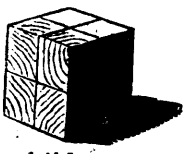
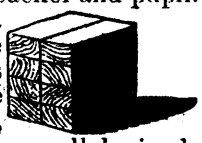
every acceleration of movement—instead of the ready movableness of the ball, we have in the cube an object which, as it were, embodies the tendency to repose.

The clylinder forms the connecting link between the ball and the cube. Like the ball, it is round and without corners, and like the cube, it has sides and edges. It contains the ball, and is contained by the cube, and it unites the movableness of the one with the fixedness of the other.

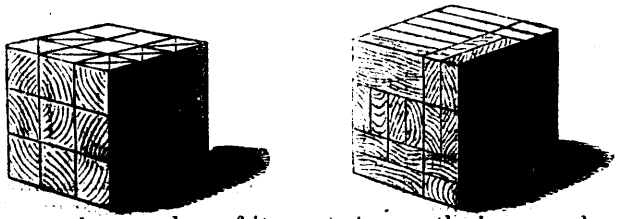


In the third gift, which consists of a cube divided once in every direction, giving eight smaller cubes, we pass from contrasts of form to contrasts of size. This gift, considered as a whole, is identical with the cube of the second gift, but through its divisions it enables the child to grasp inner conditions as well as external appearance, leads from the conception of a simple unit to the elements of which such unit is composed, thus paving the way for rational analysis. And as every analysis should end in a synthesis, every division of the cube into its parts is followed either by their recombination into the original whole, or by the production of a new whole, of which each small cube is again an essential part. Thus the third gift meets the instinctive craving of the child to find out what is inside of things, and at the same time, through the number and variety of its possible transformations, it satisfies and stimulates the creative powers. This gift is also excellently adapted to give children definite ideas of number, and only those who have seen the little calculators making all possible combinations of their eight cubes, can understand how the experiences thus obtained will simplify arithmetic, and make it a pleasure instead of a torture, alike to teacher and pupil.



The fourth gift, like the third, is a divided cube, but in its subdivision we have blocks, whose sides are oblongs instead of squares. And whereas, in the small cubes of the third gift, the length, breadth, and thickness were equal, the parallelopipeds of the fourth gift are twice as long as they are broad, and twice as broad as they are thick. Thus the three dimensions of space implied in the third gift are emphasized in the fourth, and all the possibilities latent in the former are actualized in the latter.

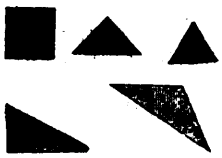
As all development moves from the simple to the complex, and as in the child what is new unfolds from the old so in the Kindergaten gifts which are intended to be an objective counterpart of subjective process, we find each new gift contains all that existed in the previous gifts, with the addition of elements which they implied, but did not realize. Thus in the fifth gift we again have the cube—this time, however, the cube is



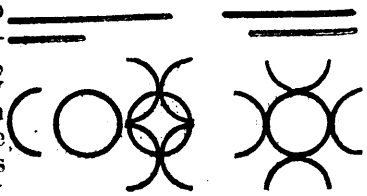
larger—the number of its parts is greatly increased and by dividing some of the smaller cubes, the triangular form is introduced. A greatly increased amount of material is thus put into the hands of the child, and alike in extended numerical relations, in variety of fundamental forms, and in adaptability to creative purdoses, this gift is an advance upon its predecessors. With the sixth gift, which is a cube of the same size as the fifth, but differs in its subdivisions, we complete the series of solid forms.

To understand these gifts we must clearly and definitely apprehend their relation to each other, for it is this relation which gives them their significance, and upon the recognition of this relation depends the power with which they are used. We conceive nothing truly so long as we conceive it alone. It is only when the relations of any individual object to universal law are rightly apprehended, that a clear insight into its nature is gained. Now the universal law of development is progress from the unlimited to the limited, from the homogeneous to the heterogeneous, from simplicity, with its manifold adaptations, to complexity, with its defined parts and restricted powers. Illustrations of this law are all around us. It is written on all inorganic nature; it unfolds itself yet more clearly in the plants and animals. Man, too, is no exception to it, but physically, mentally, and morally progresses under the conditions which it imposes. Clearly the law of human development should be the law of education, and the great originality of FROEBEL as a thinker consists in his recognition and application of this vital truth. It was this underlying thought which determined in his mind the sequence of the six gifts just described, and any person who will carefully study them, will find that theres in them a gradual advance in definiteness and complexity, and that each successive gift limits the freedom of the child, while vastly increasing his power within the boundaries defined.

Education, however, must move not only from the simple to the complex, but from the concrete to the abstract. Hence in FROEBEL'S seventh gift we pass from the solid to the surface, and give to the child first squares, and then the different kinds of triangles. To preserve the connection of the gifts and to derive the surface, as, logically, it must be derived from the solid. the square is represented as the embodied side of the cube. The right-angled isosceles triangle is then derived from the square by the diagonal line, and with this triangle as the standard of comparison, the other triangles are also illustred and defined.



The interlacing slats of the eighth gift form the transition from the surface to the line. These slats rudely represent the line, while, by breadth, they are still connected with the surface. They are succeeded by the sticks and wires which visibly embody the line, and through which the child learns to conceive the line as the boundary of a surface, just as he previously conceived the surface as the the boundary of a solid. The limit of analysis is reached when we move from the line to the point, and in Germany there has recently been introduced into some of the Kindergartens the occupation of sorting, arranging and combining into different forms, small pebbles or shells, which are intended to represent the embodiment of the point. The sorting of seeds for the gardens also comes under this head, and with these crude material representations of the point is completed the series of the Kindergarten gifts.



I trust, from what has been said that the following points with regard to these gifts have been clear:

1. That the method of procedure—by which the successive links in the series are obtained, is strictly analytical. Thus, by analysis of the solid we obtain the surface, by analysis of the surface the line, by analysis of the line the point.