

"A Child left to himself,  
Bringeth his Mother to shame."

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NORMAL TRAINING SCHOOL FOR TEACHERS,  
Model Kindergarten,  
MAGAZINE AND MATERIAL.

59 Burnet Street, East Orange, N. J.  
70 Fifth Ave., cor. 13th St., New York.

Thurs. Sep. 19<sup>th</sup> 1895

My Dear Mrs Belden

Your very pleasant and welcome letter came several days ago, but I have been unable to reply sooner.

I am glad to think of you in that pleasant house on West Hill and the delicious pears with which you loaded my trunk are a fragrant memory still. I will try to enjoy in imagination the bushel of pears you so kindly offer to send, though I know these cannot come up to the reality of former gifts. The delightful days spent at Clefton and the interesting people I met there, are pleasant pictures in memory's hall.

and I hope it may be my good  
fortune to go there again sometime.

Now concerning Mrs Simpson  
I am very anxious to have her come  
and learn all she can of the Kindergarten  
but I do not see just how to arrange  
it. I am not keeping house now, but  
have let part of my house to a lady  
who supplies table board to the  
Teachers who come here to study.

This relieves me of all care in  
that line so that I have more  
time for teaching.

Now if Mrs Simpson can pay  
4.50 a week for her board, I will give  
her the lessons free. In this way she  
will have more time to study and can  
get through sooner. I will also help her  
in the matter of material so that it  
will cost her very little. I am trying  
to make an arrangement here so that  
her board can be paid wholly or

in part. but I think I am not quite  
sure yet. In any case I think it will  
be best for her to come here immediately  
as several Teachers will commence lessons  
next week Tues. and she should be here  
to begin with them. I will take  
good care of her and see that her health  
is not injured. If she cannot pay her  
board now let her come all the same  
as I am sure the way will be opened  
somewhere, for this is certainly the  
Lords business, and we know "God is  
rich unto all those that call upon  
Him in truth". Please give my love  
to Mrs Simpson and ask her to write  
me about this. If she decides to  
come at once it will be best to  
telegraph and let us know at what  
Dept. she will arrive & the time &  
I will have some one meet her. The  
Lady who will go for her will have a

white handkerchiefs pinned upon her  
right shoulder & Mrs Simpson  
should do the same so they will know  
each other. I do not think it will  
take Mrs Simpson more than a month  
or two to get all she will need for  
her work. It would give me great pleasure  
to have her come without expense, but  
under present circumstances I cannot  
afford to do it.

Please give my kind regards  
to Mr Belden and tell him I have  
not forgotten the excellent Vermon  
he permitted me to read. I wish he  
would write and publish articles upon  
Home Spinning similar to those by Dr  
Parkhurst in Ladies Home Journal of  
Phila. Please give my love to all the  
dear children and with much for yourself  
I remain Sincerely Yours

Emily M. Coe Principal

Kindly remember me to Mrs Harris and any others  
whom I know at Oliston.

Have not seen you Mrs Lukens yet.

*Hand to me Mother*

AMERICAN  
Kindergarten Library.

—  
No. 5.  
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—THE—

**NATIONAL**

Kindergarten.



PUBLISHED BY

THE AMERICAN KINDERGARTEN SOCIETY,  
*37 West* Room 70, Bible House, *112 St.*  
NEW YORK.

70 Fifth Ave. Cor. 13th Street, N. Y.

## The National Kindergarten

WAS FOUNDED IN 1872.

IT IS

Now Under the Direction

OF THE

AMERICAN KINDERGARTEN SOCIETY.

EMILY M. COE, PRINCIPAL

And President of the Society,

ASSISTED BY

AN EFFICIENT CORPS OF TEACHERS.

This is a regularly organized institution with many hundred members scattered all over the world. Its object is to give to Mothers and Teachers earnest personal help in the great work of educating little children, and developing the highest style of human character.

If we would attain to anything worthy or permanent in this vocation to which God has called every woman, we must

BEGIN WITH THE BEGINNING OF LIFE.

The lump of clay is in the hands of the potter, to make it a vessel to honor or dishonor. If to honor, the utmost care and the most delicate touches are required lest it be marred at the very outset. If to dishonor, simply neglect the three-fold nature, the Physical, Spiritual and Mental; leave everything to chance; let the hands be idle, and the result will surely be a distorted and unlovely character, if not hideous and worse than useless.

IF ALL PARENTS DID THEIR DUTY

as God intended they should, and as he has promised to help them do it, there would be no depraved characters, *no evil doers to be punished.*

It cannot be too strongly stated or too carefully remembered, that the general disobedience to law, the disease, and sorrow and shame in the world to-day, *are due mainly to*

the transmission from one generation to the next of the

BAD HABITS FORMED IN CHILDHOOD through parental neglect, foolish indulgence or bad example.

STUDIES TO BE PURSUED.

The studies pursued in this institution are not only a thorough training in the American Kindergarten System, but very careful and systematic instruction in all those branches which will prepare Mothers and Teachers to undertake the education of a child; the greatest and most difficult work to which a human being is ever called.

These studies include Natural and Revealed Religion—Biology or the study of Life—All the Natural Sciences—Language, especially English, Oral and Written—Mathematics—History and Geography—General Literature—Modeling, Drawing, Painting, Music, etc. The course also includes instruction in the best Methods for using these subjects in the educational process, with the various indispensable Industrial Occupations, and for developing the Memory, the Five Senses, the Physical, Spiritual and Mental Natures.

It will be necessary to throw away at once and forever the prevalent notion, that, because the child does not know anything, he can be educated by an adult who knows nothing or but little of that which *should be taught*; but rather cherish carefully the thought that the best culture, the widest experience, and the most varied intelligence are *essential* for one who would undertake the education of the Sons and Daughters of a King, and prepare them for their Heavenly Inheritance.

The vocation, then, is of the utmost importance, and we must not consider any sacrifice too great which will prepare us for it,

that we may be workmen that need not to be ashamed. An important question still remains. HOW SHALL THIS PREPARATION BE MADE.

Comparatively few Mothers and Teachers would have the time or the means for an entire course under the immediate tuition of the Principal. This is the most desirable arrangement, and for this a first class Diploma is given. Next in advantage is the Summer Session of the Normal School, with the lessons continued year after year, till the course is completed. Equally desirable with this would be a class of Mothers and Teachers in any town or city, who would invite the Principal to go to them for a term of 4 to 6 weeks, repeating the visit till all the studies were finished and a Diploma obtained. All such will be considered Graduates of the

#### AMERICAN KINDERGARTEN NORMAL SCHOOL.

For those who could not come to the city, and to whom the Principal could not go, a series of lessons will be arranged and monthly reports required, so as to give such pupils as much advantage as possible, though it can be easily seen that this could not at all compare with the other methods in value, as there is much in the system which could not be learned as well by written directions, even if thoroughly illustrated. This instruction must be given largely by letter to individuals, aided by the lessons in the Magazines, by circulars, papers of directions, books, etc. Those who pursue their studies in this way, will receive a 2nd Grade Diploma, and will be Graduates of

#### THE NATIONAL KINDERGARTEN.

It will be impossible to arrange a uniform scale of prices for such instruction as it must in each case be adapted to individual needs; but efforts will be made to facilitate the work, and give each pupil the greatest advantages,

with the least expenditure of time and money.

A set of made up material will be so arranged that it can be sent to any address by mail, as it is in many cases difficult even from the best description to make up an article properly, without seeing a finished specimen.

When several pupils in the same town or neighborhood can be benefited by the same set of material, the same letters of instruction, and the same books, the expense will be considerably less to each one, while the mutual help and sympathy will greatly enhance the pleasure of the work. Classes for Mothers and Teachers could meet several times a week or month, which might lead to the establishment of an Auxilliary Society, and a Circulating Library, by which great good could be done.

Beside these pupils, mainly Mothers and Teachers, there are in many families growing up boys and girls or perhaps young men and women, who cannot secure a thoroughly competent teacher to guide them in many studies they would like to pursue. Arrangements have been made for all such cases. We have secured the services of a Lady of superior education and great experience in such teaching, who is ready at any time to undertake the work by correspondence. Charges very moderate.

Surely there is need for earnest work and enthusiasm in this direction. Something *must be done* to save the children from the evils by which they are surrounded, and to start them in the right direction so that they shall become conquerors in the Great Battle of Life.

We hope every Mother or Teacher who receives this circular will consider it a duty to speak to others on this subject, and see what can be done. For further particulars, address,

EMILY M. COE,  
Room 70, Bible House, New York.

## THE NATIONAL KINDERGARTEN.

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This institution, devoted to the best interests of the little children of our country, has been in successful operation for many years. As it is founded upon the principles of Truth, Faith, Industry, and Love, it has gained the confidence of the people, and has now many hundred members.

We wish to include *all* the children under 15 years of age throughout the whole land.

As we shall need many assistants for this vast multitude of little ones, we shall call upon all the mothers, grandmothers, and aunts—all kindergartners and primary teachers—and every other person who has a mind for the work.

We shall arrange the occupations, lessons, etc. so that every day the children can spend their leisure time in an interesting and profitable manner.

We can assure parents that all the children in our Kindergarten will be good, because they will have so many pleasant things to *do* and to *think* of, that they will not have any time to be naughty, and the delightful occupations will be so arranged that each child can be perfect in something. So they need not hesitate to place their little ones under our direction.

Now we shall expect to have a great many pupils entered during *this year*, and we are willing to receive them at any time.

If parents, in making application, will give name, age, present attainments, state of health, and how much time each day can be given to the occupations, it will greatly aid us in preparing for future work.

We hope that all persons who read this announcement will at once apply for some child—the children who are old enough may apply for themselves—and speak to their friends and neighbors, as we shall not be satisfied until all the little ones are brought in.

Kindergartners and teachers of primary schools will, of course, bring all their pupils, so as to have the advantage of the club rates which we offer to schools and families—that is, the *Magazine* will be sent for 65 cts. per year, for clubs of twelve and upwards.

### THIS INSTITUTION

will *not* be closed during the summer, but we shall make special arrangements for the pleasant and profitable occupation of the children during the long vacation.

### HOW TO APPLY.

Write a letter stating how many children you have from one to fifteen years of age. State name, age, what each one can do with their hands, and what they love to do best; what kind of books they like, and what they now have. What are their mental powers, and whether they have any special talent for music, poetry, drawing, architecture, modeling, etc. State the amount of time you think you could devote each day to helping them in the Kindergarten occupations.

If you cannot get more than *one* hour, with careful directions, such as we shall give, you will be able to accomplish much in the course of a year, especially if you have older children who can assist with the little ones. All the children from ten to fifteen years of age we shall enroll as assistants.

Perhaps by carefully arranging your home duties, and leaving out that which is of less importance, you will be able to devote several

hours to the earnest work of training your children.

After all, you cannot forget that when God gave you these children, He intended this to be the great business of your life, instead of earning and hoarding money for them to spend, or seeking your own pleasure and leaving them to the care of others.

#### WHY YOU SHOULD APPLY.

This can very easily be decided. Are you now doing all you can for the best good of your children? Do you need any help, any suggestions as to methods, etc.? Any books or papers bearing upon this great subject, any appliances for the occupation of your children?

What sort of a man or woman will your child be, if God spares the life. Of course, you will say we desire the greatest goodness and intelligence. Now, just here God meets you with a wonderful command, coupled with a promise. He says: "Train up a child in the way he *should* go (not in the way he wants to go), and when he is old he will not depart from it." You see He makes no provision whatever for adverse circumstances, and then He says: "If any of you lack wisdom, let him ask of God, who giveth to all liberally and upbraideth not, *and it shall be given him.*" Perhaps you will say:

"I am poor, and not able to get such things as are necessary for my child's body or mind." You are not too poor to pray and plead the promise that "God is able to make *all* grace abound toward you, that ye *always*, having *all* sufficiency in *all* things, may abound to every good work." You are left, then, with no excuse, and if your child goes wrong and leads a life of sin,

#### IT IS YOUR FAULT.

What a fearful responsibility rests upon you! In the Report of the Pennsylvania Reform School, the closing words give the cause of all this sin: "Parental neglect, idleness and ignorance." We should say idleness and ignorance *because* of parental neglect.

Can you expect to have everything go right if you neglect your child during the first three, four, or five years, if you then place him under the best training? Do not be deceived in this matter. There is abundant proof that the best teachers cannot atone for your neglect during that period, and that habits then formed and ideas then received, whether good or bad, are very enduring.

Perhaps you will need to remember most of all that "Satan finds some mischief still for idle hands to do," and that you must not only give your child the right mental, moral and religious training, but you must see that his hands have always abundant and pleasant occupation. This you can have for the youngest children in the Kindergarten material.

You may be seeking ease for your own conscience by the thought that it is just as well to let your children *run wild* for a few years, so that the body may be strong. There could not be a more fatal mistake.

There is no doubt that the body will be healthier if the mind is properly employed, and then it will be well to remember that the enemy is never idle, and while you wait he may sow seed that you will not care to reap.

Does the little one learn anything, or think at all during these years of waiting? Here, again, God comes to you with a command, saying:

"Thou shalt love the Lord thy God with



all thine heart, and with all thy soul, and with all thy might, and these words which I command thee this day shall *be in thine heart*, and thou shalt teach them *diligently* unto thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up, and thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes, and thou shalt write them upon the posts of thine house, and on thy gates." Deut. 6: 5—10.

Now, with this great responsibility resting upon you, the first impulse will be to seek help in every direction, because your work is for eternity, and you must "study to show yourself approved of God a workman that needeth not to be ashamed."

In the *American Kindergarten Magazine* you will find, from month to month, helpful suggestions, and, in connection with this institution, we may be able to aid you in getting such books and material as you need, and give you advantages which you could not have otherwise.

We have no doubt but even the poorest mother or teacher could do wonderful things if she was willing to go forth as a laborer in this beautiful, but long-neglected child garden.

#### WHAT WILL IT COST?

The first cost, and that which will constitute you a member, will be a subscription to the *Magazine*, which is \$1.00 per year. In it you will find directions for doing much with and for your children, and, from time to time, Reports of what other mothers and teachers are doing, and the results of their efforts.

If at any time you wish to have a letter of inquiry answered, you will please enclose post-

age for special letter; otherwise, they will be answered in a general way, through the *Magazine*.

We earnestly hope every mother and teacher will send a report each month, that we may be able to note and compare progress, and thus be helpful to one another.

#### HOW TO SEND LETTERS.

Let your letter be so written that it can be *easily* and *quickly* read, and be careful to have your name and address very distinct, thus saving much time and trouble. Send to

EMILY M. COE, Principal,  
National Kindergarten,  
Room 70 Bible House, New York.

For present work with the children, study the Programme on page 51, and see if you cannot do much, if not all, there mentioned. Read articles beginning on pages 35, and 58, and 67. Read all the articles headed "American Kindergarten Material—How to Use It." And do not forget to cultivate the memory by storing up at least *one verse each day* of the Bible Lesson.

See Reports from National Kindergarten in *Magazines* of last year—pages 12, 28, 42, 71, 106; and Special Letters in June number; also in *Magazines* of this year—pages 12, 16, 20, 37—39, 45, 46, 71, 74, and 116—118.

Read Mrs. Floyd's letter—page 116—and see how she was helped and encouraged by a letter from a mother. So do not hesitate, dear friends, to send in your Reports often, and, perhaps, some anxious and inexperienced sister "seeing, may take heart again."

Thus we shall learn to bear one another's burdens, and so fulfill the law of Christ.

DUTIES OF CHRISTIAN WORKERS  
IN THE  
NATIONAL KINDERGARTEN.

To those who are willing to become Teachers in the National Kindergarten, we would give the following suggestions :

Your work among the children will be largely by letter. As applicants for help and instruction present themselves, they will be put into some one of your classes, as fitness or expediency dictate. Invite the fullest confidence in regard to surroundings, habits, opportunities for improvement, hopes and plans for the future, choice of study and reading. Encourage in general a taste for good books, the choice of good companions, cheerful help and obedience to parents, the doing faithfully of the nearest duty, the leading of an earnest, Christian life.

Attention should be especially called to the Bible Lessons in the *Magazine*, and the child should be encouraged to learn one verse each day, taking the qualities of character in succession, beginning with Obedience. It will be remembered that at a meeting of the American Kindergarten Society, the members decided to adopt this course of Bible study, and to endeavor to bring it as far as possible into general use.

The parents should subscribe for the *Magazine*, and use it with their children, thus aiding the teacher in her efforts to secure their best good. If they are not able to pay for it, it may be sent by the Society. Children from ten to fifteen will be considered assistants, and should have the *Magazine*, in case the parents do not.

The teacher should write to each child at least four times during the year, so arranging it that each month shall have its due propor-

tion of letters. She may have any number of pupils, from three upwards, according to her time. Any especial effort at the Holidays would be effective.

Miss Coe, the President of the American Kindergarten Society, is Principal of the National Kindergarten, and will assist in planning a course of work for individual needs. Many valuable hints may also be found in the *Magazine*. The teachers should report progress once a month, if possible. It is imperative that they should have the *Magazine*, and study it carefully.

Fathers, mothers and teachers should become members of the Society, which they can do by paying the annual fee of one dollar and signing the Constitution, when a Certificate of Membership will be sent them.

Each one should endeavor to increase the membership as much as possible, and should solicit donations from those who are willing to aid in this great work, as a large fund is necessary for publishing such books as will be most helpful in the training of children, and that the other work of the Society may not be hindered.

The children should all be members of the Society for Little Builders, as the object of the Society is to aid them in doing right, and to encourage them in exerting an influence for good over their companions.

Each child should have a Pledge Book, and earnestly endeavor to keep the rules, and should also try to interest other children and help them to keep the rules.

The Constitution is issued separately, and put up in a neat envelope, which is stamped with the Monogram of the Society.

Constitution, per doz., 25 cents.

Little Builders' Book, per doz., 12 cents.

REPORTS FROM MOTHERS AND  
TEACHERS  
OF THE NATIONAL KINDERGARTEN.

FROM BROOKLYN.

Nov. 29, 1880.

MY DEAR MISS COE: Among some old papers I have found some of the *American Kindergarten Magazines*, which, I remember, were received by a friend who was visiting me a year ago. They were sent as sample copies, and in them I have found some suggestions as to the best way of teaching little children.

I cannot but think that I may find even more valuable suggestions in the heart of the woman who makes this all-important question of teaching and training the little ones the study of her own life.

Will you help me?

I know nothing of the Kindergarten system, other than I can understand from the contents of the May, June, July, September and October numbers of Volume 2, 1879; but in them I read of various ways of making lessons on almost every subject interesting even to children as young as mine.

A letter from Mrs. B., of Alabama, in the May number, encourages me to write this note to an utter stranger, for she evidently has sought and found in you just the same help, counsel and encouragement I need. Especially can I appreciate that "it is much more difficult to keep them interested in just the best way when there are only two—or I might say one, for H. is so small—than when there is the excitement of seeing others at similar work."

I might almost have written this as *my own* personal experience (even the initial is my little boy's), and the case is just mine.

I should be heartily grateful if I also might profit by anything you will suggest. "A word to the wise is sufficient." Certainly, a word from you, "whether of counsel or reproof," will be earnestly pondered and remembered.

My little girl is six—my boy four, and it is nearly a year since I began to teach them systematically. They have no dread of the lesson hours; it is a pleasant time for both. But I am at my wit's end to keep it so, as they advance.

I teach them entirely by sound and object; consequently, my little girl cannot read in three letters, although she can readily spell words of five and seven letters without the book.

The different ways of teaching Natural History, Color, Form, etc., as followed by those who correspond in your *Magazine*, I should very much like to understand better; so you see this would-be teacher of her own little children stands in sore need of being taught herself.

It is the *best* way I want to know, and to follow. Until this week, when I accidentally discovered your little books, I imagined *my* way was most original, excellent, and profitable. To-day I have not such a good opinion of it; but, instead, I earnestly wish that "you may also come into and make a part of *my* life in a way for which I shall thank God," as Mrs. B. so beautifully expresses herself in her letter to you.

Thanking you for the help I have already received in seeing how others do *their* work, and hoping also for a closer knowledge of yourself and your noble plans, I remain confident, at least, of your sympathy in my own weak efforts.

Yours truly, ANNIE H. FLOYD.

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AMERICAN  
Kindergarten Library.

—  
No. 7.  
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NATURE CURE

—FOR—

The Hind.



PUBLISHED BY  
THE AMERICAN KINDERGARTEN SOCIETY,  
Room 70, Bible House,  
NEW YORK.

70 Fifth Ave. Cor. 13th Street, N. Y.

of leaving the big Pharpar and Abana to go and wash in that little Jordan?

But the mass deny the existence of the disease, and the necessity of cure, just as madmen rave that they are not mad.

Others say that this is a want for which there is no supply, a disease for which there is no cure. Man was born to hunger and thirst unfed. This life must be barren and starved, that in the life to come we may have more abundance.

It seems to be a sort of general belief that people ought to be treated by the rule of contrary, and supplied with exactly the things they do not want. When a *body* is naked they give it sermons, and when it is hungry, spiritual advice; but when the *soul* is starving scholars feed it with Latin and Metaphysics, common folks offer it pork and potatoes, or perhaps a new coat or bonnet, and too often religionists only give it creeds and formulas and beliefs, instead of the bread and water of life; and when the *mind* is hungry they give it no meat, when athirst they give it no drink, when sick and in prison they minister not unto it, because they cannot comprehend the perishing need.

*To know*, is as positive and keen a want of the mind as hunger is of the body, or grace of the guilty soul.

As everybody recognizes the necessity of food for the body, and in this country most people believe in the need of aliment for the moral part of the human trinity, I pass to that part of our hungering—the mind—which the great mass of the people think may go unfed.

They can see no use in so much learning. What will be done with it? If one can read, and write, and cypher, he has enough to do business, and be "respectable," and what

more would he have? There are not wanting those in our midst who think it a waste of time and money to buy and read books; and some of our next-door neighbors think that knowledge tends to knavery and pride, and eschew it accordingly. Said one of this class to a poor school-teacher, "Why in the world do you keep pinching yourself, and working and saving, just to send yourself to school? You know enough to teach school now, you ought to be satisfied and *be like other folks.*" "But what shall I *do*, if I do not go to school?" asked the girl. "Oh! dress yourself up and *catch a man*, and get married and settle down, and have a home of your own." "And what then?" was the query, not asked often enough, by the way, but the answer was only that she was to do then as others did. A daughter of one of this sort of people importuned for the privilege of mental improvement, but was stopped with the information that "she knew enough to keep house," and that "the *boys wouldn't like her any better if she knew ever so much.*" "She *could not make better johnny-cakes* if she should go to school or study ever so much"—which must have been immensely consoling to a hungry mind.

One of our neighbors, a rich farmer, had a son who worked faithfully for his father until he was twenty years old, with only a scanty chance of going occasionally to the district school. At last the youth, with a keene sense of his own deficiencies in learning, besought his parent to allow him to go *one term* to a sort of an Academy some twenty miles distant. Consent was grudgingly wrung by hard teasing, from the father, and a very spare wardrobe and a *single shilling* furnished the young man with all the outfit and means his

generous parent thought worth while to "throw away" on "book learning." And this was not in Tartary nor in the dark ages, but in the United States, in the middle of the nineteenth century. This kind of mental starvation is terribly common too, though these people would feel grievously slandered if accused of starving their families; but what better have they done? Unfortunately, too many of these hungry minds get used to being starved after a while; and though they do not quite die, they pine and wither away, until what might have been vigorous and majestic intellects are stunted dwarfs, nourished with meagerest scraps of food, and watered with vain regrets.

Set before the mass of people, any form of knowledge not absolutely necessary to use in the getting of food and shelter, and they ask, "Of what use is it?" This question must be answered according to their own ideas of use, if they are answered at all. It may be as well worth while to answer the ignorant according to his ignorance, as to "answer a fool according to his folly," as scripture recommends. You can put on a wise look, and give them what will be an answer to them. Tell them that geology will teach men how to find coal and lime, and metals; that botany will teach what plants are poisonous, and what are eatable, and what are good for medicine; that entomology will teach where to look for cutworms, how to get rid of caterpillars, and how to manage bees; astronomy will tell when the moon changes and when the tide will be high, and will help men make almanacs. Mathematics teach how to reckon interest, and, by the aid of chemistry, gunpowder, and shaving soap, and other such things have been invented or discovered.

What if this truth be not *the* truth to you? No matter! It is of no use to tell *your* truth, that knowledge, like virtue, is worth having for its own sake, rather than for the sake of its uses. They will not understand or believe you. And yet, they are suffering for want of that in which they disbelieve.

They believe all these needs of which I have spoken, to be only imaginary wants, and as for the imagination itself, it is supposed to be too vague and unreal a thing to have any real needs of its own.

Just what Jesus says we are to take no thought for—"what we shall eat, and what we shall drink, and wherewithal we shall be clothed," are the only things we *do* take thought for and reckon valuable, except money, that treasure we are warned *not* to lay up in this rusty, moth-eaten, and thievish world.

"As a man thinketh, so is he." Our thoughts are us. What we *think* we *are*. What we *know*, we *are*. What we learn becomes part of our minds. That which we remember who shall teach us to forget? *Is* death the everlasting sleep unbelievers teach? Do we, Christians, *really believe* ourselves immortal? And if we *do*, where are the treasures we are accumulating to take with us into the safety of an incorruptible world?

We can take only ourselves along, without the bodies of dust, and all the wealth we can take must be part of ourselves.

Where is that wealth? We can carry the memory of houses and lands, and food and raiment, with us, but will these remembered riches make us rich in eternity? Are they any element of true happiness here?

Answer, O Midas! starving at thy own golden feast!

Will the memory of the giddy excitement of *mere* amusements make a part of that wealth? How shall thy dancing skill content thee, where feet dance no more? Or how shall the ribald jest of the circus-clown, or the airy walk of the acrobat, reach, even in this world, to thy inner discontent, or appease its cry? And canst thou carry with thee, for a single hour, a serener tranquillity, for having seen centaurs at the hippodrome, or the dizzy gyrations of the puppets at the theatre? When the lights are out—when the dance is done—the play played out—what is there left but the dregs of petty jealousies, and envyings, and heart-burnings, with all the flavor and aroma of pleasure exhaled and gone?

The most candid of pleasure-seekers only claim for such things, the power of diverting for the time the painful or wearisome current of every day thoughts. Ground your interest on what is positive and accessible, and life itself becomes a pleasure.

He who sups on sweets will find his mouth bitter in the morning, but a simpler food will nourish without any after penalty; so if you gorge the mind, or its servant, the memory, with unsuitable diet, they will get a distaste for food from indigestion.

This state is worse than that of famine. It is not the stuffing process of the ordinary educational mills, called schools, which is to supply the wants of the hungry mind.

The ordinary educational programme is too much like a recipe in a cookery book, to be the thing needed. "A cup full of butter, a cup full of sugar, a cup full of flour, a cup full of cream, four eggs, a teaspoon full of soda, with salt and spice to your taste," is not a very essentially different prescription from, "A book full of geography, a book full of

grammar, a book full of arithmetic, a book full of words to spell, an empty book to be filled with written words, a little composition, a little declamation, with singing to your taste."

To be satisfied with only this, would be as impossible as for the four years' old lad to love to go to school, where his whole experience consisted in "sitting on a bench and saying A."

There are two Grand Divisions in the world of learning—the Temporary and the Immortal.

Of the Temporary are all manual Arts, all of the *this world* literature which contains no essential and undying truth, all Languages which will be useless where the thoughts will use no syntax nor lexicon in their utterance.

The Immortal Learning is that which we can not only carry with us, but *use* in eternity. These are Positive or Absolute knowledges, those truths eternally true, which can be reached without theory or guess work—the very bones and sinews of learning, the kernel of knowledge—the for ever satisfactory.

Learning is not wisdom, nor is it always knowledge. It is not what is put into the mind, but what the mind is made capable of doing and producing, which is the desideratum.

Knowledge is mental food. The mind gets hungry for the aliment it digests and appropriates to grow strong upon, just as the body feels the want of physical nutriment.

Undigested food, either physical or mental, is useless and often detrimental.

Yet knowledge is worth having for its own sake—is worthy of love and effort for the sake of its own value. The pursuit of it is a keen pleasure, and its attainment a solid satisfaction.



Nothing is ever earnestly pursued for any sake but its own. If we, for a time, seek one thing for the sake of another, the pursuit is dropped when the object is gained, or when a shorter method of reaching it offers itself. A student may study for a diploma, and when he gets it, he forgets his wearisome learning, and takes to something he likes better. The man who stops his drams to win a wife, will take to his cups again when the foolish woman is caught; he did not love virtue for its own sake, but adopted it temporarily for another sake. The student who studies for the sake of the uses of knowledge may make a *good* scholar, but never a *great* one. All greatness must grow from an all-absorbing love for the object. The pursuit of the object becomes a passion, and the passion becomes exalted into devotion.

Such devotion makes the great painter, the great musician, architect, or naturalist. The mere ordinary aimless aims of life are poor, grovelling to them. The majority of people live because they were born, and have not died yet. They only live because they are alive, and do not know what else to do. Any vegetable does as much. But these others have ennobled life by their brave living. Most of us leave it ignoble enough, in our aimless twaddling which we accept as life. But try to bribe or threaten men or women who have some such object in existence—who live on purpose, and are glad they are alive—who would have chosen to be born if they had been consulted, and who live, even here, after they die. See what answer you will get of such?

The musician Haydn (I think it was) when threatened with what would be a terrible punishment to an ordinary artist—the condemnation of the popular school of music, which, they told him, forbade certain liberties which

he had taken with the established rules. "But they are agreeable to the ear, and *I allow them!*" was the reply of this man, who loved his art better than he loved success. His great love conquered the arbitrary rule, and achieved success in the teeth of criticism.

"Do not paint, or you will starve!" said her friends to young Rosa Bonheur, "you shall be a milliner and get rich!" But the enthusiast loved art better than money or bread, and studied beasts in the dirty shambles, rather than laces and flowers in the shop, and through her severe and toilsome obedience to the one absorbing passion of her life, she conquered obstacles, and poverty, and prejudice, and stands crowned with wealth and honors among those who would have made her a milliner.

The Emperor of France offered the most honorable place and the highest salary offered to any Professor in his empire, to the Swiss naturalist, who replied that he had not time to attend to it. A *little* man would have had no time for anything else! "You shall have any price you ask, if you will but give us a lecture!" said a lyceum committee to the same great naturalist, but, "*I have no time to waste in making money!*" was the simply sublime reply of Agassiz.

Ah! such souls live in a clearer atmosphere than the dull fogs most of us inhabit. They reckon profit and loss by a different currency, and their riches cannot be computed in gold and silver.

They have loved their love *for its own sake*.

An ordinary conventional life is so hollow, that it will sound like an empty cask, when it comes in contact with what is substantial; but let this life grow as if it were alive, and be filled with substance, and it will no longer ring with its own emptiness.

There is no languor nor ennuī to enervate the mind which has taken an earnest hold of the teachings of *nature*

He who is intimate with nature at home cannot be ignorant, though he may never have learned the alphabet of language. He has the key to a realm of treasures of which nobody will dispute the possession; like language, it belongs to everybody who has a mind to use it.

It is a partly explored region, with new wonders waiting to be discovered by new adventurers, and exhaustless marvels for every explorer.

Happiness, with a vital zest and interest in it, abides out of doors with nature. You can find it there plenty and cheap. The birds and waters ask no admission tickets to their free concerts, and the miracles of growth and being, surpassing all the feats of all the magicians that ever lived, are there enacted every day.

As soon as you begin to enter into the arcana of nature, you feel the shackles of outward customs grow loose, and the liveries of many servitudes drop off, as a bird moults its feathers. Nothing is done suddenly, for Nature has plenty of time—all the time there is—and is never in a hurry. So these relics of old bondages wear out, and fall away piecemeal, and you hardly know when you lose them, but some day perhaps others tell you they are gone. They are finding fault as they tell you, and you know they tell the truth, because the complaint does not annoy you as it would have done once. Other men's opinions of you are now of less import to you than your own.

You have changed your standard of measurement. You no longer ask; "Do they believe it?" but, "Is it right in itself?" This return to the normal standard—to the absolute truth instead of the accepted version of things, will

work great transformations in any character, definite enough to deserve the name of character.

Mental liberty is prerequisite to all deep and abiding happiness, and Nature sets you free, if you are willing to be emancipated.

When you have achieved sufficient independence to be able to make your own observations, from thence do your own reasoning, and deduce your own conclusions. Then you are prepared to begin those explorations that none have achieved before you, and that the scientific world is waiting for. Why should not you, as well as another, unlock those mysteries, and enrich mankind with new revelations of science?

There are momentous problems, as well as less significant ones, waiting for solution.

When will some naturalist give us the *modus operandi* of the fungus called smut, in grain, and discover its remedy?

Who will demonstrate the cause of the potato disease, and devise a preventive?

A reasonable acquaintance with natural science would prevent some disastrous mistakes. Men have beggared themselves in search of coal and other minerals, in places where any tolerable geologist could have foretold certain failure, since he would know that such minerals are *never* found in such places.

I cite these few examples from multitudes. I might mention, to show that mere utilitarians, of the coarsest type, have a bread and butter interest in the growth of scientific knowledge, and that the ploddingest plodders will gain a dollar and cent advantage from the researches of those whose thriftless studies they could see no use in.

Thinkers will see that the far better and truer reasons for the study of Nature, I have given first.

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