

That is, bad homilies corrupt good manners—an obvious rendering of a well known passage, which has, we believe, escaped notice hitherto, and which we beg to recommend to the Few Testament Revisionists. What we venture to suggest is that one or two large schools should be founded for the special behoof of parents. We cannot here go into any minute details of our scheme. We will only say that the terms need not be long, so that "Society" need not be defrauded of its victims to any serious extent. The system should be one of what is called "mixed education," papa and mamma being place in the same form. The forms should be constituted according to the size of the various families patronizing the establishment. Thus, the first form should consist of parents with one darling; the second of those with two, &c. For those with families of any extraordinary number, any number exceeding six—"unhappy is he who hath his quiver full of them" (that is the right reading in these times)—some special provision would be made. There should be a constant supply of other people's children, hired by the day or the week, for the pupils to do their exercises with or on. For those at the top of the school one or two picked undergraduates would be provided for experiments. A prodigal son would be always kept on the premises for reclaiming lessons. But we have no space now to elaborate our proposal. We throw our bread upon the waters—not to find it perhaps after ever so many days; but yet we throw it. Surely some City Company might be found to do something in the way of endowment. Is there no Mr. Holloway to be found?

If the scheme we have ventured briefly to sketch finds no favour with the public, we hope somebody will devise some satisfactory substitute for it; for indeed the danger we have indicated is a real one. A race of mothers that are no mothers, and fathers that are no fathers, if we may use a Greek way of speaking, is not one to be contemplated with pleasure, or that can prevail with impunity.—*Saturday Review.*

**The Kindergarten.**

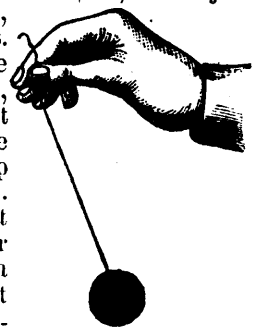
By Miss S. E. Blow.

It is a truth now universally recognized by educators that ideas are formed in the mind of a child by abstraction and generalization from the facts revealed to him through the senses; that only what he himself has perceived of the visible and tangible properties of things, can serve as the basis of thought, and that upon the vividness and completeness of the impressions made upon him by external objects, will depend the clearness of his inferences and the correctness of his judgments. It is equally true, and as generally recognized, that in young children the perceptive faculties are relatively stronger than at any later period, and that while the understanding and reason still sleep, the sensitive mind is receiving those sharp impressions of external things, which, held fast by memory, transformed by the imagination, and finally classified and organized through reflection, result in the determination of thought and the formation of character.

These two parallel truths indicate clearly that the first duty of the educator is to aid the perceptive faculties in their work by supplying the external objects best calculated to serve as the basis of normal conceptions by exhibiting these objects from many different standpoints, that variety of interest may sharpen and intensify the impressions they make upon the mind, and by presenting them in such a sequence, that the transition

from one object to another may be made as easy as possible.

The advocates of the Kindergarten believe that FROEBEL has met this fundamental necessity in education better than any other thinker, and that the series of objects technically called FROEBEL'S Gifts, offer the healthiest nourishment yet discovered for the child's mind, and constitute the best basis yet known for strong and harmonious development of the intellectual powers. It is my purpose to-day to describe these gifts briefly, in the order of their succession: to indicate their connection, and to try to make clear the law by which their sequence is determined. Recognizing clearly the necessity of a definite starting-point for thought, FROEBEL presents to the child in his first gift the ball, an object containing, under the simplest form, the properties common to all things. By means of the ball, we illustrate the general properties of size, color, form, weight, and density, while at the same time we give the child the easiest thing in the world to grasp alike with the hand and the mind. It is the simplest of forms, for it has neither sides, corners, nor edges. It is easy to conceive as a whole, for in all positions it appears the same. It is the fundamental form throughout nature, and is constantly appearing both in the organic and inorganic worlds, and, finally, it is perfectly harmonious, being, one might almost say, the ideal form towards which the universe strives. To the child, moreover, the ball is the source of infinitely varied amusement. He rolls it, he tosses it, he whirls it round and round. Holding it by a string, he moves it up and down, right and left, round in an ever-widening or an ever-narrowing circle. It becomes to him the representative of a thousand things; through its form it stands for the fruits and flowers he has learned to love; through the motions he gives it, it becomes to him the springing cat, the flying bird, the climbing squirrel—all the objects with which his little experience of life has made him familiar, are embodied in it, and just from its great simplicity result its manifold adaptations.



As introduced into the Kindergarten, the first gift consists of a box containing six soft worsted balls of the different primary and secondary colors. These balls should be so used that the child will learn through actual experience all their essential characteristics, both in rest and in motion, in their relation to each other, and in their relation to himself.

The second gift, which consists of a hard ball, a cube, and a cylinder, involves at its basis recognition of the truth that in order to clear knowledge there must be comparison, or, in other words, that we only learn what a thing is by learning what it is not. Therefore, to complete the child's knowledge of the ball, he must compare it with something else, and as his powers are too weak to discern slight divergences, he needs an object which presents to it the completest possible contrast. This we find in the cube. Instead of the unity of the ball, we have in the cube variety; instead of the simplicity of the ball, we have in the cube complexity; instead of the unvarying uniformity of the ball, we have in the cube an object which changes with every modification of position, and

