

Creator. Then again, as an original thinker and a practical educationist, he retraced the steps taken in childhood and youth till he stood by the cradle—a man with the experience that comes only from actual contact with life at many different points. There he found that the great impediment to human progress lay in the lack of culture for those germs of child-nature which lie latent but are commonly left to chance. If these germs and instincts are to be developed and become subject to the beneficent laws of evolution, they must receive a training which is founded on an intelligent application of the laws of human nature; these laws can only be deduced from the study of human nature itself. This nature is so complex that it must be observed in its earliest and simplest stages if observation is to be of practical value.

Another incentive to study Froebel lies in the fact that while he was “no mere peddler of other men’s wares,” he was thoroughly acquainted with the history of educational thought and practice in ancient and modern times, so that he wasted no time and energy in futile experiments. His fiery enthusiasm for reform rested on a sound *conservative* basis, which led him to recognize the fact that the progress of the human race must be a *coherent whole*. He saw that the buds and blossoms of promise that delight us to-day are borne on a tree whose roots strike deep down into a remote past, and that the growth which will be a joy to future generations derives its nourishment from the same source. Thus, while sympathizing with the *aims* of revolutionists in 1848, he reprobated those methods by which men hoped to better the present by rudely severing its connection with the past. All the crude thought and feeling represented by socialism, nihilism, and anarchy, was distasteful to him, because all these schemes impose restraints from *without*, while his principles demand development from *within*. His watchwords are, *freedom*, by spontaneous obedience to law; *individuality*, limited only by the benevolence that results from the cultivation of the social and moral instincts; *self-activity*, expressing itself in works of use and beauty, and a harmonious development and co-ordination of all the faculties.

A few visits to a *good* kindergarten will soon settle the question as to whether his principles work well in practice. All is life and stir, but no confusion. There is no restraint, for although the *reign of law* is, *consciously*, in the teacher’s thought, and skillfully applied, the children, too immature for abstraction, enjoy its benefits *unconsciously*. Innocent gayety enlivens the scene. See these little ones

accompanying *piano* a song with rhythmic clapping of the hands, now with soft delivery, then loudly, then softly again; but every now and then breaks out, at the director’s call, a perfect *fortissimo* which is a safety valve for animal spirits and yet renders the softer parts of the play more beautiful by contrast. The power of the social instincts as a factor in education is conspicuous here, where free expression and interchange of childish ideas are encouraged. The timid and dull are drawn out and stimulated, while the rude and domineering feel the force of public opinion and soften under its mild influence. The *technical-aesthetic* principle is applied in building, weaving, interlacing, sewing, pricking, and especially in tablet-laying and laying forms with sticks preparatory to drawing. Thus manual dexterity is gained; the intellectual powers are strengthened by their constant expression in concrete forms, to create which demand the observation of number, size, form, color, and directions of lines and angles to produce an harmonious whole. The sentiment of beauty is fostered along with the creative instinct, so that the *love of work* is a marked characteristic of children trained in the kindergarten. C.

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#### ON TEACHING THE PRINCIPLES OF CIVIL GOVERNMENT IN OUR SCHOOLS.

[A synopsis of the address of Geo. R. Parkin, M.A., Head Master of the Collegiate School, Fredericton, N.B., before the York County Teachers’ Institute.]

Any one who, at this day, comes before a body of his fellow-teachers with suggestions for adding something to the already wide range of school work, should have strong reasons to support his proposition.

The subjects which are forced upon our curriculum, either by the fixed requirements of intellectual training or the widening demand for practical application of school study, are already so numerous that the earnest teacher’s chief anxiety is to resist the tendency to superficial work which is well-nigh inevitable where the area to be covered is so large. Few teachers will doubt that we are already attempting too much rather than too little for the highest educational advantage.

On the other hand it is extremely desirable that along with the routine of strict intellectual drill and practical work, our school life should have threads of vital connection with the general life of the community—threads numerous enough and strong enough to make the training of school have the most direct