocates ask only that it maybe judged by its fruits, and, as their most conclusive argument, point to the children trained in accordance with its principles.

Improvement of the memory.

Is memory the purveyor of reason? If so, ought we not to do all in our power to cultivate or improve it? We have frequently had occasion to remark that many inapt individuals have an extraordinary advantage over acute and energetic men in consequence of their brilliant memories. Some are born with a memory, some cultivate the "rough diamond." Nature is kind indeed when she bestows this gift; but let those who are not so blessed console themselves that "art" treads very closely on nature's steps, and very often supplies missing links.

It would be absurd on our part to argue for a moment that it is possible to supply endowments which have not been conferred on an individual by nature, but still we all know a great deal may be done towards attaining a point of perfection; and in the case of the memory, nothing can be more simple than to cultivate it, provided it be done before a person is twenty-one years of age, and even then there are various degrees of success.

It is absolutely essential that if a person wishes to enter the legal profession and attain a tolerably high position, he should have a good memory; but those who have bad memories must not run away with the idea that there is no means of improvement.

For the benefit of those who aspire to something beyond merely passing an examination, viz., distinction in after-life, we offer the following remarks:

There is, as we said on a previous occasion, a distinction between memory and recollection. Memory retains ideas without any or with little effort; but recollection implies an *effort* to recall ideas that are past. Great care should, therefore, be taken not to confuse them. Indeed, we have been frequently told by some that they have good memories, because they could recollect *certain* incidents which occurred years ago. If any peculiar means be adopted to impress a subject or event or any extraordinary incident on the mind, the person remembering it would surely not say he has a good memory (?) A person may remember perfectly well the circumstance of the Prince of Wales going to St. Paul's on Thanksgiving Day, or the latest attempt on the life of Her Majesty, or the O'Connell Centenary in Dublin, but yet would not remember a single fact that he may have read in a book, though he had gone over in twenty times. Hence it is perfectly apparent that the excitement of the peculiarity of the former events makes an indelible mark on the memory. We therefore see that measures ought to be adopted, as far as possible, to deal with facts and circumstances very clearly. It is not a fact that many persons can derive benefit by copying what they have to learn? A person, as a rule, cannot write as quickly as he can read. We often, while lecturing, make certain remarks in order that our hearers may be impressed with what we say, and in innumerable instances we have been informed that whenever we have again referred to the various point of the same subject the remarks crossed the memory with them.

The memory, we contend, ought to be cultivated when a person is young—when the brain is growing. No doubt there are many ways of improving it; but the simplest and, at the same time, the most effectual method for the student to adopt is to learn a verse of poetry every evening, just before he retires to rest, and say it by heart on the following morning. If he continued this practice for two or three months he will certainly derive incalculable benefit from it. It would scarcely take him many minutes to learn to say either of the following verses, and in time he would have his memory stored with many interesting pieces: