About this Course...

Welcome! Charlotte Mason's first principle, *children are born persons,* is a beautifully simple way to say that children are complex. And this fact alone means that education, too, is complex. Educators need to understand how children learn and develop morally, physically, spiritually, and mentally in order to correctly set expectations for students, alter their approach when needed, and so on. When we understand how persons grow, we are best able to spread the feast of education in a way that respects each child as made in the image of God and is most likely to spur on love of the world, others, and God.

Since our understanding of child development is in some senses always changing because of recent discoveries and research, it is important to integrate this new knowledge with our educational philosophy and practices and to assess it from a biblical worldview. As the designer of this course, Dr. Jack Beckman, writes, "The central focus of this course is to integrate the philosophy and model of Charlotte Mason (1842-1923) with current research into learning and child development." We aim for such a study to help educators better understand Mason's and others' philosophies of education and so ultimately teach and guide their students toward truth in an informed, nuanced, and respectful way.

This is a self-study course designed to take one semester and worth about 3 college credits (6-9 hours/week of study). It was developed along with several other courses as part of a Templeton grant to better integrate science and faith within a Mason curriculum.* As we finish out this grant, we would appreciate your feedback on this course through a pre-course survey which you take now and a post-course survey upon completion. Thank you for your participation.

Though local requirements differ, we hope many can use this course toward Professional Development hours or Continuing Education Units. Each week is broken into two days, and readings and assignments are included throughout the schedule. These readings and assignments are the backbone of the course which means your narrations (assigned and unassigned) will be vital to help you integrate and assimilate ideas in the course. Look for connections from week to week, discuss the ideas you read with others, gather a few friends to share your presentation(s) with—the more you put in, the more you will get out.

We at the Charlotte Mason Institute are grateful to Dr. Jack Beckman for developing this course for us. We hope it equips you to better educate "for the children's sake."

Sincerely,

The Charlotte Mason Institute

CHARLOTTE MASON INSTITUTE

TEMPLETON WORLD CHARITY FOUNDATION

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THE LEARNING & DEVELOPING CHILD

By Dr. Jack Beckman, PhD

THE LEARNING AND DEVELOPING CHILD

"The child is born a person."

*This is how we find children – with intelligence more acute, logic more keen, observing powers more alert, moral sensibilities more quick, love and faith and hope more abounding; in fact, in all points as we are, only more so; but absolutely ignorant of the world and its belongings, of us and our ways, and, above all, of how to control and direct and manifest the infinite possibilities with which they are born. (*Charlotte Mason, *Parents and Children, p. 253)*

Course Description and Purpose

The central focus of this course is to integrate the philosophy and model of Charlotte Mason (1842-1923) with current research in learning and child development. If we are to make sense of Charlotte Mason's relevancy in the 21st century, then situating her thought and ideas in a current context is essential to what teachers need to know about how children learn and grow as persons. Of key importance is the question, "How do children learn?" To answer that question, a biblical view of human beings, their behavior, and their relationship to learning is the starting point. For this we shall synthesize many of the philosophical and practical tenets found in Mason's works and writings as well as those writers who align with her thinking. Through a biblical framework, the major families of learning theory (behaviorism, social learning, cognitive information processing, and constructivism) are then examined to determine what things are acceptable and helpful to the Christian teacher in a Mason context.

Books and Resources

Texts:

Santrock, John W. (2011). *Educational psychology* (5th edition). McGraw-Hill Higher Education: New York, NY. (NOTE: You may use an earlier edition, but are still responsible for updated content as needed.

Ambleside Online copies of Charlotte Mason's books:

www.amblesideonline.com – Mason, C. (1904/1989) *Home education.*
www.amblesideonline.com – Mason, C. (1904/1989) *Parents and children.*
www.amblesideonline.com – Mason, C. (1904/1989) *School education*
www.amblesideonline.com Mason, C. (1904/1989) *A philosophy of education*

Cooper, E. (ed.) (2004). *When children love to learn.* Wheaton, IL: Crossway Books

Wood. C. (2019) (4th ed.). *Yardsticks: Child and adolescent development ages 4-14.* Turners Falls, MA: Center for Responsive Schools, Inc. (An earlier edition is fine.)

Websites:
www.amblesideonline.org – an organization that has developed many curricular resources for the homeschooling community. All of Mason's volumes may be found on this website.

https://www.charlottemasoninstitute.org – a non-profit organization promoting the principles and practices of Charlotte Mason's design for education. Details about annual conferences and a complete 1st-12th grade curriculum are on the website.

http://www.redeemer.ca/charlotte-mason/default.aspx - the Mason digitization project begun in 2009 and now housed at Redeemer University College. Go to 'Terms and Conditions' to set up an academic account as a student.

Education is a life - Course Objectives

The child is furnished with the desire for knowledge, i.e., curiosity; with the power to apprehend Knowledge, that is, attention; with powers of mind to deal with Knowledge without aid from without – such as imagination, reflection, judgment; with innate interest in all Knowledge that he (sic) *needs as a human being; with power to retain and communicate such Knowledge; and to assimilate all that is necessary to him* (*A Philosophy of Education,* p. 18).

NOTE: Each objective will involve engagement with a number of key sources including Mason's works, theological ideas aligned with Mason's theories, and current research into best practices and thought into learning and child development.

The student will demonstrate:

1. **Theological Framework –** knowledge and understanding of the biblical nature and needs of learners; significant theories of learning:
    a. Articulate a teaching philosophy that includes an understanding of human beings as created in the image of God, the roles of schools and teachers, the purpose of education, the nature of knowledge, and instructional methods.
    b. Apply common grace insights to life, learning, and instruction.
    c. Understand the importance of developing a redemptive teaching philosophy.
2. **Mason Perspective** – knowledge, understanding, and application of Mason's informing ideas as applied to the nature of the learner and learning.
    a. Apply Mason's insights to a current array of theories of learning and development.
    b. Analyze and critique in a reciprocal model both current theories of learning and Mason's informing ideas.

   c. Use Mason's informing philosophical and pedagogical principles to develop new understandings, insights, and applications from current research to keep her method fresh and vital in the 21st century.
   d. Interpret and analyze Mason's works with insights from extant thinkers and educationalists in the field.
3. **Student Development -** knowledge of human learning and development to provide learning opportunities that support students' physical, intellectual, emotional, social, and spiritual growth:
   a. Design instruction appropriate to stages of physical, cognitive, emotional, social, and spiritual development (young learners or adolescents).
   b. Teach and model norms of social interaction in recognizing that building community in the classroom involves "the science of relations" between the learner, the teacher, and the created order (inclusive of the curriculum and world beyond the classroom).
4. **Content –** explore and engage multiple content areas; interact with structures of content Knowledge:
   a. Design instruction that demonstrates knowledge of content and strategic selection of delivery methods.
   b. Explore the inherent connections between the disciplines as a function of "the science of relations."
   c. Recognize the power of interacting with living books to explore the power of ideas in the authentic curriculum.
5. **Diversity -** individual differences and how these differences impact learning; strategies that promote equity in learning opportunities for all students; the role of motivation in the learning process:
   a. Understand and respect learners as individuals and as members of families and local communities.
6. **Instruction -** effective instructional practices:
   a. Employ varied research-based instructional strategies to enable students to achieve learning targets.
   b. Activate prior knowledge and connect it to new knowledge.
   c. Recognize the authentic power of the child as an active learning agent.
7. **Technology:**
   a. Use a variety of technological tools in planning, instruction, and assessment.
   b. Value the role of technology in effective teaching and learning.
8. **Assessment -** the methods and uses of student assessment:
   a. Understand and apply multiple models of assessment that build on the narration motif of evidence-gathering.

   b. Value ongoing assessment as essential to the instructional process and recognize that many different assessment strategies, accurately and systematically used, are necessary for monitoring and promoting student learning.

9. **Communication:**
   a. Use Standard English in oral and written communication.
   b. Use a variety of media communication tools.
   c. Understand language development and the role of language learning. (P-5)
10. **Professional Growth:**
   a. Reflect on teaching and learning to improve practice in light of Mason's theories and practices with common grace insights from current research.
   b. Seek opportunities to learn through reflection, personal research, professional development, and collaboration.
   c. Analyze, interpret, summarize, and apply research to teaching and learning.

Living Ideas - Instructional Methods:

"The intellectual life, like every manner of spiritual life, has but one food whereby it lives and grows – the sustenance of living ideas."
(*School Education,* p. 121)

Because Mason purported a preservice teacher training model in which "teachers do what students do", our course methodologies will attempt to mirror her practices. Students should maintain and keep a Sketchbook in which are recorded major elements of Mason's theory and practice – narrations, nature studies, art and music appreciation, Book of Centuries, etc. Discussions if possible around selected texts in Mason's "canon" will provide a vehicle by which her ideas are analyzed and applied, thus reading the assigned works is essential, as well as working to talk and ask questions with others.

Course activities include readings, narrations, discussion (if applicable), field observation, and other research projects and papers, Students will engage certain of Mason's realized pedagogy to make their thinking visible and to create artifacts that demonstrate a growing understanding and application of her ideas and practices in a current schooling context.

Education is the Science of Relations - Assignments & Evaluation

Our aim in education is to give children vital interests in as many directions as possible – to set their feet in a large room – because the crying evil of the day is, it seems to me, intellectual inanition." (*School Education,* p. 231)

NOTE: Complete directions and assessments for these activities are listed under Assignments.

1. **<u>Ten (10) Narration Prompts. (10 pts each = 100 pts)</u>**
   Students will be asked to develop written narrations as responses to ten (10) prompts in course content and queries about models and methods. These are found in the course schedule. Objectives 1-9.
2. **<u>Two (2) Integration papers. (50 pts each = 100 pts)</u>**
   An integration paper connects theory to practice. A topic, problem, or question will be presented. You will use your growing knowledge of Mason's philosophy and model, learning theory and development to write a response. These papers should not exceed two pages in length. (50 pts each) – Objectives 1, 2, 3, 5, 10
3. **<u>Learning Theorist Analysis Presentation. (100 pts)</u>**
   Choose one theorist from our studies, then analyze and critique their ideas through the lens of Mason's understanding of the child as a person. Objectives 1, 2, 3, 5, 10.
4. **<u>Living Book Lesson Plan. (100 pts)</u>**
   Develop a lesson model for a selected age and stage child using a living book as a scaffold. Create a brief presentation using technology.. Objectives 2, 3, 6, 7
5. **<u>Three (3) Narration Examinations. (100 pts each = 300 pts)</u>** – Each examination will cover a portion of the course content. Objectives 1-10.
6. **<u>Content Area Presentation. (100 pts)</u>**
   Present a biblical perspective with insights from Mason's writings (***PE*****,** C. 10) on an assigned content area. A brief presentation using technology will be given. Objectives 1, 2, 3, 4, 6, 9
7. **<u>Child Field Observation. (100 pts)</u>**
   Observe a child age 5-10 and collect descriptive field notes, answer developmental questions using the collected evidence, and reflect critically on it. Objectives: 1, 2, 3, 5, 10.

Course Schedule:

Key to Readings:

S = Santrock text
HE = Home education
P&C = Parents and children
PE = Philosophy of education
SE = School education
WCLTL = When children love to learn

The Child is a Person – The Nature of the Learner			
Week	**Topic**	**Readings**	**Assignments Due**
1.1	A Biblical perspective on learning	*Yardsticks* – Preface – p. 30 Note: *Yardsticks* is primarily a resource text. This initial reading is used to orient you to Chip Wood's perspective and model.	Pre-Course Survey

1.2	The personhood of the child – Mason's perspective	***PNEU article*** – "Children are born persons" (see Appendix)	**Narration Prompt # 1 (NP)**
2.1	The role of research in learning theory	***S*** **–** Ch. 1 ***P&C*** **–** Ch. 25	
Learning Theories: What Do We Know About How Children Learn?			
2.2	Cognitive Theories I – Piaget	***S*** **–** Ch. 2	**NP # 2**
3.1	Cognitive Theories II - Vygotsky	***PE*** **–** Ch. 1	**Integration Paper #1 due**
3.2	Social Contexts & Development I – Erikson and Psychosocial Development	***S*** **-** Ch. 3	
4.1	Social Contexts & Development II – Kohlberg and Moral Reasoning	***SE*** **–** Ch. 12, 13 ***PE*** **–** Ch. 3, 4, 8	**NP # 3**
4.2	Behavioral Theories – Skinner and Operant Conditioning	***S*** **-** Ch. 7 ***HE*** **–** Part III	
5.1	Social Cognitive Learning Theories – Bandura	***P&C*** **–** Ch. 23, 24	**NP # 4**
5.2	Cognitive Information Processing theories	***S*** **-** Ch. 8	
6.1	Complex Cognitive Processes Social Constructivism	Skim **S -** Ch. 9 ***S*** **-** Ch. 10	**Integration Paper #2 due**
6.2		***WCLTL*** **–** pp. 128-141	**Narration Exam # 1**
Individual and Group Differences: What Do We Know About How Children Differ?			
7.1		Work on Presentation	**Learning Theorist Presentation**
7.2	Intelligence	***S*** **–** Ch. 4	**NP # 5**
8.1	Socio-Cultural Diversity	***S*** **–**Ch. 5	

8.2	Disabilities/Exceptional students	***S*** –Ch. 6 https://www.naeyc.org/system/files/YC0515_Trauma-Sensitive_Classrooms_Statman-Weil.pdf	**NP # 6**
9.1	Motivation	***S*** – Ch. 13 ***SE*** – "The 20 Principles" (Preface) and "Educational Manifesto" (p. 214) https://pediatrics.aappublications.org/content/pediatrics/119/1/182.full.pdf	**NP # 7**
9.2		Work on Narration Exam	**Narration Exam # 2**
Instructional Practices: What Do We Know About Effective Instruction?			
10.1	Learning in Content Areas I	***S*** - Ch. 11 ***PE*** – Ch. 10	
10.2	Learning in Content Areas II	Work on Presentation	**Content Area Presentation**
11.1	Planning Instruction	***S*** - Ch. 12 ***WCLTL*** – pp. 100-112	**NP # 8**
11.2	Technology	https://pediatrics.aappublications.org/content/pediatrics/127/4/800.full.pdf https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3170902/	**NP # 9**
12.1		Work on Presentation	**Living Book Lesson Presentation**
12.2	Classroom Management	***S*** - Ch. 14 ***WCLTL*** – pp. 71-86 and 87-99	**NP # 10**
13.1	Standardized testing/Assessments	***S*** - Ch. 15 & 16 ***SE*** – Skim Appendices 2-4	
13.2	**Last day of class**	Work on Narration Exam	**Narration Exam # 3** **Field Observation due**
14.1-2	**Catch up Week**	Take the Post-Course Survey	

Assignments

NARRATION PROMPTS

100 Points (10 points each)

This, of getting ideas out of them, is by no means all we must do with books. 'In all labour there is profit,' at any rate in some labour; and the labor of thought is what his (sic) *book must induce in the child. He must generalise, classify, infer, judge, visualise, discriminate, labour in one way or another, with that capable mind of his* (sic), *until the substance of his* (sic) *book is assimilated or rejected, according as he* (sic) *shall determine; for the determination rests with him* (sic) *and not his* (sic) *teacher.*

(*School Education,* p. 179)

Directions:
For each prompt, craft a well-thought out but brief response to the given readings. Usually 5-8 sentences will suffice.

Narration Prompt #1 (Week 1) – What insights does Mason offer to the reader about the nature of the learner in the article "Children are born persons"?

Narration Prompt #2 (Week 2) – What positive understandings about the child as a learner does Piaget make available to us?

Narration Prompt #3 (Week 4) – Describe what aspects of the child Kohlberg and Erikson are expressing and why each is significant in terms of child development.

Narration Prompt #4 (Week 5) – How does Bandura move beyond Skinner's simple, reductionist operant conditioning to make a more complete picture of the child?

Narration Prompt #5 (Week 7) – In what ways might we say that Charlotte Mason has affinity for the constructivist view of the child, the teacher, and learning?

Narration Prompt #6 (Week 8) – Mason makes a case that her model is for every child both the normal and the "dull". In light of what we learned about intelligence, diversity, and exceptionalism; how would you respond to Mason today?

Narration Prompt #7 (Week 9) – What is motivation in light of Mason's philosophy and model and the Biblical Framework? How do these run against our prevailing culture?

Narration Prompt #8 (Week 11) – When Mason writes about the knowledge of God, man, and the universe, what is she attempting to communicate about the curriculum and its complexities?

Narration Prompt #9 (Week 11) – How do you think Mason would respond to our (over)use of technology today with children? What are the pitfalls and potentialities?

Narration Prompt #10 (Week 12) – In what ways does the Responsive Classroom make for an effective and appropriate model for schools using Mason's philosophy and model?

NARRATION EXAMS

For this portion of the course, you will respond in writing to a prompt that draws from the content and ideas up to the point of the narration examination date. You should write in a narrative style with scope and detail, answering the question from your readings and interactions around the content. Use as much space to fully answer the questions – probably a full page for each.

Narration Exam #1 - Week 6.2

1. How does Charlotte Mason describe the personhood of the child and in what specific ways do the various learning theories support her ideas? In what ways do you disagree with the various learning theories?
2. How does having a clear understanding of the child as a person affect the ways you engage and instruct children?

Narration Exam #2 - Week 9.2

1. In Charlotte Mason's opinion, what motivates children to learn? How do her ideas "square" with the various learning theorists who also study motivation? What definition of motivation can you create that honors both Mason and is inclusive of learning theory?
2. In what ways is Mason's model of teaching and learning appropriate for all learners regardless of intelligence, skill level, SES, or disability?

Narration Exam #3 - Week 13.2

1. Mason considers the knowledge of God, man, and the universe as the basis for a wide curriculum; in what ways might the practical definition of a "wide curriculum" change based on time and context?
2. How do you think Mason would respond to the use of technology in the classroom? Be specific in the use of her ideas in your answer.

INTEGRATION PAPER #1 - Response to PNEU Article

50 Points

READ: the article in the Appendices from the *Parents Review* entitled "The mind of a child".

WRITE: a two-page response to the reading. You don't need to address everything covered in the article. In fact, it would be best to focus on one or two issues that are personally meaningful to you. These issues may be ones with which you agree or disagree. State Mason's position, then interact with it. Did you gain new insights? If so, you may want to write about them. Conclude your paper by trying to connect the ideas you wrote about with some practical application, either in a schooling context or a context that would relate to the profession for which you are preparing.

READING SUGGESTION: You may want to "skim" through the chapter first, then go back and concentrate on parts that look interesting to you. Write on those portions of the chapter.

INTEGRATION PAPER #2 on Graham, "The nature of the learner"

50 Points

READ: the chapter "The nature of the learner" by Graham.

REFLECT: on Mason's key idea that the child is born a person in light of what Graham is trying to explain about the child as a learner.

REFLECT: on whether you think and believe that Graham's ideas about the learner expand cohesively and appropriately upon Mason's idea about the person and cause us to begin seeing the complexities and multidimensional nature of the learner as a valuable asset to our teacher's understanding of children.

WRITE: a two-page response to Graham that explores the potential and problematics of using his ideas to expand upon Mason's vision of the learner as a person. Think about what Graham's categories of the child as representative of God's good communicated attributes can mean for the child's life, learning, and development as an image-bearing human "becoming".

LEARNING THEORIST ANALYSIS PAPER/PRESENTATION

100 points

But, alas, psychologies are many, and educational denominations are bitterly opposed to one another. We must feel our way to some test by which we can discern a working psychology for our own age; for like all science, psychology is progressive. What worked even fifty years ago will not work to-day, and what fulfils our needs to-day will not serve fifty years hence; there is no last word to be said upon education; it evolves with the education of the race.

(*School Education.* pp. 46-47)

One aspect of our course together has been to take a critical look at what current theories of learning and development tell us about the child – and how having a theological and Mason "stance" can aid us in seeking common grace insights from these "many psychologies" that will enrich our understandings and practices in the classroom. Like the child, we are to use our reason, imagination, and intuition to either accept or reject ideas.

Directions:

A. Using the **primary text** for the course (Santrock) and **two other sources** (Internet articles, books, etc.), students will research the ideas and practices of one of the major learning theorists studied in the course, and then produce a 5-6-page paper – which will include analysis from other key sources.

1. The **first sectio**n of the paper will be a **summary exercise** where the narrative will **explore the ideas and practices** of the chosen theorist (approximately 2 pages).
2. The **second section** of the paper will be an **analysis/critique** of the theorist's ideas and practices through the lenses of the **Biblical Framework** (given at the beginning of the course) and **Mason's writings** (at least five references to Mason). The second section will also be approximately 2-3 pages.
3. The **final section** will be a one-page conclusion explaining what **significant insights** emerged from researching and writing on the theorist. Also, in this final section you will briefly discuss **pedagogical applications** of the theorist that may find their way into your classroom practices.
4. A reference page is to be attached following APA style that lists the sources used.
5. These are the theorists that may be researched:
    a. Behaviorism (Skinner)
    b. Social Learning (Bandura)
    c. Cognitive Information Processing (Atkinson and Shiffrin)
    d. Psychological Constructivism (Piaget)
    e. Social Constructivism (Vygotsky)
    f. Lifespan theory (Erikson)
    g. Moral development (Kohlberg)

B. Presentation – Using your research from your paper, develop a summary slide presentation using PowerPoint, Prezi, or Google Slides to share with the class if applicable. You should include the following:

1. Describe the major ideas and practices of the theorist (1-2 slides)
2. Explore major common grace insights and criticisms (2 slides)
3. Explain significant insights and pedagogical applications (2 slides)

C. Evaluation Rubric for Learning Theorist Analysis Paper/Presentation

Learning Theorist_____

Name _____

Section:	High evidence 9-10 points	Substantial evidence 8 points	Moderate evidence 7 points	Little to no evidence 0-6 points
A1. Ideas and practices of theorist are clear, concise, and display scope and detail.				
A1. Written language use is appropriate to formal style of writing for exercise.				
A2. Overall section represents detailed and cohesive analysis/critique of ideas and practices.				
A2. Biblical Framework perspective element clearly and cohesively used to analyze/critique ideas and practices.				
A2. At least five Mason references used to analyze/critique.				
A3. Conclusion demonstrates significant insights gathered from exercise.				
A3. Personal professional pedagogical applications communicated clearly.				
B1. Major ideas and practices given in 1-2 slides				
B2. Common grace insights and criticisms demonstrated in 2 slides.				
B3. Significant insights and pedagogical applications given in 2 slides.				

Final score: _____

Comment: _____

LIVING BOOK LESSON PLAN & PRESENTATION

100 Points

As for literature – to introduce children to literature is to install them in a very rich and glorious kingdom, to bring a continual holiday to their doors, to lay before them a feast exquisitely served. But they must learn to know literature by being familiar with it from the very first. A child's intercourse must always be with good books, the best that we can find.
(*A Philosophy of Education*, p. 51)

We see, then, that the children's lessons should provide material for their mental growth, should exercise the several powers of their mind, should furnish them with fruitful ideas and should afford them knowledge, really valuable for its own sake, accurate, and interesting, of the kind that the child may recall as a man (sic) *with profit and pleasure.*
(*Home Education,* p. 177)

Living books are delightful nourishment for all ages. Whether they be the thrilling stories read at the parent's knee by the fireplace or those taken undercover and read by flashlight on a hot summer evening. A Charlotte Mason educator lives in a world of living books and ideas – a world where teacher and child share the abundance of drama, comedy, poetry, narrative, and characters that are timeless and universal in nature. Books become old friends as we read them again and again. Older children still love to hear those stories well below their reading level; younger and emergent readers enjoy listening to tales they are unable to read independently. Living books are living regardless of the age of the beholder.

Thus, the classroom is a space where living books take center stage for all we term educational and vitalizing. This activity is designed for you to create a lesson around a book with children in mind.

Directions:

1. **Choose** a living book (a literature selection, please). **Read** or **Reread** it yourself.
   NOTE - 2-6 should initially be handwritten!

   On a Beam of Light: A Story of Albert Einstein by Jennifer Berne
   The Bear's Song by Benjamin Chaud
   Frog Band and the Onion Cellar by Jim Smith
   James Herriot's Treasury for Children by James Herriot
   Christmas Miracle of Jonathan Toomey by Susan Wojchiechowski
   Amos and Boris by William Steig
   Always Room for One More by Sorche Nic Leodhas
   Andy and the Lion by James Daugherty
   Biggest Bear by Lynd Ward
   Biggest House in the World and others by Leo Lionni

Caps for Sale by Esphyr Slobodkina
Dogger by Shilrey Hughes
Empty Pot by Demi
Librarian Who Measured the Earth by Kathryn Lasky
Miss Rumphius by Barbara Cooney
Owl Moon by Jan Yolen
Oxcart Man by Donald Hall
Pelle's New Suit or *Peter's New House* by Elsa Beskow
Saint George and the Dragon by Margaret Hodges
Thundercake by Patricia Polacco
Bears on Hemlock Mountain by Alice Dagliesh
Capyboppy by Bill Peet
Hundred Dresses by Eleanor Estes
Least of All by Carol Purdy
Lion to Guard Us by Clyde Robert Bulla
Ordinary Princess by Mary Margaret Kaye
Thy Friend Obadiah by Brinton Turkle
Twenty and Ten by Claire Hutchet Bishop
Blue Willow by Doris Gates
Door in the Wall by Marguerite De Angeli
Gone Away Lake by Elizabeth Enright
Guns for General Washington by Seymour Reit
Justin Morgan Had a Horse and *King of the Wind* by Marguerite Henry
Mountain Born by Elizabeth Yates
My Side of the Mountain by Jean Craighead George
Number the Stars by Lois Lowry
Roller Skates by Ruth Sawyer
Sign of the Beaver by Elizabeth George Speare
Winged Watchman by Hilda Van Stockum
Understood Betsy by Dorothy Canfield Fisher

2. **Writing Prompt # 1 - Retell** the book by **writing a narration** about it. Remember, a narration "is knowledge touched with imagination." Hold on to that narration…
3. **Writing Prompt # 2 – Write** for **three minutes** about what makes a book "living". Put that with your narration from **2.** Above.
4. **Writing Prompt # 3 – Reflect** on the informing ideas and major themes of your chosen living book. Add that to **# 2** and **3**…
5. **Writing Prompt # 4 –** Using the developmental thinking in *Yardsticks*, what age(s) **"work" best** for your selection and **why**? Think not only about cognitive/intellectual issues, but **affective and social** ones as well. Yes, put this with your other writings. (NOTE: Perhaps go back now and add some basic headings to what is written to keep things organized.)
6. **Develop a lesson model** as if you were going to read this living book with a group of children as **a lesson. Pay attention to the quotation about lessons at the beginning of this assignment!** Do the following:
    a. **Title, author of book**

   b. **Age/grade level of children**
   c. **Brief summary narration of story**
   d. **Purpose** of the lesson
   e. What children will **Know** and **Do** as a result (lesson targets)
   f. **Informing Ideas and Themes** of lesson
   g. **Questions** from the story that need answers
   h. **Story reading method** (teacher-led, student silent reading, oral reading by children, etc.)
   i. **Supporting learning activity(ies)** to explore themes, characters, plot, atmosphere, tensions, problems to be solved, etc. (literature circles, reader theatre, graphic organizers, posters, etc.)
   j. **Student-created artifact** to make thinking visible and to be used as an assessment tool to note evidences of learning. This could flow from the learning activities above and can serve as variations on narration.
   k. **Evaluation –** How will you know if your children fulfilled your Knowing and Doing targets? What will they understand and demonstrate that is tangible?
   l. **Closure –** How will you **end the lesson** so as to help children tie up any loose ends or **culminate** the living book activity in a way that is meaningful, relevant, and connected to the life and learning of the children?

7. **Collect, organize, prepare:**
   a. **Take 1-5** from above and word process your handwritten notes.
   b. **Using PowerPoint, Prezi, or Google Slides, take 6** and develop a presentation lesson plan to share with the class if applicable. Simply take the points A through L and place your work on slides for demonstration. Also, try teaching the lesson to friends, family, or a class.

CONTENT AREA PRESENTATION

100 Points

We, believing that the normal child has powers of mind which fit him (sic) *to deal with all knowledge proper to him* (sic), *give him* (sic) *a full and generous curriculum, taking care only that all knowledge offered to him* (sic) *is vital, that is, that facts are not presented without their informing ideas.*
(*A Philosophy of Education*, p. 154)

A. PART ONE:
Directions:

1. . Choose one of the following disciplines to research: Biology, Physical Science, Social Studies, Literature & Writing, Mathematics, the Arts,
2. Use the corresponding Steensma articles on various subjects (linked below from Steensma, G. & van Brummelen, H. (eds.) (1977). *Shaping School Curriculum – A Biblical View*), as well as use of Chapter 10 from *A Philosophy of Education.*
   a. Steensma article on Biology, Physical Science, Social Studies, Literature & Writing, Mathematics, the Arts
3. Draw also upon content from chapter 11 of your Santrock text – 'Learning and Cognition in the Content Areas.'

4. Use the information in the article, *Philosophy of Education* chapter, and Santrock Chapter 11 to create a Prezi/PowerPoint/Google Slides presentation that looks at your discipline from several angles. You may want to consult someone who teaches in your field to gain further information to complete your poster. Compile:
    a. A **description** of the discipline from both a **content** and **biblical framework** perspective. (At least a full paragraph or more.)
    b. A listing of at least **five (5) essential understandings (informing ideas)** the discipline supports.
    c. **Five (5) key terms and definitions** used by the discipline.
    d. A description of the discipline's **mode(s) of inquiry.** How does it find out about reality and the world around? What does it describe or make clear?
    e. What **skills** would a learner gain from studying and engaging this content area?
    f. In what way(s) does your content area unfold Mason's idea that the disciplines illumine knowledge of God, man, and/or the universe?

B. PART TWO
Directions:

1. Create a topic of some aspect of your discipline (habitats, *James and the Giant Peach,* word problems, the American Revolution, etc.) and develop a short lesson plan for that topic. What would you teach and how would you teach it? No need to write a full-fledged 7-part lesson plan, but think specifically about 1) Topic, 2) What you would like the student to Know and be able to Do, 3). A learning activity idea, 4.) How would you assess them to see if they 'got it?'
2. What age and grade level is your lesson "pitched" for? Describe the cognitive/intellectual, social-emotional, and physical developmental level for the child who will engage this lesson. Use *Yardsticks* to help with this aspect. Describe how you believe this lesson matches the developmental level of the student.
3. Attach the lesson to your presentation.

C. Content Area Presentation Scoring Rubric

Name _____

Criteria	**High evidence (4-3.7)**	**Substantial evidence (3.6-2.9)**	**Moderate evidence (2.8-2.0)**	**Little or no evidence (1.9-0)**
1. Description of content area clear and cohesive.				
2. Biblical framework integrated into description in a meaningful and perspectival manner.				
3. Essential understandings (informing ideas) evident in terms of number (5) and depth.				

4. Key terms and definitions of content area are clear and complete (5).				
5. Description of mode(s) inquiry clearly connect to content.				
6. Clear description of affiliated skills that flow from the content area.				
7. Mason perspective is clear and cohesive				
8. Lesson model cohesively and concretely describes and illustrates the content area.				
9. Presentation is well-prepared and communicated.				
10. Developmental level and lesson rationale is clear and cohesive.				

Comment:

Total: _____

FIELD OBSERVATION OF A CHILD

100 points

Let us suppose mother and children arrive at some breezy open "wherein it is always afternoon." In the first place, it is ***not*** *her business to entertain the little people: there should be no story-books, no telling of tales, as little talk as possible, and that to some purpose…. Our wise mother, arrived, first sends the children to let off their spirits in a wild scamper, with a cry: halloo, and hullaballoo, and any extravagance that comes into their young heads."*
(*Home Education*, p. 45)

Charlotte Mason was a child-watcher. She observed with insight the work and play of children both inside the schoolroom and out-of-doors, and from these gathered and informed thoughts, designed a method of teaching and learning focused on the personhood of the child. She saw with scrutiny their God-gifted image-ness and their need for a wide curriculum built upon living books and ideas – but also with the science of relations and masterly inactivity as well. Mason was convinced children needed rough and tumble play balanced by meaningful learning work.

This activity is designed to place you into the role of child-watcher– to see children maybe as Mason saw them, to note their characteristics and traits even as we enjoy seeing their fantasy play, their tussling and climbing, their bickering and making up, their games and pleasures. (At

this point you might want to revisit *Yardsticks* pages 1-30 to refresh your memory on how best to use that text in this exercise.)

A. Objectives:
The primary goal for the observation assignments is to demonstrate that you understand and have insight into the period of human development being observed. A second goal is to demonstrate understanding of theories of human development as a psychological foundation for life and for teaching. You will do this by:

1. asking three developmentally-relevant questions that can be answered through field observation
2. collecting evidences/data through field observation of children in the selected age group
3. using the evidence/data to answer each of your questions
4. analyzing whether your evidences/data support or challenge theories of development for the assigned age group
5. reflecting on your experience as a field observer and as a student of human development

B. General Directions:
1. Observe at least one 5-10-year-old child. Use theories presented in the Santrock text (i.e., Piaget, Vygotsky, Kohlberg, Erikson, Bandura, etc.) as well as information in the *Yardsticks* text for the age you select.
2. For each observation, you will observe child(ren) in the assigned age group for 45 to 60 minutes. During this time, you may not interact with the child(ren): your role is to gather evidences/data while being as unobtrusive as possible.
3. **Observation locations** - You may conduct observations at locations you choose whether school, playground, or home context.
4. **Required components**:

   Section 1 - *Field Evidence/Data*:

   Identify your observation location, time, and subjects, and **attach** your raw data (the actual observation notes you took). Your observation record must include at least 15 **specific, descriptive observable behaviors**.

   Section 2 - *Observation Questions and/or Hypotheses:*

   Based on your reading of the relevant textbook chapters, formulate **3 original**, developmentally-significant questions that **can be answered through your field observation**.

   For each question: 1. describe its theoretical basis (i.e. What in the course material made you think of this particular question?); 2. explain its practical significance for understanding human development and/or addressing policy issues (i.e. Why is this question important to answer?).

   Section 3 - *Analysis of the Evidences/Data:*

In this section, you **apply theories** from Santrock and *Yardsticks* to your evidences/data, and you assess whether your observation questions were answered and what those answers are. This section is the heart of your paper and includes a **detailed examination** of your data.

For each of your three observation questions:

a. State the question. Then list the relevant observed behaviors from your data.
b. For each question you asked, explain how the data (observed behaviors) answer your question. Link specific observed behaviors to the individual mechanics of the theories you choose to apply. Make sure you are specific and **demonstrate that you understand each theory**. **If you were not able to answer a question, explore reasons.** For example, what other kind(s) of data or types of observations might have been more useful? What should you have seen if the theory is correct?
c. In total, you must use at least **three theories**: use a different theory for each question. At least two theories must be from the textbooks' chapters specific to the age group observed. Include full citations for the references you use: do not use someone else's ideas or words without attribution.

   NOTE: Failure to include correct citations may be considered academic dishonesty. This applies to textbook material and any other sources. When describing a theory, translate the ideas into your own words and/or quote or paraphrase from a source and include a citation. Do not simply copy from the textbook, or another source. If you use a direct quotation, place it in quotation marks and include the page number from which you took that quotation.

Section 4 - *Summary & Reflection:*

Answer these questions (one complete paragraph for each question – 5-8 sentences):

a. What did you learn about the developmental theories you chose to discuss? What did you learn overall about development at this stage, including how to care for or teach children of this age?
b. Reflect on the meaning of this assignment for you personally. Consider the following questions: Thinking about your own experiences from this age, what is most interesting about the data you collected? What insights into your past has this project inspired? How will the lessons you learned through this project impact your future behavior in general or as a professional?
c. When you reflect on what you observed from Mason's perspective, what other insights might be emerging? Think of at least one for each of your questions above and provide a brief rationale from Mason's writings that support your answers.

C. Field Observation Scoring Rubric

Name _____

Criterion	**Possible points**
1. Observation evidences/data: a. Observation notes are detailed and descriptive b. At least 15 objective observations have been recorded	**20**
2. Observation questions: a. Three distinct questions have been posed b. Questions are clearly stated and accurately linked to theory c. The importance of each question has been explained	**20**
3. Analysis of the evidences/data: Every part of section 3 has been completed AND a. Is clearly stated and well-organized b. Uses appropriate theories c. Demonstrates an understanding of course material d. Demonstrates critical reflection and thought Ideas/information have been cited correctly	**30**
4. Reflection & summary: Each part of section 4 has been completed, is clearly stated, and demonstrates critical reflection and thought.	**30**
TOTAL POSSIBLE POINTS:	**100**

Appendices

CHILDREN ARE BORN PERSONS

By Miss C. M. Mason in *Parents' Review* Vol 22, 1911, p.419-437

CHILDREN ARE BORN PERSONS.

LIBERTY *VERSUS* VARIOUS FORMS OF TYRANNY.

"The mystery of a *person*, indeed, is ever divine, to him that has a sense for the godlike."—CARLYLE.

"We live by admiration, hope and love!
And even as these are well and wisely fixed,
In dignity of being, we ascend."—WORDSWORTH.

MANY of us were surprised to read in the *Times* last summer of the discoveries made by German explorers on the site of the first capital of Assyria. Layard had long ago made us familiar with temples and palaces; but we hardly expected to learn that every house, even the smallest, appears to have contained a bath. In like manner, we are astonished to read of the great irrigation works accomplished by the people of Mexico before Cortes introduced them to our eastern world. To-day, we are surprised to find that the literature and art of ancient China are things to be taken seriously. It is worth while to consider why this sort of naïve surprise awakes in us when we hear of a nation that has not come under the influence of western civilisation competing with us on our own lines. The reason is, perhaps, that we regard a person as a product, and have a sort of unconscious formula, something like this: Given such and such conditions of civilization and education, and we shall have such and such a result, with variations. When we find the result without the conditions we presuppose, why, then we are surprised! We do not realize what Carlyle calls "the mystery of a person," and therefore, we do not see that the possibility of high intellectual attainments, amazing mechanical works, rests with the persons of any nation. Wherefore, we need not be surprised at the achievements of nations in the far past, or in remote countries which have not had what we consider our great advantages. This doctrine, of the mystery of a person is very wholesome and necessary for us in these days; if we even attempted to realize it, we should not blunder as we do in our efforts at social reform, at education, at international

relations. Pope's hackneyed line would come to us with new force, and it would be a mere matter of course that,

"the proper study of mankind is man."

The mystery of a person is indeed divine, and the extraordinary fascination of history lies in this, that this divine mystery continually surprises us in unexpected places. Like Jacob, we cry, before the sympathy of the savage, the courtesy of the boor: "Behold, God is in this place and I knew it not." We attempt to define a person, the most commonplace person we know, but he will not submit to bounds; some unexpected beauty of nature breaks out; we find he is not what we thought, and begin to suspect that every person exceeds our power of measurement.

We believe that the first article of our P.N.E.U. educational creed—"children are born persons"—is of a revolutionary character; for what is a revolution but a complete reversal of attitude? And by the time, say, in another decade or two, that we have taken in this single idea, we shall find that we have turned round, reversed our attitude towards children not only in a few particulars, but completely.

Wordsworth had glimmerings of the truth: poets mean, not less, but a great deal more than they say; and when the poet says, "Thou best philosopher," "Thou eye among the blind," "haunted for ever by the eternal mind," "Prophet, Seer blest," and so on,—phrases that we all know by heart, but how many of us realize?—we may rest assured that he is not using poetical verbiage, but is making what was in his eyes a vain endeavour to express the immensity of a person, and the greater immensity of the little child, not any of whose vast estate is as yet mortgaged, but all of it is there for his advantage and his profit, with no inimical Chancellor of the Exchequer to levy taxes and require returns. But perhaps this latter statement is not so certain; perhaps the land-tax on the Child's Estate is really inevitable, and it rests with us parents and elders to investigate the property and furnish the returns.

Wordsworth did not search an unexplored field when he discovered the child. Thomas Traherne, a much earlier poet, whose works, as we know, have only recently been brought to light, is, I think, more convincing than he; because, though we cannot look back upon our child-selves as Seers and Prophets

and Philosophers, we can remember quite well the time when all children were to us "golden boys and girls"; when there was a glamour over trees and houses, men and women; when stars and clouds and birds were not only delights, but possessions; when every effort of strength or skill, the throwing of a stone or the wielding of a brush, was a delight to behold and attempt; when our hearts and arms were stretched out to all the world, and loving and smiling seemed to us the natural behaviour of everybody. As for possessions, what a joy was a pebble or a cork, or a bit of coloured glass, a marble or a bit of string! The glamour of its first invention lay upon everything we saw and touched. God and the angels, men and women, boys and girls, the earth and the sky, all belonged to us with an ineffable sense of possession. If we doubt all this, even though a glimmering conviction comes to us in the pauses of our thought, why, it requires very little interpretive power to see it in the serenity and superiority of any normal baby-child.

"How like an angel I came down!
How bright are all things here!
When first among His works I did appear,
Oh how their Glory me did crown!
The world resembled His Eternity,
In which my soul did walk;
And everything that I did see
Did with me talk.

"The skies in their magnificence,
The lively, lovely air;
Oh how divine, how soft, how sweet, how fair!
The stars did entertain my sense,
And all the works of God, so bright and pure,
So rich and great did seem,
As if they ever must endure
In my esteem.

"The streets were paved with golden stones,
The boys and girls were mine,
Oh how did all their lovely faces shine!
The sons of men were holy ones,
In joy and beauty they appeared to me,
And everything which here I found,
Which like an angel I did see,
Adorned the ground."—TRAHERNE.

We all remember the divine warning, "See that ye despise not one of these little ones"; but the words convey little definite meaning to us. What we call "science" is too much

with us. We must either reverence or despise children ; and while we regard them as incomplete and undeveloped beings, who will one day arrive at the completeness of man, rather than as weak and ignorant *persons*, whose ignorance we must inform and whose weakness we must support, but whose potentialities are as great as our own, we cannot do otherwise than despise children, however kindly or even tenderly we commit the offence.

As soon as he gets words with which to communicate with us, a child lets us know that he thinks with surprising clearness and directness, that he sees with a closeness of observation that we have long ago lost, that he enjoys and that he sorrows with an intensity we have long ceased to experience, that he loves with an *abandon* and a confidence which, alas, we do not share, that he imagines with a fecundity no artist among us can approach, that he acquires intellectual knowledge and mechanical skill at a rate so amazing that, could the infant's rate of progress be kept up to manhood, he would surely appropriate the whole field of knowledge in a single lifetime.

Do we ask for confirmation of what may seem to some of us an absurdly exaggerated statement of a child's powers and progress ? Consider : in two or three years, he learns to speak a language—perhaps two—idiomatically and correctly, and often with a surprising literary fitness in the use of words. He accustoms himself to an unexplored region, and learns to distinguish between far and near, the flat and the round, hot and cold, hard and soft, and fifty other properties belonging to matter, new to his experience. He learns to recognize innumerable objects by their colour, form, consistency, by what signs, indeed, we know not. As for the mechanical skill he acquires, what is the most cultivated singing as compared with articulation and the management of the speaking voice ? What are skating and ski-ing compared with the monstrously difficult art of balancing one's body, planting one's feet and directing one's legs in the art of walking ? But how soon it is acquired and the unsteady walk becomes an easy run ! As for his power of loving, any mother can tell us how her baby loves her long before he is able to say her name, how he hangs upon her eye, basks in her smile, and dances in the joy of her presence. These are things everybody knows ; and for that very reason, nobody

realizes the wonder of this rapid progress in the art of living, nor augurs from it that a child, even an infant child, is no contemptible person judged by any of the standards we apply to his elders. He can accomplish more than any of us could in a given time, and, supposing we could start fair with him in the arts he practises, he would be a long way ahead of us by the end of his second year. I am considering a child as he is, and am not tracing him either, with Wordsworth, to the heights above, or, with the evolutionist, to the depths below; because a person is a *mystery*; that is, we *cannot* explain him or account for him, but must accept him as he is.

Of course we must, say you; What else does the world do but accept a child as a matter of course? And it is only the faddists who trouble themselves with his origins. But are we not going too fast? Do we really accept children as persons, differentiated from men and women by their weaknesses, which we must cherish and support; by their immeasurable ignorances, which we must instruct; and by that beautiful indefinite thing which we call the innocence of children and suppose in a vague way to be freedom from the evil ways of grown-up people. But children are greedy, passionate, cruel, deceitful, in many ways more open to blame than their elders; and, for all that, they are innocent. To cherish in them that quality which we call innocence, and Christ describes as the *humility* of little children, is perhaps the most difficult and important task set before us. If we would keep a child innocent, we must deliver him from the oppression of various forms of tyranny.

If we ask ourselves, What is the most inalienable and sacred right of a person *qua* person? I suppose the answer is, liberty. Children are persons; *ergo*, children must have liberty. Parents have suspected as much for a generation or two, and have been at pains not "to interfere" with their children; but our loose habits of thinking come in our way, and in the very act of giving their freedom to children we impose fetters which will keep them enslaved all their lives. That is because we confound liberty with license and do not perceive that the two cannot co-exist. We all know that the anarchist, the man who claims to live without rule, to be a law unto himself, is in reality the slave to certain illogical *formulæ*, which he holds

binding upon him as laws of life and death. In like manner, the mother does not always perceive that, when she gives her child *leave* to do things forbidden, to sit up half an hour beyond his bed-time, not to do geography or Latin with his governess, because he hates that subject, to have a second or a third helping because he likes the pudding, she is taking from the child the wide liberty of impersonal law and imposing upon him her own ordering, which is, in the last resort, the *child's* will. It is he who is bending his mother as that proverbial twig is bent, and he is not at all deluded by the oracular "we'll see," with which the mother tries to cover her retreat. The child who has learned that, by persistent demands, he can get leave to do what he will, and have what he likes, whether he get leave by means of stormy outcries or by his bewitching, wheedling ways, becomes the most pitiable of all slaves, the slave to chance desires; he will live to say with the poet:—

> "Me this unchartered freedom tires;
> I feel the weight of chance desires."

Indeed, he already feels this weight, and that is why he is fretful and discontented and finds so little that is delightful in his life. Then, "would you restrict a child at all points?" say you, "must we be like that mother in *Punch*, 'Go and see what Tommy is doing and tell him he mustn't.'" Or must he be like the schoolboy, who gets possible marks for ten virtues, such as orderliness, punctuality, obedience, politeness, and so on, and carries off a distinction when he loses none of these marks?" Such a system would do away with the freedom of home, and, what is more, the child who has been brought up on "do" and "don't," or upon the "marks" which stand for these, is laying no foundation of solid principles upon which to erect his life. Let him learn that "do as you're bid" is a child's first duty; that the life of his home is organized on a few such injunctions as "be true," "be kind," "be courteous," "be punctual," and that to fail in any of these respects is unworthy and unbecoming; more, let him be assured that such failures are of the nature of sin and are displeasing to God, and he will grow up to find pleasure in obedience, and will gradually gather those principles which should guide his life.

But the first duty of the parent is to teach children the

meaning of *must*; and the reason why some parents fail to obtain prompt and cheerful obedience from their children is that they do not recognize "must" in their own lives. They *elect* to do this and that, *choose* to go here and there, have kindly instincts and benevolent emotions, but are unaware of the constraining *must*, which should direct their speech and control their actions. They allow themselves to do what they choose; there may be little harm in what they do; the harm is that they feel free to allow themselves.

Now, the parent who is not aware that he is living in a law-ordered world, that he has to eat "the fruit of his thoughts" as well as that of his words and actions, is unable to get obedience from his child. He believes that it rests with him to say what the child *may* do or leave undone; and as he does not claim papal infallibility, his children find out soon enough that the ordering of their lives is in their own hands, and that a little persistence will get them "leave" to do what is good in their own eyes. People discuss the value of corporal punishment and think they see in it the way to get obedient children. It may be so, because obedience must be learned in the first three or four years of life, when the smart of a little slap arrests the child's attention, brings tears and changes his thoughts. As a matter of fact, it is hardly possible to punish some children unless while they are quite young, because the pleasure of displaying bravado under the excitement of the punishment occupies the child's attention to the exclusion of the fault for which he is punished. But the whole discussion is outside the question. The parent, the mother especially, who holds that her children's rule of life must be "children obey your parents for it is *right*," certainly secures obedience, as she secures personal cleanliness, or proper habits at table, because she has a strong sense of the importance of these things. As her reward, she gains for her child the liberty of a free man, who is not under bondage to his own wilfulness nor the victim of his own chance desires.

The liberty of the person who can make himself do what he ought is the first of the rights that children claim as *persons*. The next article in the child's Bill of Rights is that liberty which we call innocence, and which we find described in the gospels as humility. When we come to think of it, we do not

see how a little child is humble ; he is neither proud nor humble, we say ; he does not think of himself at all : we have hit unconsciously upon the solution of the problem. Humility, that childish quality which is so infinitely attractive, consists just in not thinking of oneself at all. This is how children come, and how in some homes they grow up ; but do we do nothing to make them self-conscious, do we never admire pretty curls, or pretty frocks ? Do we never even *look* our admiration at the lovely creatures, who read us intuitively before they can speak ? Poor little souls, it is sad how soon they may be made to lose the beauty of their primal state, and learn to manifest the vulgarity of display. I wonder would it not help us in this matter to copy the pretty custom taught to German and other Continental children ? The little girl who kisses the hand of an elder lady, with a pretty curtsey, is put into the attitude proper for a child, that is, she is paying attention and not receiving it. The lady-visitor, too, is taught her place ; we do not lavish loud admiration on children at the moment when they are showing deference to us ; but this is a detail. The principle is, I think, that an individual fall of man takes place when a child becomes aware of himself ; listens as if he were not heeding to his mother's tales of his smartness or goodness, and watches for the next chance when he may display himself. The children hardly deserve to be blamed at all. The man who lights on a nugget has nothing like so exciting a surprise as has the child who becomes aware of himself. The moment when he says to himself, " It is I," is a great one for him, and he exhibits his discovery whenever he gets a chance ; that is, he repeats the little performance which has excited his mother's admiration, and invents new ways of showing off. Presently, his self-consciousness takes the form of shyness, and we school him diligently, " What will Mrs. So-and-So think of a boy who does not look her in the face ? " or " What do you think ? General Jones says that Bob is learning to hold himself like a man." And Bob struts about with great dignity. Then we seek occasions of display for the children, the dance, the children's party, the little play in which they act, all harmless and wholesome, if it were not for the comments of the grown-ups and the admiration conveyed by loving eyes. By-and-by, comes the *mauvaise honte* of adolescence. " Certainly, the boys and

girls are not conceited now," we say; and indeed, poor young things, they are simply consumed with self-consciousness, are aware of their hands and feet, their shoulders and their hair, and cannot forget themselves for a moment in any society but that of everyday. Our system of education fosters self-consciousness. We are proud that our boy distinguishes himself, but it would be well for the young scholar if the winning of distinctions for *himself* were not put before him as a definite object. But, "where's the harm after all?" we ask; "this sort of self-consciousness is a venial fault and almost universal amongst the young." We can only see the seriousness of this failing from two points of view—that of Him who has said, "it is not the will of the Father that one of these little ones should perish"; and that, I take it, means that it is not the divine will that children should lose their distinctive quality, innocence, or humility, or what we sometimes call simplicity of character. We know there are people who do not lose it, who remain simple and direct in thought, and young in heart, throughout life; we let ourselves off easily and say, "Ah, yes, these are happily constituted people, who do not seem to feel the anxieties of life." The fact is, these take their times as they come, without undue self-occupation. To approach the question from a second point of view, the havoc wrought on nerves is largely due to this self-consciousness, more often distressing than pleasing, and the fertile cause of depression, morbidity, melancholia, the whole wretched train, which make shipwreck of many a promising life.

Our work in securing children freedom from this tyranny must be positive as well as negative; it is not enough that we abstain from look or word likely to turn a child's thoughts upon himself, but we must make him master of his inheritance and give him many delightful things to think of: "*la terre appartient à l'enfant, toujours à l'enfant,*" said Maxim Gorki at the recent Educational Congress held in Brussels. So it does; the earth beneath and heaven above; and, what is more, as the bird has wings to cleave the air with, so has the child all the powers necessary wherewith to realize and appropriate all knowledge, all beauty and all goodness. Find out ways to give him all his rights, and he (and more especially *she*) will not allow himself to be troubled with himself. Whoever

heard of a morbid naturalist or a historian who (save for physical causes) suffered from melancholia? There is a great deliverance to be wrought in this direction, and sentry duty falls heavily on the soldier engaged in this war.

The tyranny of self crops up in another place. The self-conscious child is very likely generous, and the selfish child is not noticeably self-conscious. He is under the tyranny of a natural desire—acquisitiveness, the desire of possession, covetousness, avarice—and he is quite indifferent and callous to the desires and claims of other people. But I need not say much about a tyranny which every mother finds ways to hold in check; only this we must bear in mind: there is never a time in the child's life when his selfishness does not matter. We are indebted to the novelist who has produced for us that fascinating baby, "Beppino," and has shown how the pretty, selfish, wilfulness of the child develops into the vicious callousness of the man.* Selfishness is a tyranny hard to escape from; but some knowledge of human nature, of the fact that the child has, naturally, other desires than those that tend to self-gratification,—that he loves to be loved, for example, and that he loves to know, that he loves to serve and loves to give,—will help his parents to restore the balance of his qualities and deliver the child from becoming the slave of his own selfishness. Shame and loss and deprivation should do something where more generous motives fail; and, more powerful than these, is a strong practical faith that the selfish child need not become, and is not intended to become, a selfish man or woman.

Another liberty we must vindicate for children is freedom of thought. I do not mean that a youth should grow up like the young Shelley, chafing against the bondage of religion and law, but, rather, that, supposing all his world were "freethinkers," he should still have freedom of mind, liberty of thought, to reject the popular unbelief. Public opinion is, in fact, an insufferable bondage, and some of us sympathize with the Kaiser in his assertion of his individual right to think for himself. It is a right which should be safeguarded for every child, because his mind is his glorious possession; and a mind that does not think, and think its own thoughts, is as a paralysed arm or a blind eye. "But," we say, "young people run away with such wild

* *Joseph Vance*, by William de Morgan.

notions: it is really necessary to teach them what to think about men and movements, books and art, about the questions of the day." To teach them what to think is an easy rôle, easy for them and for us; and that is how we get stereotyped classes instead of individual persons, and how we and the children fail to perform the most important function of life—the function of right thinking. We exaggerate the importance of right doing, which may be merely mimetic, but the importance of thinking and of right thinking cannot be overstated. To secure that a child shall think, we need not exercise ourselves in setting him conundrums; thinking is like digestion, a natural operation for healthy organs. Our real concern is that children should have a good and regular supply of mind-stuff to think upon; that they should have large converse with books as well as with things; that they should become intimate with great men through the books and works of art they have left us, the best part of themselves. Thought breeds thought; children familiar with great thoughts take as naturally to thinking for themselves as the well-nourished body takes to growing; and we must bear in mind that *growth*, intellectual, moral, spiritual, is the sole end of education. Children, who have been made free of the Republic of Letters, are not carried away by the *dernier cri*, are not, in fact, the slaves of other people's opinions, but do their fair share of that thinking which is their due service to the State.

The last tyranny that we can consider is that of superstition. We have a notion that education delivers men from this bondage; but superstition is a subtle foe and retreats from one fortress only to ensconce himself in another. We do not lay claim to higher culture than the Greeks or even the Romans possessed; indeed, various nations of antiquity could give us points, highly cultivated as we think ourselves; but it is a curious fact that no nation, whose records we possess, has been able to deliver itself by literature or art, or highest cultivation, from the hideous bondage of superstition. The tragedies of Æschylus, Sophocles, Euripides, have all of them a single appalling theme, the arbitrary and reckless play of the gods upon human fortunes. Indeed, it has been well said that tragedy in a Christian age is impossible, because the hopelessness of any situation implies the ill-will of the gods; and it is

cited in this connection that of Shakespeare's three great tragedies two are laid in pre-Christian times, and the third is brought about by a non-Christian person. This consideration throws an interesting light upon the whole subject of superstition. We do not impugn the gods any longer, but we say hard things of fate, destiny, and the like; Napoleon III. is far from being the only "man of destiny." We consult crystals, hold *seances*, have lucky and unlucky days, read our fortunes in our palms; even astrology is practised among us; and we believe ourselves to be half in play and hardly perceive the hold that superstition is gaining upon us. The fact would seem to be that a human being is so made that he must have *religion* or a *substitute*; and that substitute, whatever form it take, is superstition, whose power to degrade and handicap a life cannot be estimated. If we would not have our children open to terrors which are very awful to the young, our resource is to give them the knowledge of God, and "the truth shall make them free." It is necessary to make children know themselves for spirits, that they may realize how easy and necessary is the access of the divine Spirit to their spirits, how an intimate Friend is with them, unseen, all through their days, how the Almighty is about them to cherish and protect, how the powers of darkness cannot approach them, safe in the keeping of their "Almighty Lover."

We have considered several types of tyranny, none of which are external to the person, but all act within the bounds of his own personality, for:—

> "The mind is its own place and in itself
> Can make a hell of heaven, a heaven of hell"—

the heaven being, I suppose, when the man is at peace with himself and when his powers are freely and wisely exercised; the hell when the person is under no interior government and his powers are allowed to run to anarchy and confusion. Parents and children may aid and abet either state of things, so much so, that if a child's place is a well-ordered heaven, he has his parents to thank for his happy state; and, if he is condemned to a "hell" of unrest and fiery desires and resentments, are his parents without blame?

So far, we have considered the negative attitude of parents

and those *in loco parentis*; but there is a positive side also, and here Wordsworth's well-known lines come to our aid :—

> "We live by Admiration, Hope and Love!
> And even as those are well and wisely fixed,
> In dignity of Being we ascend."

Ruskin has made us familiar with the first line of the triplet, but the remaining two are full of guidance and instruction. It takes a poet to discern why it is especially by the performance of these three functions that we live. Admiration, reverent pleasure, delight, praise, adoration, worship; we know how the soul takes wings to herself when she admires and how veritably she scales the heavens when she adores. We know, too, how the provincial attitude of mind, *nil admirari*, paralyses imagination and relaxes effort. We have all cried, "Woe is me that I am constrained to dwell in the tents of Mesech," the Mesech of the commonplace, where people do not think great thoughts or do noble acts, and where beauty is not. Our dull days drag themselves through, but we can hardly be said to *live*; wherefore, all praise to the poet who perceived the vital character of admiration. But Hope—what's the good of Hope! Practical people connect it with castles in Spain and other intangible possessions. If we are to know how far we live by hope, how far it is bread of life to us, we must go where hope is not. Dante understood. He found written upon the gates of Hell: "*Lasciate ogni speranza voi ch'entrate.*" The prisoner who has no hope of release, the man with the mortal sickness, who has no hope of recovery, the family which has had to abandon hope for its dearest, these know, by the loss of hope, that it is by hope we live. Our God is described as "the God of Hope"; and we might get through many a dark day if we realized this, and that hope is a real if not tangible possession, which, like all the best things, we can ask for and have. Let us try to conceive the possibility of going through a single day without any hope for this life or the next, and a sudden deadness falls upon our spirits, because "we live by hope."

But we live by Love, also, by the love we give and the love we receive, by the countless tendernesses that go out from us and the countless kindnesses that come to us; by the love of our neighbour and the love of our God. As all love implies a

giving and a receiving, it is not necessary to divide currents that meet. We do not ask what make us happy, but we are happy, abounding in life, until some single channel of love and goodwill is obstructed, someone has given us offence or received offence at our hands, and at once life runs low within us. We go languid and devoid of pleasure, we are no longer fully alive, because we live by love; not by a consuming and unreasonable affection for any individual, but by the outgoing of love from us in all directions and the intaking of love from all sources. And this is not a state of violent and excited feeling, but is placid and continuous as the act of breathing: thus we receive into us the love of God, and thus our own hearts go out in answering love. "We live by admiration, hope and love," and without these three we do not live. And what is the consummation? According to Wordsworth, "a gradual ascent in dignity of being." We see it now and then in beautiful old age, serene, wise, sweet, quick to admire, ready to hope against hope, and always to love. But there is an intermediate stage. These three, which are identical with the three of which St. Paul says, "now abideth these three," must be well and wisely fixed; and here is the task set before us who are appointed to bring up the young.

It is the greatest perplexity of parents and guardians that young people *will* fix their admiration upon, pin their faith to, unworthy objects, whether these be the companions they go with, the heroes they delight in, the books they read, the amusements they seek. Unworthy or little worthy admirations keep them in a state of excitement which they mistake for life; and the worst of it is we can do nothing. If we depreciate what they admire, they put it down to our niggard and ungenerous nature and take no heed to our strictures. Our only course is to forestall their fervours about *worthless* things, by occupying the place with that which is *worthy*. We cannot say to a boy, "Thou shalt admire such and such a comrade," but we can occasionally put a nice boy in his way and say nothing about it: so with books and men; we cannot cause them to admire, but we can admire ourselves with spontaneous heartiness and simplicity. They begin to wonder why, to admire also, or to find out for themselves a hero or author equally worthy of admiration. Two things we must beware of: we

may not talk much about the matter, or the boy will say we "gas"; we may not be obtrusive, but we must be consistent; and we may not allow ourselves in admiration for the second-rate. If he see us sitting down to an unworthy novel, enjoying a second-rate performance, seeking a second-rate person for the sake of his wealth or position, the boy believes that we are tacitly professing a higher standard than we hold; older persons will make allowance and will understand that we do care for the best things, though now and then we content ourselves with the second-best; but children are *exigeant*. "We needs must love the highest when we see it," and our business is to get young people to see the highest in life and letters, in conduct and motive, without boring them. All this sounds more difficult than it is, because children accept the unexpressed standard of their homes. If we give our admiration, our faith, to "whatsoever things are lovely and of good report," if we "think on these things," and not on things unworthy, which we are free to depreciate, we shall be in a fair way to fix "well and wisely" the admiration of the young people.

I have said that *faith* is an interchangeable term for admiration. Faith also implies the fixed regard which leads to *recognition*, and the recognition which leads to appreciation; and when our admiration, our faith, is fixed on the highest, appreciation becomes worship, adoration. I know I am touching upon a subject about which many parents experience anxiety and diffidence. They believe that the knowledge of God, faith in God, is *the* vital thing, and it is truly that which they are most anxious that their children should possess, but they are shy of speaking about what they have most at heart. I think it would help us if we realized that at no time in their lives are children ignorant of God, that the ground is always prepared for this seed, and that the mother's only care need be to avoid platitudes and hackneyed expressions, and speak with the freshness and fervour of her own convictions. I think we might make more use than we do of the habit of meditation as a means of attaining to the knowledge of God.

If we get some notion as to how to fix the *Admiration* of our young people well and wisely, we are still vague about *Hope*, But it is necessary that we should clear our thoughts, because.

perhaps, the great failure of the age we live in is a failure in hope. It is for lack of hope that we do not in patience wait for an end, or with assiduity work for it. It is because of our failure in hope that we do not build, or plan, or write, for the generations to come. We live for the present, work for the present, and must have immediate returns. We live by hope, says the poet, which means that without hope we do not live ; and that there is not life enough for our living is the secret consciousness of everyone. Therefore, we run after change, excitement, amusement, anything that promises to "pass the time." Therefore, our interests are feeble, our aims low. Without hope, too, there is no fear. We may pray with our lips, "Give us an heart to love and *dread* thee," but we do not *dread*, and upon quite slight provocation men take leave of the life that has been lent to them for a purpose. A straw shows which way the current flows, and that a novelist should have conceived the idea of a hotel convenient for "unostentatious suicide' is a distressing symptom of our ailment. No great works are accomplished by a people without hope ; and we in England are not performing great works at the present moment, not in art, literature, architecture, legislation, not in any single field of human endeavour. But nations, like persons, have their times of sickness and of health ; and because promise rests with the young, it is worth while to enquire into the causes of this deep-seated disease. They are partly physical, no doubt ; we are an overstrained, nervous generation ; but the means we should take to cure ourselves morally would remove our physical disabilities too. We want a tonic of Hope "well and wisely fixed,' and we must bring up young people upon this tonic.

Now, it is exceedingly easy for us to gratify all a child's desires immediately and on the spot. It is so easy to compass this little treat and that, to arrange that every day shall have its treat or its new possession, that the children get used to it and grow up with the habit of constant gratification and without any practice of hope. Even the birthday is forestalled a hundred times in the year, and everything comes—not to him who waits, but to him who wants. We can, at any rate, bring up children in hope, see to it that they wait and work for the bicycle, or the book, or the birthday treat, that they have

things to look forward to. Let us feed them with tales of high endeavour and great accomplishment, let them share our distress about those things which are as blots upon our national life, nourish them on the hope that they themselves may do something to make England good and great; show that it is always a single person here or there, from time to time, who raises the nation to higher levels and gives the rest of us something to live up to; that the person who makes a country great may be a poor girl like Grace Darling, or a peasant like Robert Burns, or a retiring gentlewoman like Florence Nightingale, or the son of a labouring man like George Stephenson; that the only conditions required are fitness, preparation and readiness. We all know how Florence Nightingale prepared and trained herself for a career which did not exist until she made it. The young person who knows that there are great chances of serving his country in wait for those who are ready for them, and that his concern is not to seek the chance but simply to be ready when it arises, lives a life of hope and endeavour, and will certainly be a profitable citizen to the community.

There is a reason for our hopelessness deeper-seated than the nervous depression and anxiety which beset us, the present gratification for which we lay ourselves out, or the personal aims which invalidate our efforts. Without hope, we live on a low level, disturbing ourselves with petty cares, distracting ourselves with petty joys. The difficulty is a very real one. We recite, week by week, that "we believe in the life everlasting," but, in this keenly scientific age, we ask, "What is the life everlasting?" and no answer reaches us. It may be that, as we make a serious attempt to realize that we are spirits; that knowledge, the knowledge of God, is the ineffable reward set before us; that there is no hint given us of change in place, but only of change of state; that, conceivably, the works we have begun, the interests we have established, the labours for others which we have undertaken, the loves which constrain us—may still be our occupation in the unseen life—it may be that, with such a possibility before us, we shall spend our days with added seriousness and endeavour, and with a great unspeakable Hope.

But, if we would fix such hopes as these well and wisely in

the hearts of children, we must think, pray, rectify our own conceptions of life present and to come; so may we arrive at a great Hope for the children and ourselves; and our emergence from the Slough of Despond should be into a higher life.

We live by Admiration, Hope and *Love*. Here, surely, all is spontaneous and easy, requiring no effort on our part; and happy is the person, say we, who gets enough love to live upon. But love consists not in getting but in giving, and is distinguished from the tumult of the affections which we commonly so name. Love is, like life, a state, an abiding state, says St. Paul, who has portrayed the divine Charity in such wise that there can never be anything to add whether in conception or practice. If we hope to guide children so that they may well and wisely fix their love, it is necessary that we should give some definite thought to the subject, be clear in our minds as to what we mean by love and how we are to get the power of loving, or rather, to keep it, for we have seen that the little child loves freely. "Now abideth Faith, Hope, Charity, these three." I venture to think that of the three abiding states, if we have lapsed from faith and hope, we yet abide in love. Our neighbour becomes more precious to us; the more he is distressed and uneasy, the more we care for him and labour for his relief; perhaps, indeed the passion for philanthropy is the feature by which our age will be known to history. "Write me as one who loves his fellow men,"—may we figure this poor faulty age of ours as offering in extenuation for many short-comings? Let us be thankful and see to it that the children share in this gift of their age. But, because our philanthropy is not always sanctified or instructed, sentimental humanitarianism becomes our danger. None shall endure hardness, is our decree; none shall suffer; especially, none shall suffer for wrong-doing; and we are in arms against the righteous severity of God and man. Let us "think clear," that we may correct this attitude of mind in ourselves and for the children. Let us return to the old paths and perceive that life is disciplinary for us and others; that "God's in His heaven, all's right with the world"; that suffering in the present life is no such mighty thing after all; nor, if we go on with our lives, is it so great a thing to be divested of the flesh. If we ourselves love those things which be lovely, why, love is

contagious, and the children will do as we do. But, we must not only love wisely and well; we must *fix* our love. Here, I think, is a caution for us in these days of passing enthusiasms, engrossing fads; and we really can do a great deal towards forming the habit of steadfastness in the young people about us.

We have now considered, however inadequately, the greatness of the child as a person, the liberty that is due to him as a person, some forms of oppression which interfere with his proper liberty (most of which come upon him from within), and the aliment which he is to live by—Admiration, Hope and Love. We have seen that, though we cannot make a child eat, it is our business to put the proper food in his way; and, I think, it must come home to us all that the duty of taking thought, understanding, realizing, is that which presses upon us; it is only that which we understand that we can communicate; and what we understand, are really impressed by, we cannot fail to communicate, because it becomes ourselves, manifest in all our speech and action. "Who is sufficient for these things?" we cry with the Apostle; but with him we may add, "I thank my God."

Let me close by repeating again Carlyle's great words: "The mystery of a *Person*, indeed, is ever divine, to him that has a sense of the God-like"; and that wonderful saying of Wordsworth's, which wraps in small compass for our use the secret of how to keep the mystery of a "Person" inviolate:—

"We live by Admiration, Hope and Love!"

THE MIND OF A CHILD

By Miss C. M. MASON

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"I believe he knows everything," says the young mother of the sturdy child in her arms, who responds to every shade of emotion in his mother's face, and it certainly is a curious thing to see the infant's face cloud or brighten with every such passing change. But we have no means of knowing what or how much baby understands; two or three poets it is true come to our aid; we see in the child's eyes "bright shoots of everlastingnesse." Traherne actually remembers the world he lived in while yet he was in his cradle. Wordsworth opens inviting doors for our speculations; but is all this safe ground and can we really look upon the infant as a "knowledgeable" person?

The last word offers a key to the situation; the least intelligent of us perceives that Baby is not "a huge oyster" as some of our physiologists would have us believe. He shows individual traits very soon, and before he is able to crawl declares himself a little gentleman or a vulgar little person; and this does not involve any question of class distinction; the little gentleman may often be seen in his mother's arms at a cottage door, while the common little bully may dominate a smart nursery.

No doubt children not only inherit characteristics but *reflect* their surroundings, and in an infant's face you may read the moods and manners of those about him; you know whether, as in that nursery life depicted by Gogol, the children are the only consideration, and knowing it become rude, violent and unruly while they are yet in arms, or whether, on the other hand, they perceive that they and those high authorities, their parents, are under a reign of law, that "I will" is servant to "I must." The child who grows up in this latter atmosphere does not dream that he is the centre of the universe and is from his infancy gentle, courteous and docile.

From such considerations as these we may make guesses at truth and believe that an infant is a person with a mind of his own. But we have a surer test; there are certain infallible signs which shew that baby is cleverer than any of us, judged by the very standards that we set for ourselves. Some of us are amazed at the facility with which our Belgian visitors have picked up English during the three years of the war; but then, their vocal organs had already been trained to speech, their minds were in the habit of receiving and their lips of expressing ideas; they already knew lots of words and had only to *translate* into another language. But think what it must be to learn to *articulate*—a more difficult art than that of perfect singing,—think of using words for the first time, of learning the fit words for many occasions, of perceiving for the first time the images, the ideas, which words express; think of learning such elemental ideas as far and near, hard and soft, hot and cold, wet and dry; of such moral ideas as good and naughty, kind and cruel, greedy and generous, clean and dirty, polite and rude, to name only a few. These things and a thousand more a child will acquire in the period it has taken the Belgian to learn English.

For these and other reasons we may safely conclude that a child is a person and that therefore a child has a mind, very active and intelligent. By the time he is three he can say all that he wishes to express in his own language; more, he is often bi-lingual, and I was once told of a child who at that age could speak Arabic, German and English, addressing each language to the right person; that child had accomplished what would be the work of a life-time for most of

us; not that he was specially clever, but that he had a nurse who spoke Arabic and a German mother.

When we realise that a child has a mind as hearty in its feeding as is his healthy little body, an exquisite though almost painful responsibility presents itself: we are awed in something the same way as when we look at the heavens through a telescope. “How shall we order the child?” we ask, the ordering being that of his mind rather for the moment than his body. Then, alas for the child! we make haste. We set strings of beads to dangle before his eyes when there is all the sweet world for him to look at; we teach him to button and to lace when there are a thousand inviting things for his fingers to do upon which muscles grow firm under the stimulus of his own eagerness.

We disregard the fact that during the first four or five years of life the child is under the care of a nurse more arbitrary than ever hailed from any institution. Hands off! she cries, when we meddle overmuch, and if we are wise we obey, because we know that she has had all experience and never makes mistakes. Nature is the child’s guide, and circumstance the deft under-nurse. Nature teaches him to walk and talk and know in a surprising way, and circumstance gives the needful opportunities. It is well it should be so; were he not safeguarded from our zeal, the poor little being with so many heavy tasks on hand would be worn out by our efforts to help and direct. But Nature never tires him; she does not even let him perceive that he is being taught, when, behold, he knows!—and we just watch and wonder and hail each new achievement with delight.

A wise passiveness such as mothers use is our rôle in the early years; not out of tenderness for his “little” mind,—his mind is by no means little,—but out of reverence for all that he must accomplish in the first three or four years of his life; we must *envisage* his tasks in order that we may not hinder him by our premature efforts to help; and let us beware of every method, however engaging, which takes the task of early instruction out of the hands of Nature; she turns most of his lessons into play, and there “Mother” comes in—she joins in the play and is not afraid of a good romp.

But, also, the Mother has her tasks; she need not meddle with the child’s mind, his so-called “faculties,” but she must form the habits of a decent, ordered life, and *train* him in obedience, cleanliness and self-control. How all this is to be done it happily falls to other writers in our “Baby Number” to set forth.

But soon the time comes when the mind which has its own appetites and is as avid of food as is its partner, Brother Body, becomes clamorous; and this is a moment of nice consideration for the mother. The child of four or five puts out certain signals of distress; he becomes restless, his games and playthings do not satisfy him, he asks “why” with a persistency that is tiresome, because he hardly waits for the answer to his “why.” The child’s mother is aware of his uneasiness and says to herself, “It’s time Bobby did lessons” or “went to a Kindergarten.” The latter expedient is very tempting because the lessons are so like play that the mother does not see danger. But all the child’s powers are carefully exploited and the thoroughness of the system and the charm of the teachers are in themselves limitations and leave no room for natural growth. Until we get schools where the teachers know how to let the children alone and at the same time give them the knowledge they are restless for the want of, the easy ways of the nursery or of the cottage home are better for persons of four or five than the best ordered school.

What they should and what they should not have in the way of lessons at this stage is a rather baffling question. They are intellectually hungry and the obvious solution is regular lessons, but parents are rightly afraid of nervous overstrain; a well-grounded fear, because, while the mind of a young child is active, logical, in every way capable, the brain, that organ by means of which mind operates, is not yet in full working order, and we must not run risks. We are faced with the difficulty of an active principle, mind, whose organ of expression, brain, is yet in the act of becoming fit. "Hand and eye" work, or handicrafts and observation lessons are supposed to meet the difficulty, to instruct and train the child while they put little or no strain on the mind; this is true to a considerable extent, but the flaw in the argument is, that the *mind* of the child is fully capable; it is his *brain* that requires discriminating treatment, and all work of hand and eye is operated immediately by nerves which are the very substance of the brain. The fallacy that motor activities precede intellectual activities, that those spare the "brain" while these exhaust it, is probably answerable for the remarkable increase in the number of neurotic children belonging to the families of educated parents. Children who have carried soup tureens or cups of tea, or even threaded beads, at an age when little fingers are constrained by mere force of the will to please, run a grave risk.

The problem is one which the mother must work out for herself, with the help perhaps of some nice girl whom she will be able to train to be a wise and "passive" guardian for her children until lessons begin, say at six. Children want to know, and they may learn a great deal, but they must not perform that *act of knowing* upon which all the efficacy of lessons in the future must depend.

They may hear Bible tale and fairy tale, history tale and travel tale, all about birds and beasts; may know the wild flowers and the trees that come in their way by name and habitat, nay, they may even learn French words and phrases by hearing them often repeated; the one thing to be avoided is to make a child *tell* what he knows; of course he will tell a great deal, and that is well, but he must not be *required* to do so, whether for his own profit or for other people's gratification.

There are numbers of ways in which a child under six can use his mind and even his hands profitably in which no definite achievement is required of him. He can play shop with a real pair of scales and measure with a real footrule; the length of his pace can be ascertained and he can pace a given path or room and guess at greater distances. He may not be as smart as the London cabman who directs you,—"Where is Tomkins Street?" "First turn to the right, third to the left," but he may know that such and such a path or house or church is on the right—that is, as you are going, on the left as you are coming back. He may tell you the trees or the sorts of flowers he has noticed between such a gate and such a turning, the pictures on the right-hand wall as you go into the drawing-room, and so on, and this habit of observing will serve him well in after life. He may learn not only distance and position but also direction; he must learn the points of the compass and become able to step out east or west, so many paces this way and so many that. He should in fact spend most of his time out of doors, and should get the ideas of boundaries, mountains, cities, plains, all the elements of geography, with the help of such mounds, pools, brooks and villages as he comes across in his walks. Then, we do not begin to know things until we can name them, and a wide range of natural objects should be as familiar to him as are robin and daisy. But all the store of information he gets must be given incidentally, when he chances to ask, What is it?

He can be taught to see, too; but his lessons should come to him as games, that is, he should not be required or expected to know with shut eyes "Ten things about the cow in that field"—"About that cottage garden" and so on, but he will know and will enter into the spirit of the game.

Indoors, every nursery has its occupations for wet afternoons and winter evenings. There are the nursery water-colours and crayons; plasticine or clay; paper cutting and folding (into cookyolly birds, boats and the like); puzzle maps, picture books, various needle-crafts (with big needles). There should be a ball frame and a box of dominoes for early counting; a box of letters, too, to be learned by sound, not name, for children under six may do a good deal of reading phonetically taught. Better still, there are numbers of *rondes* and other dancing games and every sort of round game that a small family can play. If the playroom is large enough, there are skipping rope, shuttlecock and ball games, all of which are very good, and better for young families than organised games like cricket. But I have treated the question of indoor and outdoor occupations [sic] elsewhere, and, moreover, it is a question likely to be more satisfactorily treated by other writers in our "Baby" Number; indeed, the lives of little children will no doubt be approached from various standpoints, and all that I am concerned to urge is the division of child life into at least three periods, each under its own general law:—Children under three or four who have so much to learn on their own account that any attempt to teach them either to do or to know is likely to prove disastrous.

Children from four to six, who are eager both to know and to do, and are at leisure to learn; but a certain want of nervous stability makes it undesirable that they should be *urged* to achieve with their hands, or tell what they know.

Children from six to eight, who are capable of much progressive work in a pretty wide range of subjects; these tell what they know with delight and show no signs of fatigue; they have arrived too at the nervous stability which enables them to fetch and carry, cut and build, and attain some degree of perfection in various small handicrafts.