

learn especially the organization of the School of Agriculture, and the Poor, or Rural School. In 1815, a new building was erected to accommodate the increasing number of the Agricultural School, the lower part of which was occupied as a riding-school and gymnasium. In 1818 another building became necessary for the residence of the professors, and the reception of the friends of the pupils; and soon after a large building, now the principal one of the establishment, with its two wings, was erected for the Literary Institution, which furnished every accommodation that could be desired for health or improvement. In 1823 another building was erected, in the garden of the mansion, for a school of poor girls, which was placed under the direction of the oldest daughter of Fellenberg; and in 1827 the Intermediate or Practical Institution was established.

The Practical Institution, or "Real School," was designed for the children of the middle classes of Switzerland, and not solely for the same class in the Canton of Berne, aiming thereby to assimilate the youth of the whole country into common feelings and principles of patriotism, by being educated together, and on one system. The course of instruction included all the branches which were deemed important in the education of youth not intended for the professions of law, medicine and theology. The pupils belonged to families of men of business, mechanics, professional men, and persons in public employment, whose means did not allow them to furnish their children an education of accomplishments, and who did not wish to have them estranged from the simplicity of the paternal mansion. In view of these circumstances, the buildings, the furniture, the table, and the dress of the pupils, were arranged in correspondence to the habits in these respects of their families at home. In addition to an ordinary scholastic course, the pupils were all employed two hours in manual labor on the farm, in a garden plot of their own, in the mechanic's shop, and in household offices, such as taking care of rooms, books and tools.

The following summary of the principles of education, as developed in the experience of Fellenberg, is gathered also from this work, and from a letter of his directed to Lady Byron, who has established and supports a *School of Industry* at Earling, after the model of the Rural School at Hofwyl:—

"The great object of education is to develop all the faculties of our nature, physical, intellectual, and moral, and to endeavour to train and unite them into one harmonious system, which shall form the most perfect character of which the individual is susceptible; and thus prepare him for every period, and every sphere of action to which he may be called. It is only by means of the harmonious development of every faculty of our nature, in one connected system, that we can hope to see complete men issue from our institutions—men who may become the saviors of their country, and the benefactors of mankind. To form such characters is more important than to produce mere scholars, however distinguished, and this is the object on which the eye of the educator should be fixed, and to which every part of his instruction and discipline should be directed, if he means to fill the exalted office of 'being a fellow-worker with God.'"

"On the reception of a new pupil, our first object is to obtain an accurate knowledge of his individual character, with all its resources and defects, in order to aid in its further development, according to the apparent intention of the Creator. To this end, the individual, independent activity of the pupil is of much greater importance than the ordinary, busy officiousness of many who assume the office of educators and teachers. They too often render the child a mere magazine of knowledge, collected by means purely mechanical, which furnishes him neither direction nor aid in the business of life. The more ill-digested knowledge a man thus collects, the more oppressive will be the burden to its possessor, and the more painful his helplessness. Instead of pursuing this course, we endeavor, by bestowing the utmost care upon the cultivation of the conscience, the understanding, and the judgment, to light up a torch in the mind of every pupil, which shall enable him to observe his own character, and shall set in the clearest light all the exterior objects which claim his attention.

All the various relations of space should be presented to the eye, to be observed and combined in the manner best adapted to form the coup d'œil. Instruction in design renders us important services in this respect—every one should thus attain the power of reproducing the forms he has observed, and of delineating them with

facility, and should learn to discover the beauty of forms, and to distinguish them from their contrasts. It is only where the talent is remarkable that the attempt should be made to render the pupil an artist.

The cultivation of the ear by means of vocal and instrumental music is not less important to complete the development of the human being. The organs of speech, the memory, the understanding, and the taste, should be formed in the same manner by instruction, and a great variety of exercises in language, vocal music, and declamation. The same means should also be employed to cultivate and confirm devotional feelings.

In the study of natural history the power of observation is developed in reference to natural objects. In the history of mankind the same faculty is employed upon the phenomena of human nature and human relations, and the moral taste is cultivated, at the same time the faculty of conceiving with correctness, and of employing and combining with readiness, the materials collected by the mind, and especially the reasoning faculty, should be brought into exercise, by means of forms and numbers, exhibited in their multiplied and varied relations.

The social life of our pupils contributes materially to the formation of their moral character. The principles developed in their experience of practical life among themselves, which gradually extends with their age and the progress of their minds, serves as the basis of this branch of education. It presents the examples and occasions necessary for exhibiting and illustrating the great principles of morals. According to the example of Divine Providence, we watch over this little world in which our pupils live and act, with an ever vigilant, but often invisible care, and constantly endeavor to render it more pure and noble.

At the same time that the various improvements of science and art are applied to the benefit of our pupils, their sound religious education should be constantly kept in view in every branch of study; this is also the object of a distinct series of lessons, which generally continue through the whole course of instruction, and whose influence is aided by the requisite exercises of devotion.

By the combination of means I have described, we succeed in directing our pupils to the best methods of pursuing their studies independently; we occupy their attention, according to their individual necessities and capacities, with philology, the ancient and modern languages, the mathematics, and their various modes of application, and a course of historical studies, comprising geography, statistics, and political economy.

*Moral Education.*—The example of the instructor is all important in moral education. The books which are put into the pupils' hands are of great influence. The pupil must be constantly surrounded with stimulants to good actions in order to form his habits. A new institution should be begun with so small a number of pupils, that no one of them can escape the observation of the educator and his moral influence. The general opinion of the pupils is of high importance, and hence should be carefully directed. Intimate intercourse between pupils and their educators begets confidence, and is the strongest means of moral education. The educator must be able to command himself—his conduct must be firm and just; frequent reproofs from such are more painful to the pupil than punishment of a momentary sort.

While influences tending directly to lead the pupil astray should be removed from the school, he must be left to the action of the ordinary circumstances of life, that his character may be developed accordingly. The pupil should be led as far as possible to correct his faults by perceiving the consequences of them; the good or bad opinion of his preceptor and comrades are important means of simulation. Exclusion from amusements, public notice of faults, and corporal punishment, are all admissible. Solitary confinement is efficacious as a punishment. Rewards and emulation are unnecessary as motives.

Religion and morality are too intimately connected to admit of separation in the courses inculcating them. The elementary part of such a course is equally applicable to all sects.

No good is to be derived from employing the pupils as judges or juries, or giving them a direct share in awarding punishment for offences. It is apt to elevate the youth in his own conceit.

Family life is better adapted, than any artificial state of society within an institution, to develop the moral sentiments and feelings of youth.