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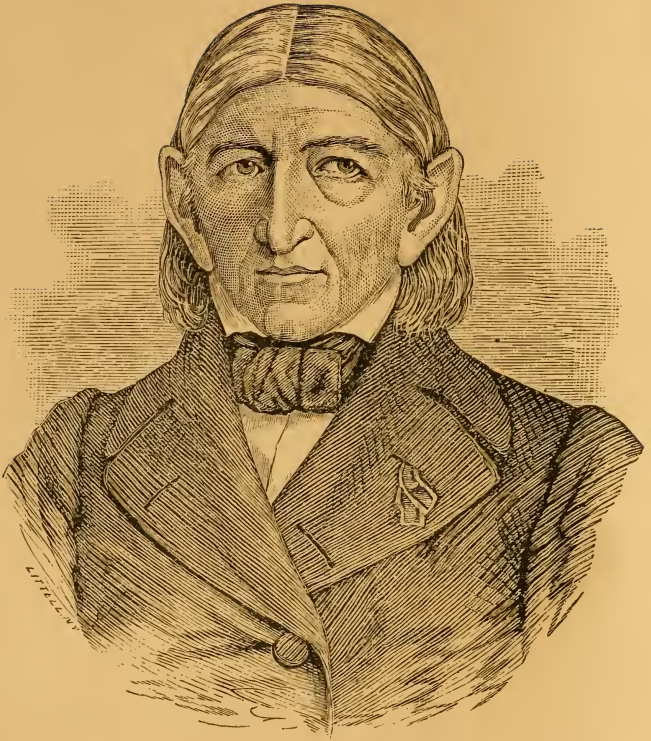
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Friedrich Fröbel.

KRIEGE.





Kommt, lasst uns den Kindern leben!

Friedrich Fröbel.

FRIEDRICH FRÖBEL.

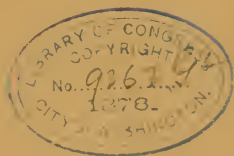
A

BIOGRAPHICAL SKETCH

BY

Mrs. MATILDA H. KRIEGE.

WITH PORTRAIT.



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1876.

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One copy of each of the following *Kindergarten Tracts* will be sent *gratis* on application:

- No. 1. *What is the Purpose of Kindergarten Education?*
2. *Was ist der Zweck der Kindergarten-Erziehung?*
3. *What is a Kindergarten? or Fröbel's System of Education briefly explained.*
4. *Was ist ein Kindergarten? Kurze Darstellung des Fröbel'schen Systems.*
5. *Fröbel and the Kindergarten System.* (Extract from a Lecture by Prof. JOS. PAYNE)
6. *What I think of Kindergartens.* (From the *Herald of Health*.)
7. *Kindergarten.* (From the *N. Y. Weekly Tribune*.)
8. *A Day in the Kindergarten of Fräulein Held, at Nashua, N. H.*
9. *The Kindergarten.* (An Address by Miss S. E. BLOW.)
10. *The Medical Profession recommend the Kindergarten.*
11. *The Christmas Kindergarten.* (A Letter by the Rev. J. S. TRAVELL.)
12. *The Rose Window.*
13. *A few Words to Mothers on Fröbel's First Gift for Babies.*
14. *Friedrich Fröbel's Developing System of Education.* (A Lecture by KARL FRÖBEL.)
15. *Fröbel's Kindergarten Education especially necessary in Orphan Asylums and similar Institutions where there are no natural mothers.* Account of a visit to the New York Foundling Asylum by ELIZABETH P. PEABODY.

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PREFACE.

In the absence of an English biography of Friedrich Frœbel, this little sketch of his life may be acceptable. Frœbel is known in this country as the originator of the Kindergarten System of Education, but, beyond this, the accounts of his exterior life and of the development of his ideas are very meagre. This induced me, several years ago, to prepare the present sketch, for the purpose of interesting the pupils of our Training Classes in the man whose educational system they were studying, and to them it will present familiar features. With the spreading of Kindergartens, the interest in Frœbel has also increased, and the desire to know something more of this profound and most practical philosopher of the 19th century has been evidenced.

As will be clear to the reader, no attempt has been made to give here in detail all the subordinate and minute events of Frœbel's life. The purpose and scope of this sketch did not require it; my idea being simply to reproduce the salient features of that life, as bearing upon his great creation, the Kindergarten.

My sources of information touching the earliest part of Frœbel's life were his autobiography and other papers contained in his Works (collected and edited by Wichard Lange, 3 vols.)

In addition to these, I have consulted other publications, e. g. A. B. Hanschmann's excellent biography of Frœbel, and have also given a few extracts from the Baroness Marenholtz's *Reminiscences of Friedrich Frœbel*.

In the hope that my attempt may contribute to increase the existing interest in Frœbel and his educational ideas, and to induce many to make themselves better acquainted with them, I offer this little publication to the American public.

MATILDA H. KRIEGE.

NEW YORK, June, 1876.

FRIEDRICH FRÖBEL was born in the Thuringian Forest, at Oberweissbach, a village in the principality of Schwarzburg-Rudolstadt, on the 21st of April, 1782. His father was a minister in that village which, with the surrounding country, gave him a flock of about 3,000 souls.

Friedrich Fröbel's youth was not a joyful one. He lost his mother at the tender age of nine months, and was left to the care of servants; as his father, a very conscientious pastor, who had, beyond his ordinary duties, to inspect the building and repairing of the church, could devote very little time to household matters and his children. The servants took advantage of this, and left to the older children a good deal of the care of the younger ones. To this want of motherly affection, and partial estrangement from his father, Fröbel traces the germs of that fraternal affection which throughout his life-time bound him to the brothers, who tried to replace his parents. Thus he grew up till he was four years old, when his father married again. Fröbel remembered well that he showed his step-mother great affection in his simple, child-like way, and she at first accepted kindly what was offered and even reciprocated it. But this new happiness did not last long. As soon as she had a child of her own, she concentrated her whole affection upon that; and poor Friedrich was treated with utter indifference, and like a stranger; for she even changed her mode of address from the endearing "*du*" (thou) to "*er*" (he), which in the German is only applied to servants, and indicates contemptuous estrangement. Fröbel speaks touchingly, but without bitterness, of this period; he describes how sadness crept over his soul, how he longed for the love of mother and father; and how the want of it isolated him, and drove him in upon himself to reflection and contemplation. There were unworthy people about him who wished to influence him against his step-mother, and to draw him to speak ill of her; but his pure and honest soul revolted at such baseness, and he turned away from such persons with distrust. Hence that sense of self-respect which was characteristic of him all his life.

His father's house was so located, that he had neither play-ground nor distant view: it was hemmed in by other buildings, in front the church, to the rear a high rock. He saw only the blue sky right above

him, and was not allowed much freedom to ramble. He tells us that when about this time workmen were repairing his father's church, the desire to build a church also was awakened in him. He, therefore, watched the workmen, and proceeded to collect sticks and stones as heavy as he could carry and began his structure which ended in utter failure; he remembered very well that even at that early age he thought that children ought to have suitable material and somebody to show them how to go to work, so that they might attain better results. Who can fail to see that in this incident, which made such a deep impression on the boy's mind, lay the germ of his endeavor later in life to devise the gifts and occupations of the kindergarten? His father was of the old orthodox school of theology, and christian devotion was kept alive in the family by morning and evening prayers, at which the whole household assembled.

Little Friedrich found learning to read very hard. His father tried to teach him in vain, so he was sent to the girls' school, because his father liked the girls' teacher better than the boys'. It was the custom for all the children of the school to go to church every Sunday, and each of the older children had to remember some passage from the Bible, which they had to teach the little ones during the week. Froebel describes the impression of that first week's schooling. He entered on Monday, and the verse of the Bible was "Seek ye first the kingdom of Heaven and all else shall be added unto you." This made such a deep and lasting impression on him, that it seemed to influence as well as forecast his whole future career.

Very often, at this tender age, he used to hear the exhortations, counsels, and rebukes of his father to some of his flock, who had disputes and quarrels to settle. Often it was unhappy marriages which were the subject of comment, and it made a very painful impression on Froebel's young mind that the relations of men and women were the source of such differences, which seemed to make people so unhappy, and he innocently wished that there was but *one* sex. Froebel says, in an autobiographical letter to the Duke of Meiningen, from which I have taken all these particulars, "At this period my oldest brother came home, and when, full of delight, I showed him some red brush-like threads, on a hazel-bush that I had discovered, and had at the same time opened my heart to him on the distress I felt at these divisions, contests, and strifes, between men and women, he showed me that in all nature there was this great universal division into male and female, and gave me an insight into the laws of harmony and mutual relation in

nature's realm, so that I now had, besides the revelation of the Christian religion, a religion of nature; and contrasting the disorders and hatreds of human beings with the beautiful, peaceful, and harmonious life of plants and trees and flowers, I often puzzled my brain with the problem, whether human life could not be made as peaceful, joyful, and harmonious as plant and flower life seems to be." Young as he was, he even then thought that *education* was at fault.

But it is plain, although he speaks of his relations with his parents very discreetly, that they were more and more painful and injurious to him. Nobody seemed to understand or care to understand him. Motives for his actions were attributed to him which he never had, and unfortunately all this distrust and want of harmony had finally the effect of altering his naturally good disposition. He became what is usually called a bad boy, and often, because he knew he would get punished for things that were *not* wrong in themselves, concealed facts, and even told untruths. His father thought him a very bad boy, and the estrangement grew so great that it became Friedrich's greatest longing to leave his father's house, as his brothers had done, who were sent to distant schools.

Before his tenth year, however, three distinct questions were in his mind, and had grown into convictions. One was, that, though some people thought the end of the world was very near, he firmly believed it would only come when every thing about the earth, its forces and hidden laws, had become known to mankind, and this period he thought far distant. The next point was, that, when his brother who had come home from the university, where he had studied theology, had some dispute with his father about theological doctrines in Friedrich's presence, he became convinced that in striving after truth, and disputing about it, no one man was wholly right, and no one wholly wrong; and that a wise man might learn the truth by comparing both. The third point was, that, as in his father's instruction and sermons, the hearers were often urged to "put on Christ," to "follow Christ," he thought it very necessary to imitate His life, but very difficult, almost impossible. This made him very unhappy; but finally he came to the conclusion that it was not our human nature that made it impossible; we had only to find the right way to live a pure life; and with this conviction he gained *peace*.

"At this period of my life," Frœbel says, "the discord between my inner ideal and my outer life became so burdensome, that I more and more envied my brothers, who were away from home. When my

older brother returned, he appeared to me a saving angel; for he recognized, notwithstanding my faults, what was good in me, and often protected me in my rights. After a short time he left again; but the bond of sympathy was for all time established between us; and, after his death, this love became a master-influence in my life. But a new life was about to begin for me. When I was nearly eleven, a maternal uncle came to visit us. He, too, was a minister, a mild, affectionate man, who made a very favorable impression on me. He was a man of much experience, and probably saw the disadvantages of my position; for soon after he left, he wrote to my father, and requested him to send me to him; and my father consented. In the year 1792, I went to my uncle at Stadt-Ihm. His wife and child had died, and only his mother-in-law lived with him. In my father's house I had found severity, here I found kindness and affection; there, distrust of me, here, confidence; there, restraint, here I had freedom. At my father's, I had no companions; here I had forty boys, for I was placed in the highest class of the city school. My uncle's house was surrounded with gardens, but I had, besides, permission to roam around in the country, if only I came home punctually at stated times. All this had a wonderful influence on me; I became stronger physically, and my mind felt at rest. But it was very trying to me to be always left out of the boys' plays, because I had not the physical development, strength, and skill of my companions; and I could not cope in daring with their ease and confidence."

The church and the school, as well as the general atmosphere of his uncle's home, had a deep and lasting influence upon Fröbel; and he lived there till his confirmation. Then came the question, what calling in life he should choose. That he could not go to a university had been determined upon by his step-mother, who thought the expense would be too great, as two older brothers had already gone there; so his father sent him to a forester to be taught woodcraft, as well as geometry and surveying. But, although the forester was a learned man himself, he was self-taught, and had not the gift of imparting his knowledge; nor did he devote the necessary time to it. But Fröbel found good books on surveying and geometry, and forming the acquaintance of a physician who was very much interested in botany, he studied that also, as well as languages, and divided his time between his life in the forest, and his studies at home. While at the forester's, he went for the first time to a theater, and was so much affected, that he wrote to his father, it did as much for him as a good sermon; at which the old man was not

a little shocked. At this time, the so-called moral plays were popular in Germany. On imaginative minds these had often a wonderful effect.

His apprenticeship being over, his master, who felt he had not done his duty by him, tried to induce him to stay another year. Fröbel refused, and the forester wrote a letter to his father stating that Friedrich's lack of knowledge was due to his lack of diligence; neither his master nor his father knew what he had done secretly, and independent of his master. In consequence of all this, his reception at home was not a very genial one.

Soon after, his father sent him on an errand to his brother who was at the university of Jena, where he staid a few weeks; and the intellectual life there was such an attraction to him that he and his brother entreated their father to give him permission to study the natural sciences at Jena, which he did. Fröbel was at this time $17\frac{1}{2}$ years old. He pursued the studies of mineralogy, chemistry, botany, algebra, and geometry, and lived very retired and economically at Jena, only visiting his brother, who studied medicine, and sometimes going to the theater, for which he had retained his passion. After a while, he got into a very bad plight; his father had given him a draft to cover his expenses for the whole six months, and his brother prevailed upon him to lend him the greater part of the money, as he did not need it immediately. But when the time came to pay it back, he was unable to do so, and poor Friedrich ran in debt. This ended in the creditors having him lodged in the students' prison; for his father was unwilling to help him, and expected his guardian to do it. His step-mother used her influence to keep his father to this refusal, and only after Fröbel had renounced his part of the family patrimony, was he set free. But while he was incarcerated, he continued his studies in Latin and geometry, and read Winkelmann's letters, which first awakened his love for, and gave him an understanding of, art. Having returned to his father's house, he compiled and gathered, from scientific papers and periodicals, useful knowledge of various kinds, and was finally sent to a farm, to learn practical farming, to which his father desired he should devote himself. But he had very little taste for it beyond his love of nature itself, which he preferred to study scientifically. At this time, he became very much troubled about the misunderstanding that still existed between himself and his father, for whom he had genuine veneration and esteem, which the latter's character, firm and bold in the cause of truth, evoked. And besides, having warm filial affection, he now saw him an old man near his grave, and it made him feel very sad that such a father should entirely mis-

judge him. He resolved to write to him and unfold his inner life ; but while he was pondering, he was called home to assist his father in writing, who had become enfeebled and bed-ridden. Assisting and nursing the old man, with the care of the household, took up all his time ; but he could now do in person what he had contemplated doing in writing. He had, before his father's death, the satisfaction of coming to a better understanding with him, and his father's dying blessing rested on him.

After the death of his father, he took the situation of assistant forester for a time. Then he went to Bamberg in Bavaria, where he occupied, successively, various positions. Later, he made the acquaintance of a Dr. of philosophy who had heard Schelling, and who gave him some of Schelling's books to read. They affected him greatly, but at the same time his friend warned him not to give himself up to speculation, which would only lead him to doubt and darkness ; he advised him rather to devote himself to art.

While still without a permanent position, he was called to arrange and bring into order the accounts of a large estate, as a kind of book-keeper. Then he went to Mecklenburg in the same capacity, which was very useful to him, as later in life he had to keep the accounts of his own establishment.

At Mecklenburg he became acquainted with a good many men of distinction and learning ; and, at last, he concluded that architecture was his vocation, and thought to go to Frankfort-on-the-Main, where he had a friend, and hoped to find a situation. But how to obtain the money for his journey he did not know. His salary had gone to procure an outfit, and to pay some debts incurred at Bamberg. So he resolved to write to his brother, who had always been the kindest friend to him ; and when he got the reply, he did not dare to open the letter for fear of being disappointed, and carried it for days in his pocket. When finally he opened it, he found it to contain not only his brother's approval of his project, but the news of the death of his kind uncle, who had left some property to him and his brothers. He, therefore, went at once to Frankfort to meet his friend, and find, by his assistance, a situation as architect. But the nearer he approached his aim, the more oppressed he became ; and the doubt weighed on him, whether he could, by architecture, work to ennoble and educate human beings, which it was his constant desire to do.

And now began the turn of his destiny. His friend introduced him to the teacher of a newly established model school ; he met young men, full of energy, "of different callings," and when his own prospects

came to be talked about, Mr. Gruner, the principal of the model school, said, "Come, give up architecture and enter our school as teacher." Frœbel says: "I began to waver, and my friend advised me to accept the situation, and soon I entered the school as teacher." There "Pestalozzi" was the watch-word. Both the other teachers had been pupils of his, and he had to follow in their footsteps. "Naturally," he says, "all that I heard and learned about Pestalozzi was of the highest interest to me. Even as a boy, I remembered to have heard that in Switzerland lived a man, who, when already grown up, had taught himself to read and write and cipher, which was an encouragement to me, as I was so slow to learn." Having been told that it was Pestalozzi's wish and aim to found an orphan school in some corner of the earth,—his mind was made up, and, three days after, he was on his way to Pestalozzi, to help him in his work.

Pestalozzi was at Yverdon in Switzerland. The results of his mode of teaching astonished Frœbel, who stayed a fortnight; but, notwithstanding his enthusiasm, he saw, even then, some disadvantages and defects in Pestalozzi's method. He thought there was too much of what was mechanical in the instruction; too much given to the pupil instead of being elicited or developed out of him. He thought some essential branches of education were not enough cultivated for a harmonious development; in short, he was not wholly satisfied. He went back to Frankfort to report the result of his observations, and began, in good earnest, teaching in the new school; and soon found that this was his true vocation. He had, for the first time in his life, to teach forty boys, and wrote to his brother thus: "I feel I have found what I have blindly longed for; what I long wanted without knowing it—life, and I am as happy as a fish in water, a bird in air.")

But even this position was not of long duration; and, perhaps, to the advantage of his own development. He gave, even in the first year of his school-teaching, universal satisfaction, and was himself happy and satisfied; but, he soon found that teaching in a prescribed routine, under given conditions, was irksome; and, wanting more freedom to experiment and carry out his own ideas, he felt in a manner hindered and cramped by the regulations of the school. The principal was his friend, and understood his individuality sufficiently to know that a young reformer and revolutionist like him was not a fit person for a school where every thing must be carried on in a given way. He allowed him to retire before the term of his engagement was over, on condition that he should find a substitute. Before this he had been

introduced into a family where three sons were being educated by a preceptor, and on becoming intimately acquainted, he had been consulted as to the best course to pursue, and also requested to give them private lessons, which he did. At the time of his release from the model school, the preceptor of those boys left them, and Fröbel was consulted and requested to propose a teacher for them ; but they did not dare to ask him to fill the position. But when, after vainly trying to find a suitable person, he proposed to fill it himself, because he had become attached to the boys and the family, the offer was gratefully accepted. Fröbel made two conditions : the first was that the boys were to be given wholly into his hands, and they were to live in the country ; the other was that as soon as they returned to the city, his relation, as their teacher, should cease. To this he remained firm. When the time came that he was to enter the family, the rooms at the country seat were not quite ready, and he was requested to live a short time with them in the city ; but he insisted on the condition, which at the time was considered a sort of oddity and obstinacy. Several years afterwards, the mother of the boys gave him high credit for his firmness, and recognized the wisdom of it. “Our first doings,” he says, “were not much in the way of direct learning. We took long walks, and I conversed with my scholars. The next year their father gave them a strip of meadow to convert into a garden ; then a busy life began, and their greatest delight was to see things grow, which they had taken out of the wild state, and planted and cultivated. The boys thus had means to make presents to their parents or teacher, of fruits and flowers they had raised. Fröbel thought it an excellent way to cultivate the affections, to let them have the care of something which could be a means of expressing their gratitude. In winter time they sought other occupations : drawing on paper and pasteboard, and forming objects of the same, with other work analogous in kind and intention.

But Fröbel felt all the time, that, owing to his interrupted studies, he was deficient in some important branches ; and he thought of giving up his position, and going to a university himself. In this state of doubt and despair he wrote, as before, to his brother. But before a reply came, he had found the solution himself, and had concluded to stay and become his own teacher in the art of education, since others could not help him in that, but he must find out every thing for himself. He had thought the first requisite and true mode of teaching was to live with one's scholars and *enter into all their feelings and pursuits*. He had acted on this principle, but still he did not feel satisfied and in another

of his despondent moods, he thought the himself would be, to go to Pestalozzi. soon teacher and pupils were Pestalozzi's sea. enthusiasm, the kindness and benevolence of tl. dun were very inspiring; but Froebel was not things. The instruction in languages was very c. branches seemed unsystematically taught. He says, a. time spent at Yverdun was one of the most refreshing a. to him. The instruction in music was excellent, and he learn derstand the plays of the boys in their moral bearing. The acqu. ance, too, of many young men, who were sent by their governments learn the art of education from Pestalozzi, gave a charm to the lite. there. In the year 1810, he returned with his scholars to Frankfort, and begged to be relieved from his responsible position, as he wished to go to a university again, in order to gain more knowledge in the natural sciences. In 1811 he entered the university of Göttingen, where he began to view humanity as a whole, and to study it as it first appeared upon the earth, and its first manifestations in history. "Therefore," he said, "I was necessarily led to the study of the languages—the Hebrew, Arabic, Sanskrit, Persian and Hindustanee occupied me. To follow the traces of the German in the Persian was very interesting to me; but soon the Greek absorbed me still more. I studied hard, and it was a very happy time. In the evenings I took long walks. The comet of 1811 led me to astronomy, and my first resolve to study natural science in all its branches revived."

But his means did not promise a long sojourn at Göttingen, when, by the death of an aunt on his mother's side, he was put in possession of the requisite competency. "My studies were natural philosophy, chemistry, mineralogy, botany; and later, history, politics and political economy." He desired to hear the lectures of Professor Weiss of Berlin on mineralogy, geognosy, and crystallography, and went to Berlin for this purpose in 1812. He found these lectures, which he had longed for, truly a food for his mind, and his musings on mankind, its destiny, its *education*, were at the same time always revolving within him: for the thought of becoming an educator had never left him; and to fit himself for it was his constant endeavor.

The eventful year 1813 came, and everybody took up arms. He was no Prussian, and had no country to call upon him; but he felt himself a German, and called upon, in common with all his countrymen, to make a bold stand against Napoleonic usurpation. Now his

...e vividly before his mind. He thought of the educator of boys who had not with his own hands seen the country which they were at the time too young to know, how could he ever call on them to perform a duty, if he himself had shrunk from his duty? "The words of the poet," seemed to me to indicate a general distress of the country, and the century in which I lived; and I felt it mainly not to help to combat a general danger that was all these. To these convictions all other considerations had yielded way; even my poor physical constitution, which was not strong enough for the life of a soldier, could not deter me. I chose the Sützow Volunteer Corps, and went to Dresden to be enrolled. I had no acquaintance in the corps beforehand, but on the first day of our march, the captain introduced me to a young volunteer from Thuringia, —this was Langethal. Our first resting place was Meissen. It had been a beautiful spring day; the evening was mild, and the young soldiers assembled in a garden near the Elbe, and sat at a long table, drinking the fine country wine, and making acquaintances. Here Langethal introduced Middendorff to me, a young student of theology, and since that time we have always been united."

Fröbel now tried to enter into the spirit of military life, and his patriotic feelings were strongly roused. We cannot here follow the events of the war, nor the part Lützow's corps took in it. They advanced toward the Rhine, but peace precluded their entering Paris.

In July, 1813, the corps was disbanded, and through influential friends Fröbel received the position of assistant inspector of the mineralogical museum in Berlin. In August, he entered upon his new position, and his life was spent in the silent halls of the museum, among the mute evidences of ever creative Nature. He perceived, even in these dead stones, torn from their surroundings, that a process of activity and formation had been going on, and saw that the Deity is present not only in the greatest, but even in the smallest forms of life. We cannot follow his philosophical reasonings and development, nor how he came to his conclusions and extended them to humanity, its development and destiny; we will see the result of his silent musings later. Nature and man, in their widely different stages of development, seemed to him to explain each other. He became more and more stirred up in studying geognosy and crystallography, and, finally, language came up again with new gleams of light to his mind (to mention one thing: he regarded the vowels as the spirit—the soul of language—and the consonants as the

bodily material surrounding). He thought much of numbers and arithmetic as a means of discipline for the mind—for his vocation as an educator was ever present to him. Several months had elapsed, and he had lost sight of his friends; at the disbandment of the corps they had separated, and he could not ascertain where they had gone. Great was, therefore, his joy when he found them at Berlin. But his study of natural science and their study of theology did not bring them together so much as if they had been interested in the same studies. When the call for volunteers came in 1815, they all presented themselves again, though they were not called to active service. Middendorff, in the expectation of soon joining the army and leaving Berlin, did not want to hire lodgings for so short a time, and he and Frœbel roomed together. At first it seemed as if they had not many convictions in common, although friendship united them. Langethal and Middendorff had accepted positions as teachers in families, while, at the same time, they were attending lectures at the university. But soon they found themselves in straits not only in regard to instructing their pupils, but also as to educating them; and as Frœbel says, “thus remembering our former conversations on those topics, they came to me for advice and instruction. So we agreed that I should give them two hours instruction every week. From this moment our relation was cemented and lasting.”

Here ceases the autobiography of Frœbel*), from which I have quoted and drawn my information; but from other sources we may gather at least the events of his exterior life, while he has left record of his processes of thought in his life-work. In October, 1816, he left his position in Berlin, his dear studies, and his prospect of honors and fame, filled with the ardent desire to carry out his ideas on education that he saw so clearly in principle. His oldest brother Christian, living in the Harz Mountains, gave him his two sons, the one 8, the other 6 years old, to educate. With these he went to a village named Griesheim, where the orphaned children of his other most dearly beloved brother resided with their mother. This brother (the pastor) had died of camp fever, contracted in the discharge of his duty during the war, and his three children also became Frœbel's pupils. He wrote to Langethal and Middendorf, and invited them to help him in his work; but Middendorff could not join him till the following spring, and Langethal not

*) Frœbel wrote this autobiography in order to give an account of his life to the Duke of Meiningen, whom he supposed to be friendly; but it was never delivered to the Duke owing to subsequent misunderstandings.

before fall. The latter, however, sent him his younger brother, so that they had six pupils upon whom to experiment. They stayed in Griesheim but a short time, for his sister-in-law bought a little house and some land in Keilhau, another village in Thuringia, and Fröbel with his pupils moved over there in 1817. Langethal came then and other scholars; among them three poor descendants of Martin Luther. They had to struggle hard through all sorts of privations, but their idea and their devotion to it bore them through all. Of this school at Keilhau, Karl Fröbel, one of Fröbel's nephews, afterwards distinguished as an educator, gives an account in a lecture on "Friedrich Fröbel's Developing System of Education," delivered at Manchester, England, at the opening of the school for Kindergartners, from which we quote the following:

"The first attempts at conducting primary schools on the developing system were private, isolated, most of them transitory, after enjoying some partial success. My uncle began his private boarding-school in 1816; I was one of his first five pupils. In 1817, the school was considered open to the public. From that time till I left the school in 1827, the establishment was in a state of chronic *bankruptcy*. So much for Fröbel's success in the ordinary sense of the word. Bankruptcy, however, was not enforced, out of consideration for my uncle's private character, and of the benefits that were expected from the final success of his enterprise. But in this latter respect opinions were divided. Some of the wise and prudent of this world, when speaking of Fröbel and his plans, smiled and shook their heads; others called him a queer original, others a fool. Some of us boys looked on him as a prophet.

"His trust in the final success of his cause, and his conviction of its blissful consequences for the welfare of society, never faltered. He appeared to me a thoroughly religious man, full of love toward his fellow-men, and of confidence in God. He planned and erected the wooden frame of his house without possessing any money. There had been a famine in Germany, soon after the war, and Napoleon had before drained the land of money and men. Money was scarcely to be got, and provisions were still excessively dear. The wooden frame-work of the school-house was exposed for several years, before it could be covered with slate and filled in with stone. One fine day, in 1817, we were surprised by a holiday. We were allowed to go into the woods for wild strawberries, each with a piece of bread and a little basket. We might eat as many as we liked, and stay out until we were called. We liked our lessons as well as any holiday; but on that day we felt particularly happy. Evening drew near, before we heard the familiar call. We had quite forgotten our dinner, though at last we

were rather hungry. When we came home, we were treated to milk and nice cake, warm from the oven. A new agreeable surprise. Long afterward, I learned the reason of that holiday. There had been no bread, and no money in the house; nothing was to be had but milk. So the wheat that had been dearly bought for the next year's crop, had on that day been sent early to the mill, and consumed by us hungry boys, as cake in the evening. "To eat one's wheat in the blade" is nothing, to such dire necessity. For all that, and similar difficulties, the boarding-school at Keilhau flourished more and more. To most pupils the life was almost a life of paradise, in spite of hardships and privations. Froebel, though often grave, seemed happy, and so were we. The school went down, and rose again, and is now in the most flourishing condition."

After going on to tell of all the branches Froebel taught and of the results of such teaching, Karl Froebel concludes :

"Let children up to their tenth year have these lessons, and let them be treated as beings in whom, from their very infancy, the Divine Spirit is the self-developing power, and not only the kindergarten, but the primary school will be converted into an earthly paradise. Religious instruction belongs to instruction in poetry, that is, to the sublime poetry which is contained in the Psalms, and throughout the whole Bible. *Religion* is the philosophy of the *heart*; *philosophy* is the *religion* of the head — the knowledge and enjoyment of Divine truth. The heart can only be satisfied by the *love or fear of a personal God*, to whom we can pray and speak. In this way children must be taught Divine truth, and in this way Froebel taught it. Religious education is more than religious instruction; it cannot succeed without the church and the family. The boarding-school of my uncle was a religious Christian family in a wider sense.

"Friedrich Froebel, as I have already said, did not confine his ideal plan of personal culture to the kindergarten and the primary and secondary schools. For him, human happiness depended on one condition: on the full development of all the innate faculties of every human individual. If from this it be argued that human happiness cannot be acquired in this world, the argument can certainly be supported by the fact that it has never been fully acquired in this life. But real happiness can be approached, and is so, exactly in the degree in which every one is able to realize the Divine Spirit in him, by the cultivation of all his mental or spiritual powers, or by true education. In this promise, which can be seen partly realized in the happiness which children evidently enjoy in the kindergarten, lies Friedrich Froebel's claim to a *prophetic mission*. Some of my school-fellows and I were the more inclined to believe in it, as we lived in Keilhau for

years a life of so much happiness, that we could not wish for more ; and this life was prepared for us entirely by Frœbel, and under circumstances the most difficult, indeed such as by many would have been considered causes of misery."

In September 1818 Frœbel married an accomplished lady from Berlin, Henriette Wilhelmine Hoffmeister. He had seen her at the Museum of Berlin, and conversed with her on educational matters. The manner in which she had entered upon and discussed these, had deeply impressed him. So when he thought of marrying and giving his pupils a mother, he wrote to her and asked whether she would help him in his work. She accepted his offer, left her circle of friends, and all the intellectual enjoyments of Berlin (she had been a pupil of Schleiermacher and Fichte) and came to that poor house, in the Thuringian village, to take upon herself this arduous task. She proved a helpmeet to him, and was dearly beloved and venerated by all his pupils and friends. Their life was a continued struggle till 1820, when his brother from the Harz, Christian, with his whole family, joined them and added his property to the common stock. They all lived, like the first Christians, in brotherly love and community of goods. They had to build a new house at Keilhau, but could not move into it till 1822. Then Lange-thal married a foster-daughter of Frœbel's wife, who had followed her ; and Middendorff a daughter of Frœbel's brother Christian. Barop, a nephew of Middendorff, came on a visit, and was so attracted that he joined the united families, and contributed his administrative and financial talent to the community. This was much needed, as matters were somewhat in confusion. He married the second daughter of Christian Frœbel.

In 1830, the Duke of Meiningen was informed of Frœbel's attempts, and invited him to explain his ideas. He was so much struck with what Frœbel said, and with his open and frank manner, that he was willing to give him extensive lands, and the sum of one thousand florins a year, the better to carry out his ideas. The Duke even took his advice in regard to the education of his own son. Frœbel told him that he ought to be educated in common with other children, and the Duke followed his counsel. It is said that the young prince was once beaten in a boyish quarrel, by one of inferior rank. His father was angry and wanted to know the boy's name, but the son would never tell it, saying that he deserved the beating, which showed the good effect of the public school on his character. But the Duke afterwards lent his ear to persons who calumniated Frœbel because they feared his influence with him.

The Duke now receded from his first offers. Frœbel felt hurt, broke up all his relations, and went to Frankfort, to visit his former friends. There he became acquainted with the composer Schnyder von Wartensee, who, with the enthusiasm of an artist, became so much interested, that he offered Frœbel his chateau of Wartensee in Switzerland, to open a school there. Frœbel and his nephew Ferdinand went, the rest remained at Keilhau. After a while, Barop was sent to see what they had accomplished, and to help them. He learned that the people in the surrounding country could say nothing against them, except that they were "heretics," and that the clergy were trying to stir up animosity against them, in proportion as they gained ground. They found that the accommodations at Wartensee were insufficient, and although the composer had generously allowed them the use of his library, his linen, silver, etc., etc., he was opposed to making alterations or erecting new buildings. When discouraged by these obstacles, it happened one evening that they were sitting at a hotel near Wartensee, conversing with friends about their ideas and objects. Some strangers, who were sitting at a table near them, became very much interested, and declared that they would agitate the matter in their native town—Willisau. This they did, and twenty families agreed to send their children to Frœbel's school. They, moreover, procured from the government of the canton permission to occupy a castle-like building, and 40 scholars were on hand at the opening of the new school. But now the priests became furious and preached destruction. On the solemn occasion of a church festival, when a great many people were assembled, including Frœbel and his friends, who were desirous of witnessing it, a Capuchin monk began to preach and threaten the people with eternal punishment if they suffered these "heretics" to remain among them and ruin their children. Though they did not dare to attack them with violence, the position became a dangerous one, and Barop was sent to the government, to seek redress and protection. On his road, he was recognized as one of the "heretics" by the priests who thronged the hotel; they looked at him insultingly, and one of them was bold enough to reproach him with all sorts of heresies. Barop rose, advanced towards him and asked: "Can you tell me, Sir, who Jesus Christ was?" The priest stammered out: "God the Son, and must be honored and worshipped." "Very well, can you tell me whether he was a Roman Catholic or a Protestant?" The priest was silenced, the assemblage manifested their approbation; and this question had done more than a long speech. Frœbel next found some enlightened men of the cantonal government, one of

whom said : “ You must win the people to your side ; give us an exhibition of your school, and if you succeed, the papists dare not do you any harm.” This affair made quite a stir and was discussed in the papers. “ On the day of the examination,” Frœbel says, “ the scholars behaved admirably. At the close the most influential men made speeches in our favor, and it was decided that we should continue to occupy our splendid mansion at a merely nominal rent ; and that the Capuchins, who had preached disorder, should be banished from the canton.”

Soon after this, a deputation from the (Protestant) canton of Berne came, and invited Frœbel to establish a school for orphan children at Burgdorf. Frœbel proposed not to limit the school to orphan children ; they acceded, and he went to the canton of Berne. Barop now considered his mission ended, and went back to Keilhau, where for the first time he saw his little son, now one year old. The devoted Middendorff took Barop’s place at Willisau together with Ferdinand Frœbel, and stayed there, separated from his family, four years.

In Keilhau matters had taken a better shape, and the number of pupils increased. But at Willisau the agitation made by the clergy continued secretly and was a great hindrance ; finally, when the government fell into the hands of the clerical party, the school had to be closed.

Frœbel went to Burgdorf, in 1835, and was made by the cantonal government director of the Orphan Asylum. Here it was that it became most apparent to him that school education could never be successful if home education continued to be so deficient. To educate *mothers* for their vocation became his aim, as he firmly believed that the earliest impressions were the most important and lasting. He, therefore, made up his mind to train them practically and not merely by putting books on education into their hands.

Frœbel did not limit the school to orphan children, but even admitted children from the city of from four to six years of age. He and his wife felt very happy at Burgdorf, which is situated in one of the richest and most fertile valleys of Switzerland. In this Protestant canton he had no persecutions to endure, the government even sent him young men to train as teachers. It was here that the idea of the kindergarten first occurred to him, and that he busied himself with the means “ of interesting and developing the youngest children.” These means or gifts had to form a systematic whole, so that the one should logically proceed from the other. He had already thought out some of them

and tried them with the children. While at a loss to determine which one should begin the series, he happened to see some children in a meadow playing ball, and this at once gave him his starting-point.

It was fortunate for the further development of his ideas, although the cause was a sad one for him, that he had to leave Switzerland at this time. His wife's impaired health made this necessary, as the physicians attributed her illness to the climate. As principal of the large establishment at Burgdorf, he would not have found time for the further development of his ideas. Still at Burgdorf, he wrote in January, 1836, a highly philosophical, poetical, and prophetic paper*, in which the influence of the philosopher Krause can be traced†, and in which he foresees and foretells a higher and nobler development of mankind, for which the united friends were to live and work. He even says in that paper, that if they could not live up to their ideal in the Old World, it would be advisable to emigrate to the United States, where they might live this ideal life unhampered and unfettered. On the last day of the year 1835 he wrote to an intimate friend, Adolph Frankenberg, in the same strain. The idea of emigrating was subsequently given up. About this time, Fröbel also became acquainted with Hermann von Leonhardi‡, an enthusiastic pupil of the philosopher Krause, who embraced Fröbel's ideas warmly and advocated them all through life.

Fröbel left Langenthal and Ferdinand Fröbel in charge of the school at Burgdorf; Middendorff went back to Keilhau, and Fröbel himself and his wife went to Berlin, on a visit, where he remained till the fall. Here he worked out more completely his ideas of infant culture, and also visited the nurseries and infant schools which had been established there under the patronage of Elizabeth, Crown-Princess of Prussia, in 1830. He found, however, that they were not in the least based on the nature and needs of little children. This only stimulated him the more to make known and to carry out his own ideas in practice. He began to edit a weekly under the title *Ein Sonntagsblatt* (*A Sunday Paper*)—published in Leipzig—in which he developed his plans, and spoke of his "gifts" and occupation material. After Fröbel had thus worked out his ideas and prepared his diagrams, he returned for a

* *Erneuerung des Lebens fordert das Jahr 1836.* (*The year 1836 demands a renewal of life.*)

† Karl Christian Friedrich Krause, Prof. of philosophy at Munich, died 1832.

‡ Freiherr Hermann von Leonhardi, Prof. at the University of Prague, died 1875.

short time to Keilhau to talk matters over with the friends there. During Middendorff's sojourn in Switzerland, Barop had undertaken the management of the school, and succeeded in establishing it on a firmer financial basis. He had not only kept it out of debt, but was also prepared to help the branch establishments in case of need. Keilhau had to furnish the funds, which, in addition to the inheritance that had fallen to Fröbel's wife, rendered the modest beginning of the first kindergarten possible.

In the little town of Blankenburg in Thuringia, charmingly situated near Rudolstadt, and not far distant from Keilhau, a house was rented in order to test practically Fröbel's new conceptions. Children came in, whom Fröbel taught, while he continued to edit the *Sonntagsblatt*, which bore his motto: "Kommt, lasst uns unsern Kindern leben!" (Come, let us live for our children!) The "gifts" and occupations were for the first time explained together with other important matter, and the *Sonntagsblatt* must, therefore, be considered "classical" in kindergarten literature.

During the summer vacation of 1838, Barop and Frankenberg, with a party of pupils from Keilhau, made a journey which they extended as far as Dresden, for the purpose of making Fröbel's ideas known. Each one had a box of Fröbel's first four gifts in his knapsack, which they exhibited and explained to teachers and others interested. Dr. Peters, professor of mathematics in Dresden, whom they visited and to whom they showed the "gifts" practically, by making his two little girls use them, was so charmed, that he made Frankenberg promise to come back to Dresden and establish a kindergarten. They also visited Leipzig, where the *Sonntagsblatt* was published, and gained adherents. While at Blankenburg, many persons of distinction who had heard of Fröbel, came to visit him, but at this early stage it was difficult for him to make his ideas understood.

In 1839, Fröbel went again to Dresden with Middendorff and Frankenberg, and gave a lecture in which he explained the principles on which his educational system was based, and the means he employed to attain his ends. The Queen of Saxony and other distinguished persons were present and listened with great interest to his lecture, while some of the first families combined to get the government to allow A. Frankenberg to establish such a "play-school" according to Fröbel's idea, to which they were ready to send their children. Fröbel went from Dresden to Leipzig, where he also gave several lectures and gained more ground for his ideas.

Scarcely had he returned from this journey, when a great misfortune befell him. His gifted and devoted wife, Henriette Wilhelmine, whose health had been failing for a long time, died May 13th, 1839. She had, up to the last, tried to conceal from Fröbel the gravity of her sickness, in order not to interrupt his missionary journey, but when he returned, it was evident that he must lose her. Although she had no children of her own, she loved children dearly, had further always cherished and nurtured the children of Fröbel's mind, and helped him faithfully to carry out his ideas. Many lovely songs in his plays for children owe their origin to her. After her death, the friends induced Fröbel to come to Keilhau for a while for rest and recreation. He would not rest long, however, and in occupation and working for the good of humanity he sought to live down his sorrow. He resumed his activity in Blankenburg, where he also began to instruct young men and young girls in connection with his "nursery for children," as his new creation was called, which had as yet no true name.

One afternoon Fröbel went with Barop and Middendorff from Keilhau to Blankenburg seemingly much absorbed in his own thoughts. All at once, while going over a hill he stopped, looked down into the lovely valley, where the picturesque little town of Blankenburg lay at his feet, a rapt expression shone in his eyes, and he called out, "Eureka—'kindergarten' shall be the name!" Often before he had said, "If I could but give a name to my youngest child!"

For the christening of his institution, however, Fröbel had selected June 28th, 1840, the day on which the four-hundredth anniversary of the invention of the art of printing by Johann Guttentberg was celebrated throughout Germany. The institutions of Keilhau and Blankenburg had a common festival, at which several of the kindergarten games were played, speeches made, and a project formed to establish a "National German Kindergarten" at Blankenburg, the necessary funds to be raised on a joint-stock basis. A training school for mothers and young girls was to be connected with it. As the name "kindergarten" was first attached to Fröbel's nursery in 1840, this has often been given as the date of the establishment of the first one, while in fact, it had existed several years previously. The following years were devoted by the friends of the cause to the spreading of the new ideas by publications and personal efforts. In the year 1843 Fröbel published his book for mothers, *Mutter- und Koselieder* (*Mothers' Cosseting Songs*), with etchings and music. He intended this book for use in families and nurseries, because he despaired more and more of making himself

and his ideas understood by *men*, and, therefore, turned to *women*, in whose hands the earliest education of children rests from the nature of the case, and who, he thought, would by their affections get at a better understanding of his ideas and aims, than men by their intellect merely. Fröbel and Middendorff traveled considerably in order to pave the way for the establishment of kindergartens in various parts of Germany, to be conducted by the pupils he had trained. In one of those journeys, he came to Darmstadt, where he became acquainted with Fölsing, who had been very active in establishing "Kleinkinderschulen" (little children's schools), as he called them, somewhat differing from Fröbel's, yet having many points in common. The course of the training school of the years 1846—1847 was very satisfactory to Fröbel, as well as that of the winter of 1847—1848, for many gifted and enthusiastic young girls took part in it. In 1848, Fröbel together with others, who favored his cause, called a "Teachers' Convention" to meet at Rudolstadt, in order to present their claims that kindergartens should be made the basis of popular education. This convention was well attended, not merely by friends of the cause, but also by opponents, whose objections Fröbel answered with the greatest patience. In the fall of 1848, he again went to Dresden, where the kindergartens of Frankenberg* and Marquart had been established, and where he gave a course of lectures. After his return from Dresden, Fröbel sought to renew his relations with the Duke of Meiningen and removed his training class to Liebenstein, a village in the duchy of Meiningen.

Liebenstein is picturesquely situated in the Thuringian Forest, noted for its pure, salubrious air, as a summer resort and rural watering place, and is every summer visited by many tourists from all parts of Germany. It was here that he made the acquaintance of the Baroness Von Marenholtz-Bülow, as well as of Diesterweg, and many other distinguished persons. The first meeting of the Baroness with Fröbel she has described in her *Erinnerungen an Friedrich Fröbel (Reminiscences of Friedrich Fröbel)*†, from which we quote :

"In the year 1849, at the end of May, I arrived at the baths of Liebenstein, and took up my abode in the same house as in the previous year. After the usual salutations, my landlady, in answer to

* A sister of Adolph Frankenberg, Miss Louisa Frankenberg, who lived much in Fröbel's family and whom he trained as a kindergartner, is now living, an estimable old lady, in Germantown, Pa. She formerly (in 1862) conducted a small kindergarten in Columbus, Ohio, and also trained a few kindergartners. She was the first to introduce the genuine kindergarten system into this country.

†) Translated for the *Kindergarten Messenger* by Miss E. P. Peabody.

my inquiry for what was going on, told me that, a few weeks before, a man had settled down on a small farm near the Springs, who danced and played with the village children, and therefore went by the name of *a'ter Narr* (natural fool). Some days after, I met, on my walk, this so-called *natural fool*: a tall, spare man, with long, grey hair, was leading a troop of village children, between the ages of three and eight, most of them barefooted, and but scantily clothed, who marched two and two, up a hill, where, having marshaled them for a play, he sang with them a song belonging to it. The loving patience and *abandon*, with which he did this, the whole bearing of the man, while the children played under his watchful care, were so affecting to behold, that tears stood in my companion's eyes as well as in my own; and I said to her, "This man is called a 'natural fool' by these people; perhaps he is one of those rare beings, who, in their life-time, are ridiculed and stoned by contemporaries, but to whom future generations build monuments."

"The play being ended, I approached the man with the words, "You are interested, I see, in the education of *the people*." "Yes", said he, fixing kind, friendly eyes upon me, "it is that which is most needed at this crisis." I said, "Unless the people are other than they are, all the splendid ideals that we are building in the present for the future are vain; they cannot be realized." "That is true," he replied; but the *other* people will not come unless we raise them. Therefore we must be busy with the children." "But where shall the right education come from?" I asked; "what is called education seems mostly sin and folly, putting human nature into the straight jacket of conventional prejudices and unnatural laws, cramming the mere brain with what stifles all healthy germs." "Well, perhaps I have found something that may prevent this, and make untrammelled development possible. Will you," he continued, "come with me and visit my institution? We will then speak more freely, and understand each other better."

"I was more than willing; and he led the way to a country house, which stood in the midst of a large yard, surrounded by outhouses. He had rented this place to educate a class of girls (one was his niece, Henriette Breymann) to become kindergartners. In a spacious room, in the midst of which stood a large table, he introduced me to his scholars, and told me the different duties assigned to each in the house-keeping. He then opened a closet containing his gifts and occupation materials, explaining the use of each, which, at the moment gave me very little light on his method. But I retained the memory of one sentence, never to be forgotten: "Man is a *creative* being."

"The man, his individuality, and his manner, made the most profound impression upon me. I knew that I had found a true *man*, with

an original, unequivocal nature. All this while I had not known his name; but when one of his pupils called him Mr. Frœbel, I remembered having once heard of a man of the name, who “was attempting to educate children *by playing*,” and how ridiculous it had seemed to me then; for I had only thought of *empty* play, overlooking the “*deep meaning*” that “often lies in childish play.”

“As Frœbel accompanied me part of the way back to my dwelling, we spoke of the disappointment of the noble hopes that had sprung up during the movements of 1848, the mistakes and faults of both parties, and the general failure, neither party being able to bring about the desired amelioration. “Nothing comes without a struggle,” said Frœbel; “but storms create nothing; they only clear the air. New seeds must be planted in the ground, to germinate and grow, if we would have the tree of humanity blossom. We must, however, take care not to cut away the roots, as the destructive element of to-day is liable to do. We cannot tear the present from the past, or from the future. Past, present, and future are the trinity of time. The future demands the renewing of life, which must begin in the present. In the *children* lies the seed-corn of the future!”

“Thus Frœbel ever expressed himself concerning the movements of 1848, always reiterating: “*the historical* (traditional) must be respected, and the new creation must ever come forth out of the old. That which follows is always conditioned upon what goes before”, he would repeat. “I make that apparent to the children through my educational process.” (The Second Gift shows this in concrete things.) But though Frœbel, with his clear, calm eye, contemplated the movements of the time, neither joining with the precipitate party of progress, nor with the party of reaction that would hinder all progress, he was counted among the revolutionists by those in authority, and condemned, unheard, with his kindergartens. He repeated again and again: “The destiny of nations lies far more in the hands of women—the mothers—than in those of rulers, or of these innovators, who are not far-seeing. We must cultivate women as the educators of the human race, without whom the new generation cannot fulfill its destiny.” This was ever the drift and conclusion of his discourse.

“On the first day of our acquaintance, he invited me to be present, while he was instructing his classes, whenever I wished to be, and I availed myself of the opportunity. The fire with which Frœbel uttered and illustrated his views, gave to them a peculiar stamp; and the deep conviction with which he demonstrated their truth was sometimes overpowering and sublime. He became another person when his genius came upon him; the stream of his words then poured forth in a fervid torrent. It often came quite unexpectedly, and on slight occasions; as when, in our walks, the contemplation of a stone or

plant in our path led to great outbursts upon the universal. The ground-work of all his discourses was always his theory of development—the law common to all material nature, applied to the nature of man (contrasts and their connection).

“One needed to see Frœbel with his class, in order to know his genius for demonstration; no one could avoid receiving the deepest impression, who saw him in that circle of young maidens, teaching with that enthusiasm which only an overwhelming conviction lends to the truth announced; with that love for his subject which communicated his enthusiasm to his hearers, and that patience which could not be wearied down.

“A great part of his scholars may not have fully comprehended his words; for that which he was teaching often far transcended their accustomed sphere of thought; and his strange mode of speech made it difficult for them to understand; but the spirit of the matter penetrated their hearts, and, in the course of his teaching, gave them at least a partial understanding of it. And truly, in those who could understand with the heart, and loved the subject, the mind was thoroughly awakened. Yet it cannot be denied that some of the scholars of Frœbel carried into their own subsequent activity nothing but the *practice of the occupations* of the kindergarten, and too often, alas! that assumption and affectation of knowing everything, which is the farthest thing from real knowledge.

“But the learning of the practical occupations and plays, in their logical connection, and with their spiritual contents, acted upon the least gifted of these young maidens, whose comprehension of the scope of the thing was circumscribed. The full measure of it, indeed, was hardly appreciated, then, by the most highly gifted and most completely developed.

“The understanding of his dark discourse was also facilitated by the accompanying demonstrations. Tears would overflow from the eyes of his scholars, when, with his outstreaming love of humanity, he would speak of the helplessness of little children, exposed to all harms by the arbitrary way in which they are managed, but whom God had entrusted to the female sex, to be educated into the full measure of humanity — children of God to be led back, with consciousness, to Him, from whom they had *unconsciously* come forth—and when he further emphasized “the great responsibility which was imposed upon women, as educators of the human race—a responsibility which was doubled in our day, whose problems are so great and difficult to solve, that the male sex alone is found unable to solve them.”

From that time forward the Baroness' intercourse with Frœbel, either personally or by correspondence, never ceased. Of all his friends none

has penetrated more deeply into his thoughts; she made them her own, reproduced them as it were in perfected form, and expressed them in language clearer than Fröbel had at command. Through her genius, her social position, her enthusiasm, her devotion, and her perseverance, she has done more than any other to interpret Fröbel. As a true apostle, her humanitarian and cosmopolitan spirit has induced her to visit foreign lands, for the purpose of disseminating Fröbel's ideas, as she fully recognized their universal character. She went to France, Belgium, Holland, Switzerland, England, and Italy, and succeeded everywhere in awakening an interest and seeing kindergartens established.

But to come back to our narrative. In the fall of 1849, Mrs. Doris Lützens, who had become acquainted with Fröbel and his life-work, proposed to the "Frauenverein" (Women's Union) of Hamburg, to send an invitation to Fröbel to lecture to them and explain his system. He accepted the invitation, and proceeded to Hamburg, where he and Middendorff succeeded in winning a great many adherents, in consequence of which several kindergartens were established, one of the first being that of Doris Lützens, in conjunction with Middendorff's lovely daughter Alwina.

In 1850 Fröbel returned to Liebenstein, and the Duke of Schwarzburg-Rudolstadt, at the solicitation of the Baroness Marenholtz, gave him the chateau Marienthal near Liebenstein, to use for his kindergarten and training class. In the same year Fröbel also arranged a great festival, in which all the kindergartens of the surrounding villages took part and which was celebrated on a pleasant plateau, "The Altenstein." The parents of the children, simple peasants, were invited, as well as the guests of the watering place Liebenstein, and also the princes and princesses residing in the neighborhood. There were about 300 children and 20 or 25 kindergartners. The games and plays of the kindergarten and the joyous spirit that pervaded all, made a deep impression on those present. Fröbel was supremely happy, this festival having for him a symbolical meaning, showing as it did harmony and unity proceeding from diversity.

In the fall of the same year, Fröbel's faithful brother Christian died, and Fröbel began to feel more and more, on the approach of old age, the need of a true home and of family ties. So he resolved to marry again, after having been a widower for eleven years. He chose for his second wife a very worthy lady, Louise Levin, who had come with Christian Fröbel's family, as a friend of the daughters, to share their life and pursuits, and who had become deeply interested in all Fröbel's

ideas. In the spring of 1851, the marriage was celebrated. A certain peace and quiet happiness pervaded the whole household, of which she was the motherly centre, around which the young girls clustered in love and trust.

But this happiness was soon to be disturbed by a decree of the Prussian government, based on a total misapprehension, which interdicted the establishment of public kindergartens as dangerous to society. It was evident that Friedrich Froebel had been mistaken for his nephew Karl Froebel, who had, a short time before, written a pamphlet thought to contain democratic and socialistic ideas. Although the mistake was soon explained and the harmlessness of Froebel's kindergartens made evident, the Minister of Public Instruction and the government refused to annul the decree, and only private kindergartens were tolerated, notwithstanding strenuous efforts of the Baroness Marenholtz and other friends.

This was a great shock to Froebel, who felt as if his whole life-work were crushed at one blow, not merely on account of the exclusion of kindergartens from the Prussian kingdom, but as casting suspicion and opprobrium on his whole system. The Baroness Marenholtz and other friends tried to comfort him, saying his kindergartens would only gain more notoriety, and people who had been indifferent, would now examine into the subject. So it proved in the end. Yet Froebel passed the last years of his life under a cloud, and did not live to see this unjust decree revoked, which event only took place in 1866 through the most strenuous efforts of the Baroness Marenholtz.

Yet, even this painful blow could not banish all happiness from his peaceful home. The friends seemed to redouble their love and devotion, and one of the most touching family festivals was the celebration of Froebel's 70th birthday, April 21st, 1852. Froebel's young people glorified the day in beauty and innocence, with flowers, songs, pictures and poetry by the devoted friend Middendorff. It was like a ray of sunshine amid the clouds. But this happiness was not to last long. Soon afterwards Froebel wrote very long replies to attacks on his system, caused by this Prussian prohibition, which equally fatigued body and mind, and seriously undermined his health. He could not be persuaded by the physician to take more rest and not work so hard. About this time, he also accepted an invitation to be present at a Teachers' Convention at Gotha, and when he entered, the whole assembly rose to do him honor, which cheered him somewhat. After his return, his strength gradually failed, and from June 6th he was confined to his bed and began to feel

at his end was drawing near. On June 17th. Middendorff arrived from Hamburg, as he was told to hasten, if he wanted to see his friend once more. Fröbel's last days were peaceful and happy in religious contemplations. Middendorff said of him : " It is evident that Christianity is the root from which his life proceedeth." June 21st, Fröbel quietly breathed his last, falling asleep like an infant. His wife, Middendorff, and Mrs. Marquart stood at the bedside. His remains were buried at Schweina, near Marienthal, June 24th. His tombstone, designed by Middendorff, consists of his " second gift," cube, cylinder, and sphere ; on the cube forming the pedestal, his motto : *Kommt, lasst uns unsern Kindern leben !* is graven.

After Fröbel's death, Middendorff and Fröbel's widow continued the training course begun by Fröbel, but had subsequently to leave Marienthal and go back to Keilhau, as a more central point.

The year following, the Teachers' Convention assembled at Salzdahlum. Middendorff went there and spoke enthusiastically and with telling effect of Fröbel's life-work ; and resolutions, commending his system in the highest terms, were adopted.

In the fall of 1853, Middendorff made a journey to Darmstadt and Southern Germany, and on his return began to teach with his usual vigor, when in the night of November 27th he died suddenly.

Fröbel's widow now lives in Hamburg, where she is conducting a very successful kindergarten and training class, honored and beloved by all who know her.

Of Friedrich Fröbel, the Baroness Marenholtz says : " He had great simplicity of heart, of morals, of character ; he was humble as a child, and the expression of his face was so pure, innocent, and childlike, even with hair white as snow, as I have never seen again in any other human being. At the same time he possessed the courage and firmness of a hero and martyr, under all obstacles and privations. Mostly misunderstood, as every true genius is apt to be, he still *triumphed* through his unwavering faith in Divine Providence. Devoted to his mission, he abandoned for it not only renown, but his most beloved study of natural science, of which nobody saw perhaps the mysteries and secrets so well as he, but which he only would make serviceable to the perfection and sanctification of the immortal human soul. In one word, he was a man of truly primitive originality, capable of listening to and understanding the language which the Creator speaks to his creatures by his works, always intent upon interpreting this language to others—this was Fröbel."

The devotion of his friends was truly wonderful, Middendorff, Barop, Fröbel's brother were his faithful companions through a life-time, and shared all his privations and struggles; theirs was truly a faith that removed mountains. I cannot forbear in conclusion to quote what the Baroness Marenholtz says of Middendorff in "*Erinnerungen an Friedrich Fröbel*":

"With great impatience I looked for Middendorff's arrival, knowing him already from Fröbel's communications; and also that he considered him the truest friend and companion he had on earth, who had shared labor and pain with him for more than thirty years of his life. "He is a child-like man," said Fröbel, "who understands me with his heart." Both had been soldiers in Lützow's Volunteer Corps, and already, in the beginning of the campaign of 1813, had cemented their friendship—one of those rare friendships which endure for a life-time, and, therefore, will last beyond it.

"One afternoon in September Fröbel came to my house and introduced his friend with the words: "See! here is Middendorff." Who that once saw that simple, sympathetic, overflowing nature, could ever forget it! With the first glance of the eyes and clasp of the hands we were friends.

"Like Fröbel, Middendorff belonged to that class of men who are, in our time, rare types; who appear in the modern world as forms of the past, which we always idealize as a better time than the present. This type expresses the good, honor-bright, steadfast, genuine, old German, with an innocent, child-like good nature, that, knowing no guile and incapable of deception, has no distrust of others; forming the strongest contrast to the worldly cunning, and critical cleverness of the men of our day. A beautiful simplicity, the inheritance of a by-gone generation, characterized Middendorff. Great tenderness of nature gave him almost the feminine stamp. To conquer all opposition with love; to harmonize discords; to cloak faults when they could not be avoided; to see the better side, even in the darkest days; with pious devotion to trust that the all-powerful Providence would bring all things right: all this, with a child-like warmth of feeling, indicated the ideal spiritual guide that, in past times, was often found in the village pastor.

"Therefore was Middendorff truly Fröbel's good angel during his earthly pilgrimage; he shared with him his saddest and his most joyous days; was the centre of that wide family circle; he was always where needed most. But, though Middendorff's gentle disposition saved of a remote past, yet was he so thoroughly penetrated with the longing after renovation of life, that better spirit of the present time which is striving for higher development, that hardly any fiery young soul could

follow his enthusiastic feelings and the ideal elevation of his mind. Fröbel's watch-word, the "renovation of life," had taken complete possession of Middendorff's soul; and the disappointments so soon following all generous attempts at renovation could never entirely rob him of his beautiful hopes. They might have to cross a wilderness, but the promised land of a renovated humanity would at last be reached. His hopes rested on the "children worthily educated in truth," who were to struggle against all kinds of savagery, to withstand rudeness, vice, and cowardice, and thus be enabled to gain freedom through moral purity, and to behold the dawn of more beautiful days. All this was to him a sacred certainty, of which he was often able to convince doubters by his inspiring words. He could not doubt the sublimity of human nature, for it mirrored itself upon the deeps of his own soul.

"How would this fresh, youthful old man have rejoiced, had he lived to see the victories of Germany to-day! But happily in his own day was given to him the presentiment of it, for he saw every thing in the shimmer of beauty, every-where, in the greatest and in the least of manifestations, the holy creation and providence of a present God. His communion with nature, like Fröbel's, was always adoration of God, and waked in him the poetical disposition of soul, that in our walks often took the form of verse, which I would find the next morning upon my table. Without being master-pieces of form, such a truly poetical nature was expressed in these artless poems that they warmed the atmosphere and lighted up the little incidents and impressions of our Liebenstein life with an ideal charm. In this little circle, where from all sides streamed upon him honor, love, and trust in full measure, he was always well and happy.

"And Fröbel, also, was always truly happy in Middendorff's presence. He exchanged with him every feeling of the heart, every thought upon all the little circumstances of their life. Nothing could destroy that intimate friendship, not even occasional misapprehension or imperfect grasp, sometimes even the entire want of comprehension of Fröbel's ideas, in their consequences, on the part of Middendorff. Fröbel used to say, "Middendorff seizes everything with his heart, even ideas. He is all devotion. Without him I could not have attained what I have reached," and the like. From the mouth of Fröbel these words had a deep meaning. Yes: without Middendorff, Fröbel, perhaps, would not have come out safe and unbroken from the storms and disappointments of his life.

"Middendorff, in this union of souls, was the feminine half which, comforting and softening, stood by the side of the manly strength that learnt to breast the storms and bow to the inevitable, without be-

ing broken. Middendorff was hardly capable of a severe judgment of things or a keen criticism of men, which often failed him on account of the overflow of his kind nature and goodness. He set over against the evil he found in others every possible palliating circumstance. In judging Fröbel's young kindergartners, both Fröbel and Middendorff were not seldom deceived, expecting great things from those who at first showed devotion and good-will, but who were not capable of becoming good kindergartners, from want of talent and culture.

“But certainly not one of the pupils of the Liebenstein and Marienthal normal schools can forget how Middendorff's visits always brought an innocent, poetical delight, one might almost say a devotional inspiration; and how well he knew the way to enliven and elevate them at once! When, in our customary walks, we saw the sun go down, Middendorff would take out his little song-book and burst out into a song, in which the young girls would all join, or at least sing the refrain. If plants and flowers were woven into wreaths and crowns, he made use of the occasion to deepen their thought and wonder upon the wisdom impressed on the creation, and to bring out its laws for the unfolding of the life of men.

“The picturesque in things was always attractive to Middendorff, and his explanations and comparisons were always picturesque. It was his deep—and, for a man, so rare—heartfulness, that gave him power to influence the female mind so deeply, and made him the best interpreter to women of Fröbel's genius. What Fröbel created, Middendorff would accept with the deepest devotion, work it out, and put it in comprehensible form; and with what perseverance, with what unflinching courage and never doubting fidelity did he fight for Fröbel's idea from the very beginning, even in the narrowest circles, where he found only a glimpse of understanding; and against the often mocking, or entirely condemning criticism of teachers, and pedagogical authorities, who had never given themselves the trouble of trying to learn what the theory and process of Fröbel's method was! If ever any one understood how to bring out the ideal of the peculiar nature hidden in every man, then Middendorff knew how to draw Fröbel's into the light, and to separate the human weaknesses from the genius. Every utterance of this genius he accepted as an oracle; and if there was many a thing that was not clear to him, he took great care to say: “There must be something in that; I will work it out by and by; meanwhile we will pass to something else,” or the like.

Opinions on the Kindergarten System.

The Kindergarten system with its instructive plays, games, and amusements, will attach children to schools, engender a love for books and studies, for regularity and order, and for freedom and justice. This plan of teaching is in harmony with nature; it takes up the work where the mother leaves off, and therefore prevents that sudden transition which so frequently shocks the child.—

Human happiness and self-government are the basis of FRÉBEL'S System.
(THOMAS HUNTER, *Pres. Normal Coll^g, N. Y.*)

The new Method of Education not only ensures healthy physical development, but trains the artistic imagination, the scientific mind, and the skillful hand of labor; and this—without taking the child out of the innocence of the childish sphere of imagination and affection.

(ELIZABETH P. PEABODY.)

Child-gardens, directed as FRÉBEL demands, furnish to schools their best prepared pupils, those who submit most readily to discipline, provided these pupils have attended with regularity and for a sufficient length of time. Experience proves this.

(*Baroness MARENHOLTZ-BUELOW.*)

The Kindergarten idea has already obtained a firm foothold in our country, as a system of education for children presenting many new and important features. It is based upon a sound philosophy of child nature, and promises to work a great reform in youthful instruction and development. The Christian public are becoming more and more interested in it.

(*The Sunday School Times.*)

The system of FRÉBEL makes the mother the earliest and the intelligent teacher, engaging the earliest activities of children and giving them a life-long direction toward the highest culture. Morality is to go hand in hand with education, and good habits give solidity and security to technical learning such as is needed for a life avocation.

(*Central Advocate.*)

The quiet, gentle, philosophic mind of FRÉBEL has discerned a way outside of our old school misery, where little feet can dance and play, and yet in every motion come nearer and nearer to some fact or truth which is of lifetime value and beauty.

(*Boston Courier.*)

More than a column, on most days, we give up to the announcements of Kindergartens, which, since their introduction into this country under the auspices of Miss PEABODY, have taken root and flourished vigorously as every practical, sensible idea does root itself and flourish. At first the experiment proved a costly one, the teachers of successful schools being either Germans who had been induced to import FRÉBEL'S system, or Americans who had gone to Germany to learn it. The little pupils were, therefore, usually of the wealthier classes. This autumn, however, the terms are more reasonable, and a modification of the plan of object-teaching has been introduced into the primary departments of the majority of the best schools.

(*N. Y. Daily Tribune, Sept. 28, 1875.*)

Opinions of practical Kindergartners on the Effect of the Kindergarten System,

from replies to inquiries by the U. S. Bureau of Education,
Washington.

(From the *Report of the Commissioner of Education for the year 1874.*)

“Physical development, manual skill, habits of clear thinking, order, precision, and attention.” —

“Freedom and grace of movement, command of language, and superior preparation for public schools.” —

“Development of the powers of application, perception, and reasoning.” —

“Harmonious development; the mind is made active and the body is strengthened.” —

“Excellent; minds clearer and quicker in acting.” —

“Mental and physical development, and ability for self-occupation.” —

“Beneficial to mind and body; all organs and powers are developed harmoniously.” —

“It promotes a healthy and harmonious growth, a habit of attention, and a clear perception.” —

“Mental and physical development and quickened observation.” —

“Excellent progress without overtaxing the pupils.” —

“Harmonious and natural development of every faculty, and strength, agility, and healthfulness of body and mind.” —

“The best preparation for the common schools.” —

“Habits of observation, correctness, and application.” —

“Habits of attention, concentration, and obedience, and progress in studies.” —

“The child becomes graceful, polite, self-dependent, skillful, thoughtful, constructive, and eager for knowledge.” —

May, 1876.

Kindergarten Gifts

AND

Occupation Material.

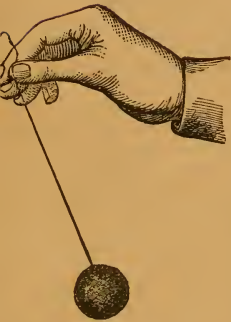
NOTE. This Revised Price-List cancels previous Catalogues.

The First Gift.

For the youngest children:

Six soft Balls of various colors.

Aim: to teach color (primary—red, blue, yellow — and secondary or mixed — green, violet, orange) and direction (forward and backward, right and left, up and down); to train the eye; to exercise the hands, arms, and feet in various plays.



A Set, in Wooden Box, with Directions
(*Fröbel's First Gift for Babies*), \$1.00

Extra Sets, of 6 Balls, \$0.60

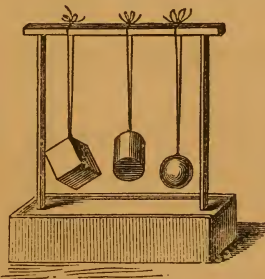
Directions for the use of the First Gift may also be found in

HOFFMANN, *Kindergarten Toys and how to use them. A Practical Explanation of the first six Gifts of Fröbel's Kindergarten*, \$0.20
and in many other publications.

The Second Gift.

Sphere, Cube, and Cylinder.

Aim: to teach form, to direct the attention of the child to similarity and dissimilarity between objects. This is done by pointing out, explaining, and counting the sides, corners and edges of the cube; by showing that the properties of the sphere, cylinder, and cube are different on account of their difference of shape; by pointing out that the *apparent* form of the sphere is unchanged, from wherever viewed, but that the apparent forms of the cube and cylinder differ according to the point from which they are viewed.



The forms are of wood, machine-made for his special purpose; are neat and provided with the necessary staples and holes for hanging.

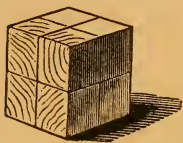
In Wooden Box, with cross-beam for hanging the forms, \$0.70

For **Directions** see HOFFMANN, *Kindergarten Toys*, and other publications.

E. Steiger, 22 & 24 Frankfort St., New York.

The Third Gift.

Fräbel's First Building Box.



Large Cube, divided into eight small cubes of equal size. Aim: to illustrate form and number; also to give the first idea of fractions.

In Wooden Box,

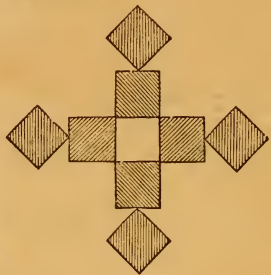
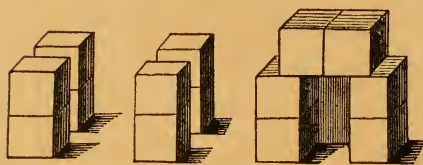
\$0.30

Diagrams and Directions for using the Third Gift.

In Wrapper,

\$0.30

See also HOFFMANN, *Kindergarten Toys*, and other publications.



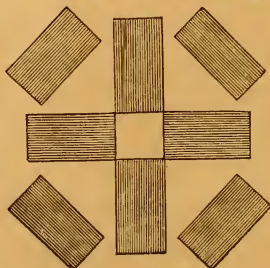
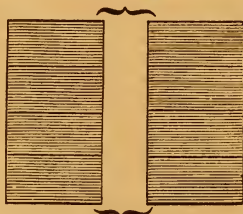
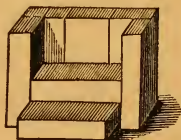
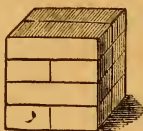
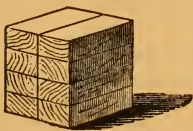
The Fourth Gift.

Fräbel's Second Building Box.

Large Cube, divided into eight oblong blocks. — The points of similarity and difference between this and the Third Gift should be indicated.

In Wooden Box,

\$0.30



Diagrams and Directions for using the Fourth Gift. In Wrapper,

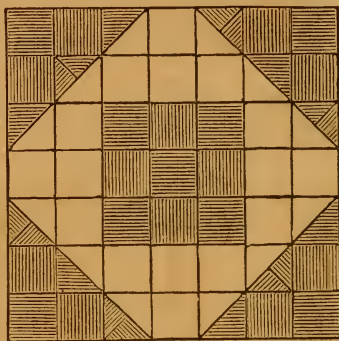
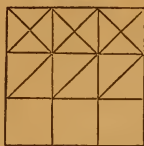
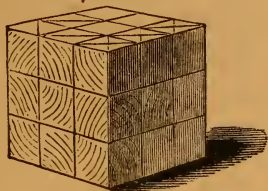
\$0.30

See also HOFFMANN, *Kindergarten Toys*, etc.

The Fifth Gift.

Fröbel's Third Building Box.

This is a continuation of, and complement to, the Third Gift. It consists of twenty-one *whole*, six *half*-, and twelve *quarter*-cubes, forming altogether *one large Cube*.



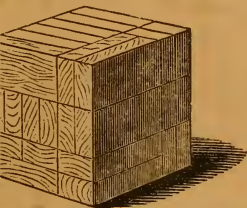
Wooden Box, \$0.75
Diagrams and Directions for using the Fifth Gift. In Wrapper, \$0.60
 See also HOFFMANN, *Kindergarten Toys*, etc.

The Fifth Gift B.

The Fifth Building Box (a combination of the Fifth and Second Gifts). In Wooden Box, \$1.00
Diagrams and Directions for using the Fifth Gift B. In Wrapper, \$0.50

The Sixth Gift.

Fröbel's Fourth Building Box.



This is a continuation of, and complement to, the Fourth Gift. It consists of eighteen *whole* oblong blocks, three similar blocks divided lengthwise, and six divided breadthwise, forming altogether *one large Cube*.

In Wooden Box, \$0.75
Diagrams and Directions for using the Sixth Gift. In Wrapper, \$0.60
 See also HOFFMANN, *Kindergarten Toys*, etc.

The Fifth Gift (FRÖBEL'S Third Building Box), *extra-large size*,
 1½ cubic feet. In strong Wooden Box, \$7.20

The Sixth Gift (FRÖBEL'S Fourth Building Box), *extra-large size*,
 1½ cubic feet. In strong Wooden Box, \$9.00

The Seventh Gift.

Quadrangular and triangular Tablets

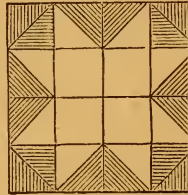
of polished wood. These tablets, as well as the previous Gifts, are designed for instruction in reversing the position of forms and combining them. In the six previous Gifts the child had to do with *solid*. by the tablets the *plane* surfaces are represented; these are followed by the *straight line* in the Eighth Gift, and the *curve* in the Ninth Gift.



A. Four large right-angled Triangles. In Wooden Box, \$0.25



B. Eight squares. In Wooden Box, \$0.30
Diagrams to same. In Wrapper, \$0.40



C. Nine large equilateral Triangles. In Wooden Box, \$0.30
Diagrams to same. In Wrapper, \$0.40



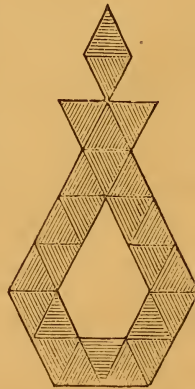
D. Sixteen isosceles Triangles. In Wooden Box, \$0.30
Diagrams to same. In Wrapper, \$0.40

E. Thirty-two isosceles Triangles. In Wooden Box, \$0.40
Diagrams to same. In Wrapper, \$0.40



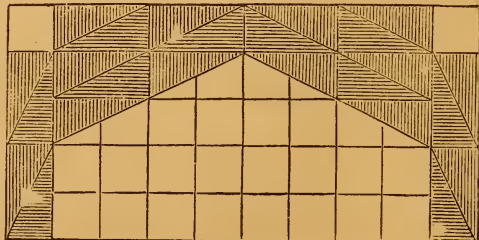
F. Fifty-four equilateral Triangles. In Wooden Box, \$0.50
Diagrams to same. In Wrapper, \$0.40

G. Fifty-four isosceles Triangles. In Wooden Box, \$0.50
Diagrams to same. In Wrapper, \$0.40



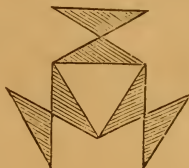
H. Fifty-six scalene Triangles. In Wooden Box, \$0.60

Diagrams to same. In Wrapper, \$0.40





I. Sixty-four obtuse-angled Triangles.
 In Wooden Box, \$0.60
 Diagrams to same. In Wrapper, \$0.40



Box containing, in five divisions, Squares and the four different kinds of Triangles (of binder's board), with Diagrams, \$1.60
 Box with glass cover, containing, in five divisions, Squares and the four different kinds of Triangles, in finely colored and polished wood, \$6.00

The Eighth Gift.



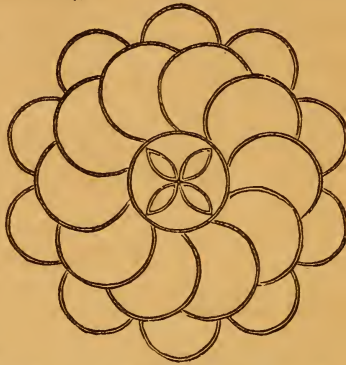
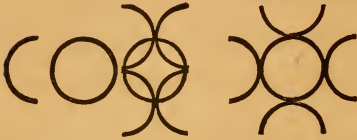
Sticks for Stick-laying. This Gift consists of thin wooden Sticks, about 13 inches long, to be cut into various lengths by the teacher or pupil, as occasion may require. These Sticks, like most of the previous Gifts, are designed to teach numerical proportions and forms. Stick-laying is an excellent preparation for *drawing*. The Multiplication Table is *practically* taught by means of this Gift. Reading, according to the *phonetic* method, is taught by imitating with these Sticks the letters of the Alphabet. In the same way the Roman and Arabic numerals are taught previous to instruction in writing.



Package of 1000 Sticks, 1 inch long, \$0.30
 Package of 1000 Sticks, 2 inches long, \$0.30
 Package of 1000 Sticks, 3 inches long, \$0.30
 Package of 1000 Sticks, 4 inches long, \$0.30
 Package of 1000 Sticks, 5 inches long, \$0.30
 Package of 500 Sticks, 13 inches long, \$0.50
 Diagrams, in Wrapper, \$0.30
 Box with Sticks 1, 2, 3, 4, and 5 inches long, \$0.35

Robel's Kindergarten Occupations for the Family. No. 1. Stick-laying, \$0.75

The Ninth Gift.



Rings for Ring-laying. This Gift consists of whole and half Rings of various sizes, in wire, for forming figures. These Rings, like the Sticks in the Eighth Gift, are intended to teach the first elements of form as an introduction to *drawing*.

Box of whole and half Rings of various sizes, \$0.75
 Diagrams, in Wrapper, \$0.60

The Tenth Gift.

Drawing on Slates and Paper. The material used is, first, *Slates* grooved in squares, next, *Paper* ruled in squares. This method of beginning drawing is the most systematic and perfect ever invented for young children. It is interesting to note how rapidly, by it, even the youngest pupils advance.

Slates, $13\frac{1}{2}$ by 10 inches (No. 12), grooved in squares, $\frac{1}{4}$ inch wide, on one side, each \$0.50

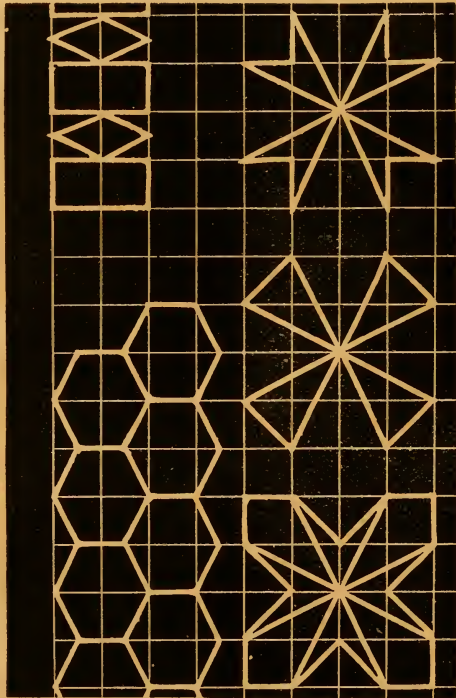
Slates, 12 by 9 inches (No. 9), grooved in squares, each \$0.40

Slates, 10 by $7\frac{1}{2}$ inches (No. 6), grooved in squares, each \$0.30

Slates, $8\frac{1}{2}$ by $6\frac{1}{2}$ inches (No. 4), grooved in squares on one side, with narrow frame, rounded corners, each \$0.30

Slate pencils (fine), per doz., \$0.15, per gross, \$1.50

Diagrams, in Wrapper, \$0.30



- Drawing-Books, ruled in squares, $\frac{1}{4}$ inch wide, on both sides, each book containing 12 leaves, per doz., \$0.70
 Drawing-Books, ruled in squares, one-sixth inch wide, on both sides, per doz., \$0.70
 Paper ruled in squares, $\frac{1}{4}$ inch wide, on both sides, per quire (24 sheets), each 14 by 17 inches, \$0.40
 Paper ruled in squares, one-sixth inch wide, on both sides, per quire, \$0.40
 Pencils, per doz., \$0.75
 Pencils (fine), per doz., \$0.90
 K. FROEBEL'S *Elements of Designing, on the Developing System, for Elementary School Classes, and for Families*, 4 Parts, each containing 24 pages ruled in squares, with designs and space for copying, each part \$0.35
 Part I. Straight Lines, and their Combinations.
 Part II. Straight Lines, and their Combinations.
 Part III. Straight Lines, and their Combinations.
 Part IV. Circles and Curved Lines, and their Combinations.
 Each page of the given examples is followed by a blank page for the Compositions, Combinations, or Inventions of the pupil.

Froebel's Kindergarten Occupations for the Family. No. 2. Drawing. \$0.75

The Eleventh Gift.

Perforating (Pricking) Paper.



- A Package of 50 leaves of paper, 11 by $8\frac{1}{2}$ inches, ruled in squares on one side only. \$0.50
 Package of same, 25 leaves, \$0.30



- Perforating-Needles with long handles, per doz., \$0.60
 Perforating-Needles with short handles, per doz., \$0.60
 Perforating-Needles with long black handles, per doz., \$0.25



- Perforating-Cushions, each \$0.25, per dozen, \$2.40
 Diagrams, in Wrapper \$0.30
Froebel's Kindergarten Occupations for the Family. No. 3. Perforating. \$0.75

The Twelfth Gift.

Embroidering. The Perforating Material is also used in this Gift: after the pattern is perforated, it is embroidered with colored silk or worsted on card-board.



Material for perforating and embroidering, in Wrapper, Nos. 1, 2, 3, 4, each \$0.50

Card-board ruled in squares on one side, Package of 25 leaves, \$0.25

Blotting Pad, Package of 25, \$0.15

Card-board (fine), Package of 25, \$0.20

Twelve Designs, 8 by 6 inches, for perforating and embroidering, in Wrapper, Nos. 1 to 12, each \$0.50

Card-board (fine), 8 by 6 inches, to be used with these Designs, Package of 12, \$0.20

Twelve Designs, 5½ by 4 inches, for perforating and embroidering, in Wrapper, Nos. 1 to 6, each \$0.35

Card-board (fine), 5½ by 4 inches, to be used with these Designs. Package of 12, \$0.10

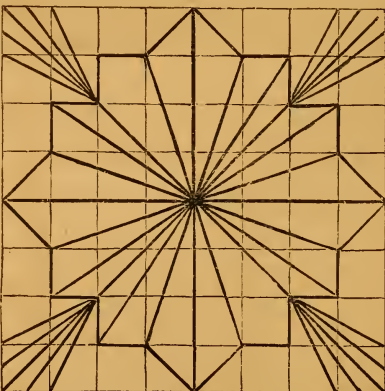
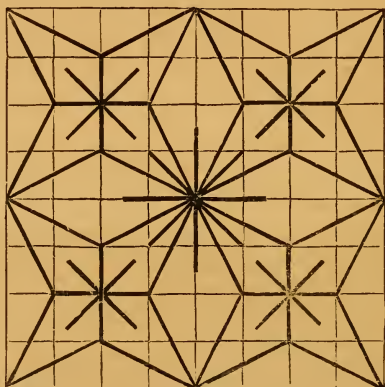
Card-board in sheets, 22 by 27 inches, in various colors, per sheet \$0.10 or \$0.12

Baskets for Cards or Needlework, embossed, for perforating and embroidering in worsted or silk, and otherwise ornamenting and making up, 3 sizes. 7, 8, and 9 inches wide respectively. Package of 6, assorted, \$0.50

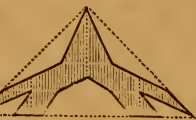
Worsted Needles, per doz., in Wrapper, \$0.15

Worsted, 12 assorted colors, with 3 Worsted Needles, in Wrapper, \$0.25

Embroidering Silk, 12 assorted colors, with 3 Needles, in Wrapper, \$0.55



The Thirteenth Gift.



Cutting-Paper. Squares or Triangles of Paper are folded, cut according to certain rules, and formed into figures. The child's inclination for using the scissors is here so ingeniously turned to account as to produce very gratifying results.

Package of 100 squares, white, \$0.20

Package of 100 squares colored, \$0.20

Package of 100 squares, white and colored, mixed, \$0.20

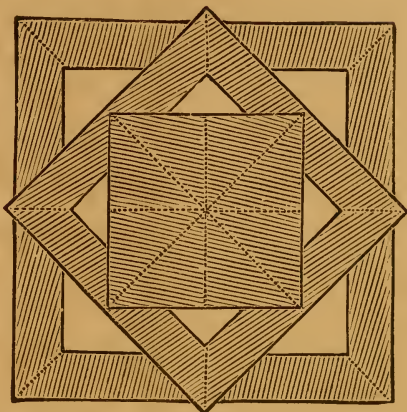
Grams to same, \$0.75

Scissors, for Paper-Cutting, with rounded blades, per pair \$0.40

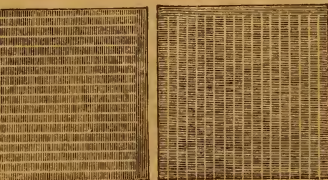
per doz. \$4.00

Package of 30 leaves, 9 inches square, of stout, ultramarine paper, for mounting the cut figures, \$0.50

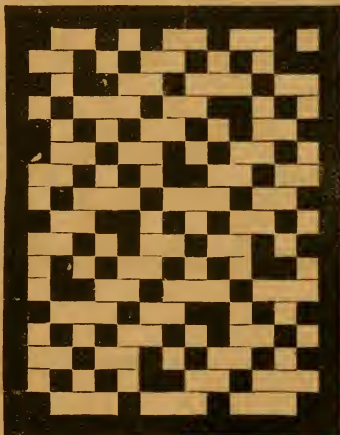
Package of 30 leaves, 9 inches square, of Manilla paper, \$0.30



The Fourteenth Gift.



Weaving Paper. Strips of colored paper are, by means of a steel, brass, or wooden needle of peculiar construction, woven into another (differently colored) leaf of paper, which is cut into strips throughout its entire surface, except that a margin is left at each end to keep the strips in their places. A very great variety of designs is thus produced, and the inventive powers of teacher and pupil are constantly stimulated.



Mats, 7 by 6 inches, with slits and corresponding strips for weaving, slits $\frac{1}{2}$ inch wide (No. 1), Package of 1 doz., of various colors, \$0.20

Mats, 7 inches square, slits $\frac{1}{2}$ inch wide (No. 11), Package of 1 doz. \$0.20

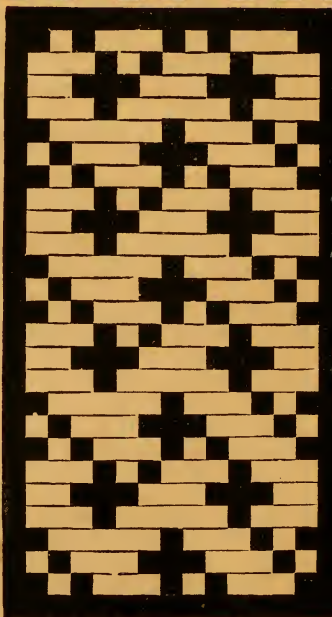
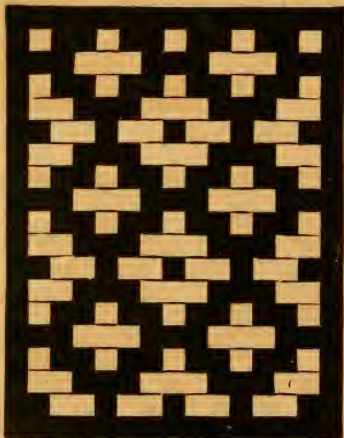
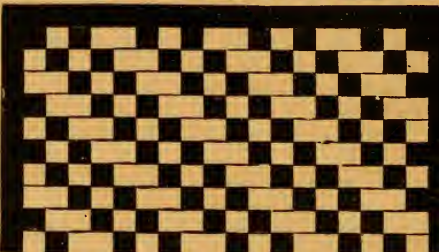
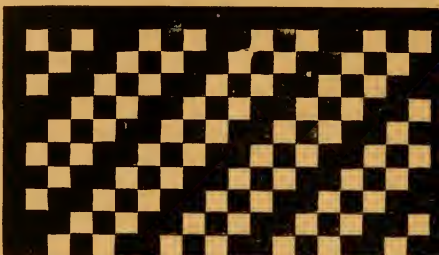
Mats, 7 by 6 inches, slits $\frac{1}{4}$ inch wide (No. 2), Package of 1 doz., \$0.20

Mats, 7 inches square, slits $\frac{1}{4}$ inch wide (No. 12), Package of 1 doz., \$0.20

Mats, 7 by 6 inches, slits 1-3 inch wide (No. 3), Package of 1 doz., \$0.20

Mats, 7 inches square, slits 1-3 inch wide (No. 13), Package of 1 doz. \$0.20

Mats, 7 by 6 inches, slits 1-6 inch wide (No. 4), Package of 1 doz., \$0.20



Mats, 7 inches square, slits 1-6 inch wide (No. 14), Package of 1 doz., \$0.20

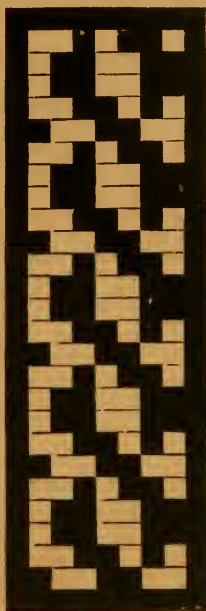
Mats, 7 by 6 inches, slits 1-8 inch wide (No. 5), Package of 1 doz., \$0.20

Mats, 7 inches square, slits 1-8 inch wide (No. 15), Package of 1 doz., \$0.20

Mats, 7 by 6 inches, slits 1-12 inch wide (No. 6), Package of 1 doz., \$0.20

Mats, 7 inches square, with alternate wide and narrow slits and corresponding strips (No. 16), Package of 1 doz., \$0.20
 Mats, like the foregoing — No. 16—blue and white paper only (No. 17), Package of 1 doz., \$0.20
 Mats, 7 by 6 inches, with alternate wide and narrow slits and corresponding strips (No. 21), Package of 1 doz., \$0.20
 Mats, 7 by 6 inches, in which one wide slit alternates with two narrow ones, with corresponding strips (No. 22), Package of 1 doz., \$0.20
 Mats, 7 by 6 inches, in which one wide slit alternates with three narrow ones, with corresponding strips (No. 26), Package of 1 doz., \$0.20
 NOTE. Mats will be cut to order in quantities not less than 12 doz. of a particular kind.)

Diagrams, in Wrapper, \$0.30
 Wrappers to protect the mats from creasing when left unfinished in the Kindergarten or at home, per doz., \$0.60



Weaving-Needles of wood, long, per dozen, \$0.50
 Weaving-Needles of wood, short, per doz., \$0.30
 Weaving-Needles of steel, per doz., \$1.20
 Weaving-Needles of brass, per doz., \$1.20
 Material for book-marks, strips 1-8 inch wide, per Package, \$0.20
 Material for book-marks, strips 1-4 inch wide, per Package, \$0.10
 Material for book-marks, strips 3-8 inch wide, per Package, \$0.10

Rebel's Kindergarten Occupations for the Family. No. 4. Weaving. \$0.75

The Fifteenth Gift.

Plaiting. Fifty Slats, 10 inches long and 1/2 inch wide, for interlacing, to form geometrical and fancy figures, \$0.35
 Diagrams to same, \$0.75



The Sixteenth Gift.

A Set of Jointed Slats with 9 links. \$0.20
 Diagrams to same, \$0.30

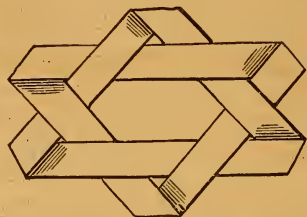
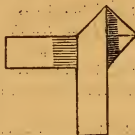


The Seventeenth Gift.



Intertwining Paper.

Paper Strips of various colors, lengths, and widths, folded lengthwise, are used to represent a variety of geometrical as well as fancy forms, by plaiting them according to certain rules.



Packages of Paper Strips of different length and width, containing 100 each, \$0.25

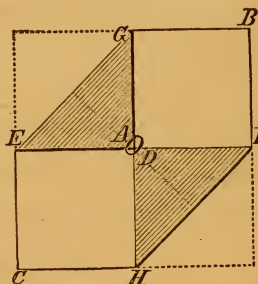
Diagrams to same, \$0.75

The Eighteenth Gift.

Folding Paper. The material for Paper-Folding consists of square, rectangular, and triangular pieces, with which variously shaped objects are formed, and the elements of geometry are taught in a practical manner. The variety is endless and prepares the pupil for many useful similar manual performances in practical life.

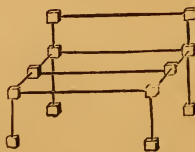
- 100 leaves, white, 4 inches square, \$0.20
- 100 leaves, colored, 3½ inches square, \$0.20
- 100 leaves, colored, 4 by 2 inches, \$0.15
- 100 equilateral Triangles, white, sides 6 inches long, \$0.30
- 100 equilateral Triangles, colored, sides 4 inches long, \$0.25

Diagrams to same, \$0.75



The Nineteenth Gift.

Peas or Cork Work. Peas are soaked in water for six or eight hours, and pieces of wire, of various lengths, pointed at the ends, are stuck into them for the purpose of imitating real objects and the various geometrical figures. Skeletons are thus produced, which develop the eye for perspective drawing most successfully. Sticks belonging to the Eighth Gift are also used for this purpose.




- In place of Peas many persons prefer to use small Cork Cubes.
- Wires of different lengths, per Package, \$0.25
- Cork Cubes, per Package of 100, \$0.75

Diagrams to same,

The Twentieth Gift.

Modeling. Bees-wax, Clay, Putty or other material, worked with a small wooden knife, on a light smooth board, is used for the purpose.

These materials can be bought almost everywhere.

	Modeling-Knives, of wood, each	\$0.10
	Modeling-Knives, of wood, larger and better kind, each	\$0.20
	Modeling-Boards of wood, each	\$0.12
	Grams to same,	\$0.75

Customers will please bear in mind that the method of describing Kindergarten Gifts, &c., in this Catalogue, is that adopted in America, which differs considerably from the one used in Germany and England. It is very important to remember when ordering the Gifts &c. Only the first six Gifts are used in a strictly serial order, the Planes, Sticks, Weaving, and Embroidering materials being introduced at the same time as the Third Gift, so that the work of no two or three consecutive days should be alike.—The designation by numbers (No.) of various articles is entirely arbitrary, and is done solely for the purpose of enabling customers to order the exact articles they desire to receive.—Requests to take back or exchange goods sent in conformity with orders must be declined.

Kindergarten Tables, 22 inches high, with cover of bass-wood (white-wood), marked off in squares one inch wide, nicely finished and varnished,

Tables, 30 inches wide, 6 feet long,	\$7.50
Tables, 30 inches wide, 9 feet long,	\$10.00
Tables for one child, each, 20 inches wide, 30 inches long,	\$3.00

Table-cloth Covering, with light colored ground, one yard wide, marked off in squares one inch wide, supplied to order at \$0.50 per running foot.

(This kind of covering may be used to fit ordinary tables temporarily for Kindergarten purposes.)

Kindergarten Chairs, per dozen from \$13.50 to \$18.00
[Boxing and Shipping Expenses will be charged extra.]

Statue of Friedrich Frœbel, 8 inches high, with Console, \$4.00

Photograph of Friedrich Frœbel, after a relief by O. MEYER, 8 by 9 inches, \$3.00

The List on the foregoing pages comprises *only part of my Stock Kindergarten Gifts, Occupation Material, etc.*

A very large assortment of kindred articles is on hand, and additions are incessantly made, both by importation from Europe and by domestic manufacture, so as to render mine the most complete and most extensive Repository of the kind in America.

To meet the growing demand, I offer, at a concession from regular prices, *Selections*—more or less complete—of *Kindergarten Gifts*

E. Steiger, 22 & 24 Frankfort St., New York.

and *Occupation Material*, sufficient for a smaller number of children.
As such I offer the following:

STEIGER'S

Kindergarten Chest No. 1.

A Selection of Kindergarten Gifts and Occupation Material, suitable for use in Families. In Wooden Box. Price \$12.00.

CONTENTS:

FIRST GIFT.

SECOND GIFT.

THIRD GIFT with *Diagrams*.

FOURTH GIFT with *Diagram*.

FIFTH GIFT with *Diagrams*.

SIXTH GIFT with *Diagrams*.

SEVENTH GIFT: 3 boxes of triangular tablets (G.H.I.) with *Diagrams* to each.

EIGHTH GIFT with *Diagrams*.

NINTH GIFT with *Diagrams*.

1 Slate (No. 9) and 6 Pencils, with *Diagrams*.

2 Dozen Designs (large and small) for Perforating and Embroidering.
2 Packages of Card-board and 2 Perforating-Needles.

1 Package of Paper for Cutting and Folding.

2 Packages of Weaving-Mats and Strips, and 6 Weaving-Needles (of wood and *Diagrams*).

1 Package of Slats for Interlacing, with *Diagrams*.

Corks and Wires, 1 Package of each, with *Diagrams*.

1 Modeling-Knife.

1 **A. Douai**. *The Kindergarten*. With 16 Plates and Songs. Cloth.

1 **Hoffmann**. *Kindergarten Toys and how to use them*. A Practical Explanation of the first six Gifts.

STEIGER'S

Kindergarten Chest No. 2.

A smaller Selection of Kindergarten Gifts and Occupation Material, suitable for use in Families. In Wooden Box. Price \$8.00.

CONTENTS:

FIFTH GIFT **B** (a combination of the Second and Fifth Gifts), with *Diagram*.

EIGHTH GIFT with *Diagrams*.

NINTH GIFT with *Diagrams*.

1 Slate (No. 9), 6 Pencils, and *Diagrams*.

2 Dozen Designs (large and small) for Perforating and Embroidering.
2 Packages Card-board, and 2 Perforating-Needles.

1 Package of Paper for Cutting and Folding.

6 Packages of Weaving-Mats and Strips, with 6 Weaving-Needles (of wood and *Diagrams*).

1 Package of Cork Cubes, and 1 Package of Wires, with *Diagrams*.

1 **A. Douai**. *The Kindergarten*. With 16 Plates and Songs. Cloth.

NOTE. No request for a departure from these selections can be entertained, when the reduced price for the whole is claimed.

Fröbel's Kindergarten Occupations for the Family.

No. 1.

Stick-Laying.

500 assorted Sticks, 1, 2, 3, 4, and 5 inches long, and 265 Designs on 12 plates, in a strong Paper Box, with chromo-lithographed Cover,

\$0.75



No. 2.

Drawing.

1 Slate, $6\frac{1}{2}$ by $8\frac{1}{2}$ inches, grooved in squares ($\frac{1}{4}$ inch wide) on one side, with narrow frame, rounded corners; 3 slate pencils, and 94 Designs on 12 plates, in a strong Paper Box, with chromo-lithographed Cover, \$0.75



No. 3.

**Perforating
(Pricking).**

2 Perforating-Needles,
1 Perforating - Cushion,
1 Package of 20 leaves of
paper, ruled in squares
on one side, and 93
Designs on 12 plates,
in a strong Paper Box,
with chromo-lithograph-
ed Cover, \$0.75



No. 4.

Weaving.

1 Steel Weaving-Needle, 20 Mats of assorted
colors and widths, with
corresponding strips,
and 60 Designs on 12
plates, in a strong Paper
Box, with chromo-litho-
graphed Cover, \$0.75



These *Kindergarten Occupations* are a proper substitute for toys, dolls, and the like. They combine pleasure with instruction, engaging the attention of children when at home—during vacation, inclement weather, sickness, etc. While in an enchanting way keeping children to themselves, busy, contented, and quiet, these *Occupations* are invaluable as a first means of acquiring manual skill, artistic taste, and a love of study.

Fröbel's Kindergarten Occupations for the Family.

Nos. 5, 6, 7, 8, 9, 10, — to be published in September, 1876.

No. 5.

Embroidering.

Worsted, Worsted-Needles, Card-board, ruled and plain, etc. Designs on 12 plates, and Instructions. In a strong Paper Box, with chromo-lithographed Cover,

\$0.75



No. 6.

*Cork (or Peas)**Work.*

Cork cubes, pieces of Wire, 1, 2, 3, and 4 inches long, respectively; 1 Piercing-Pin. Designs on 12 plates, and Instructions. In a strong Paper Box, with chromo-lithographed Cover,

\$0.75



No. 7.

Plaiting (Interlacing Slats).

Wooden Interlacing-Slats of two sizes: 9 inches long and $\frac{3}{8}$ inch wide, and 6 inches long and $\frac{1}{4}$ inch wide, respectively. Designs on 12 plates, and Instructions. In a strong Paper Box, with chromo-lithographed Cover, \$0.75



No. 8.

Ring-laying.

Whole and half Rings of 2 inches, $1\frac{1}{4}$ inch and $\frac{3}{4}$ inch diameter, respectively. Designs on 12 plates and instructions. In a strong Paper Box, with chromo-lithographed Cover, \$0.75



- No. 9. **Intertwining Paper.** Paper strips of various colors and widths. Designs and Instructions. In Paper Box, \$0.75
- No. 10. **Cutting Paper.** 1 Pair of Scissors with rounded blades, square leaves of Paper, white and colored, etc. Designs and Instructions. In Paper Box, \$0.7

Kindergarten Literature,

including some publications on

Primary and Home Education, etc.

NOTE. All books here enumerated are in paper cover, and in 8vo or 12mo size, unless otherwise stated.—Prices are liable to changes, without previous notice.

- erd. Altmüller.** Blüten aus dem Garten der Kindheit. Ueber die Entwicklung der Seele des Kindes. Mit einem Titelbilde. Boards, 1.70
- riedr. Ascher.** Die Erziehung der Jugend. Ein Handbuch für Eltern und Erzieher. Boards, 1.60
- ernh. Bæhring.** Die Grundbedingungen der Menschenerziehung. Vortrag. 0.25
- rnst Barth.** Bilder aus dem Kindergarten für Mütter und Erzieherinnen. Mit Holzschnitten. 1.50
- lder-Lust für Kinder.** Zum Selbstanfertigen eines Bilderbuches. 2.50
- Bircher.** Jugend-, Turn- und Gesellschaftsspiele für Kindergärten, Turnanstalten und Gesellschaften. Boards, 0.45
- olf von Bissing-Beerberg.** Die christliche Kleinkinderschule, ihre Entstehung und Bedeutung. 0.50
- Was noth thut, oder die Kleinkinderschule und was zur Förderung derselben zu thun. Nebst einem Berichte des Lehrers KENIG über die Beerberger Kleinkinderschule. 0.45
- nes von Bohlen.** Das Buch der Mutter für Haus und Erziehung. 1.70
- rnst Böhme.** Des Sohnes Erziehung. Pädagogische Briefe an eine Mutter. 0.95
- F. Borschitzky.** Kindergarten-Lieder, with German and English Words. Containing the 32 Songs in RONGE's Guide. Arranged with an Accompaniment of a Second Voice and Pianoforte Guidance (ad lib.). 3.50
- enriette Breymann.** Die Grundzüge der Ideen Friedrich Fröbel's, angewendet auf Kindergarten und Kinderstube. 0.35
- s, Bühlmann.** Friedrich Fröbel und der Kindergarten, kurz dargestellt nach seiner Entstehung, seinem Wesen, seiner Bedeutung u. s. w. 0.35
- A. Calkins.** Primary Object Lessons, for Training the Senses and Developing the Faculties of Children. A Manual of Elementary Instruction for parents and teachers. "Present to children things before words, ideas before names. Train them to observe, to do, and to tell." Cloth, 1.50
- L. Charles.** Die Kleinkinder-Bewahranstalt. Ein Büchlein für Schule und Haus. Mit 8 Holzschnitten. 0.35
- J. De Crombrugge.** Le petit livre des enfants du bon Dieu. Orné de 25 gravures par L. SCHERER. Boards, 1.25
- James Currie.** The Principles and Practice of Common-School Education. Cloth, 3.00
- The Principles and Practice of Early and Infant School Education, with an Appendix of Infant School Hymns and Songs with appropriate melodies. Cloth, 2.00
- H. Deinhardt und Chr. Gläsel.** Das Stäbchenlegen und die Erbsenarbeiten im Volksschulunterricht. Als eine Grundlage des Zeichnens, des Rechnens und der geometrischen Formenlehre. Mit 40 lithographirten Tafeln. 1.00
- Denksprüche für Schulkinder gesammelt. Cloth, 0.50
- Adolf Diesterweg.** Der Unterricht in der Klein-Kinder-Schule, oder die Anfänge der Unterweisung und Bildung in der Volksschule. 0.65
- C. W. Döring.** Quelle nützlicher Beschäftigungen zum Vergnügen der Jugend. Mit 24 Tafeln in ganzen, halben und Viertelbogen. Text mit Tafeln. 2.60
- 70 Spiele für Knaben u. Mädchen zum Gebrauche beim Turnunterricht, bei Schul- und Kinderfesten, Spaziergängen und anderen festlichen Gelegenheiten. 0.25
- A. Douai.** The Kindergarten. A Manual for the introduction of FRÖBEL'S System of Primary Education into Public Schools, and for the use of Mothers and Private Teachers. With 16 plates, and Music for the plays and songs. (The text of most of the songs and poetry is in both English and German.) Cloth, 1.00
- Eins.** Beiträge zur Erziehung im Hause für Eltern und Lehrer. Mit Vorwort von K. BORMANN. 0.65
- Hugo Elm.** Spiel und Arbeit. Unterhaltende Beschäftigungen und anregende Spiele für die Kinderstube. Förderung des Schönheits-, Tätigkeits- und Ordnungsinnes, sowie zur Gewöhnung an Arbeit und Ausdauer deutscher Kinder nach Fröbel'schen Grundsätzen bearbeitet. Mit 580 Abbildungen im Text, 83 Buntdruck-Tafeln nebst 1 chromolithographischen Titelbilde. 1.70; boards, 1.90
- Die erste Erziehung durch die Mutter nach Frdr. Fröbel's Grundsätzen. Mit Holzschnitten und 4 Tafeln. 0.45

Alois Fellner. Die Formenarbeiten. 1. Heft. Das Stabchenlegen in Verbindung mit der elementaren Formenlehre, dem Zeichnen und Rechnen. Mit 49 Steintafeln. 0.50

2. Heft. Das Flechten in Verbindung mit der elementaren Formenlehre, dem Zeichnen u. Rechnen. Mit 13 Chromolithographien. 0.50

3. Heft. Das Falten in Verbindung mit der elementaren Formenlehre und dem Zeichnen. Mit 40 Steintafeln. 0.70

4. Heft. Das Verschnüren. Mit 24 Steintafeln. 0.60

J. H. von Fichte. Die nächsten Aufgaben für die Nationalerziehung der Gegenwart in Bezug auf Frdr. Fröbel's Erziehungssystem. Eine kritisch-pädagogische Studie. 0.35

A. S. Fischer. Anregung zur Errichtung eines Bildungscursums für Gehilfinnen an Bewahranstalten, Bonnen u. Kindermädchen. 0.25

— Der Kindergarten. Theoretisch-praktisches Handbuch. Mit 2 Holzschnitten und 10 lithographirten Tafeln. 1.50

— Poetisches Schatzkästlein. Sammlung von Gedichten für das zarteste Kindesalter zum Gebrauche in Haus, Kindergarten u. Schule. 0.85

J. Fölsing. Erziehungstoffe für Familien und Kleinkinderschulen. 3 Theile. 2.40

— Geschichten für Kinder. Müttern, Geschwistern, Erziehern u. Erzieherinnen darbracht. Boards, 0.70

— Ueber Kleinkinderschulen, Wohnstuben und Ausbildung deutscher Erzieherinnen. Skizzen aus dem Leben als Beitrag zum Fundament bei einem Neubau deutscher Erziehung u. Gesittung. 0.25

— Die Menschenerziehung, oder die naturgemäße Erziehung und Entwicklung der Kindheit in den ersten Lebensjahren. Ein Buch für das Familienleben und Kleinkinderschulleben. 1.25

— Zur Reform der Kleinkinderschule, Beiblätter zu den Erziehungsstoffen. 0.50

— u. **C. F. Lauckhardt.** Pädagogische Bilder oder die moderne Erziehung in der Familie und Kleinkinderschule in der Nähe und Ferne betrachtet. Boards, 0.65

— Die Kleinkinderschulen, wie sie sind, und was sie sein sollen. Material zum Fundament beim neuen Aufbau des deutschen Volksschulwesens. Allen Schulbehörden, Geistlichen, Lehrern, Ortsvorständen und überhaupt allen Volkfreunden gewidmet. 0.65

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- The Journal of Education* (formerly *Brooklyn Journal of Education*). [With a Kindergarten Department, edited by Mrs. M. KRAUS-BOELTE.] 1876. 12 Monthly Numbers. (New York.) 2.50
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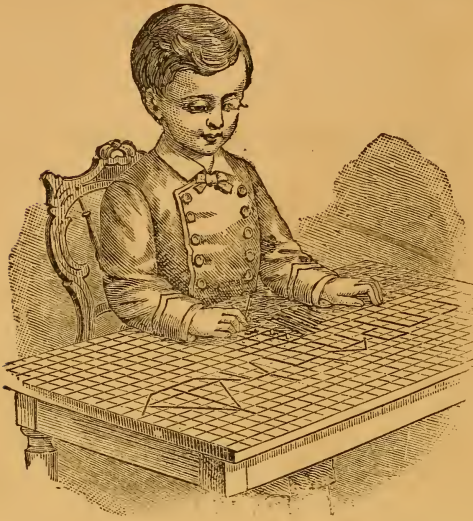
Frœbel's Kindergarten Occupations

for the Family.

They came this morning and at dinner-time papa had to look at some perforating. Even the sick boy in the corner had to have his hand in it. Fennie stopped her play in the yard to play at weaving in the house, and our nine-year-old, though invited by playmates to a game on the campus, had important duties in the parlor. Two sets of weaving, and one or two pricked cards have been submitted for inspection already, and more will be, doubtless, forthcoming to-morrow. Santa Claus with a whole basketful of toys could scarcely have given more pleasure. *His* gifts are complete; *these* 'gifts' are perfected by the children themselves. "See, mamma, *I* did this." "Won't papa be pleased with this?"

There is one man in America who ought to grow rich, and we hope he will. Mr. E. Steiger, 22 & 24 Frankfort St., New York, has published, at what seems to us a great expense, and with conscientious study, a full set of Kindergarten Gifts. Through his kindness we are enabled to give the accompanying illustrations. The first picture illustrates the art of puncturing paper to represent certain objects. Here we have a little girl making a picture of pussy. Who says that is not better than pulling the original about the house by the tail? Which teaches the child the more of mercy, gentleness, taste, sweetness of temper, religion?





Our second cut illustrates stick - laying. "Mamma, what can I do?" is the oft repeated cry. "O, anything, my child." But the child has enough of Anything. He now wants Something. Take Mr. Steiger's Eighth Gift and ask him to make outline representations of some common objects about him. See how interested he is. He is occupied. His mind is interested. This kind of stick-laying is better than the old-fashioned method of laying it over the shoulders.

But what is the other little boy doing? He is drawing simple forms on a diagrammed slate. Notice that all are *doing* something. Activity is the great law of childhood. "How absurd," says Mr. Antiquus. "Everybody knows that a child's business is to learn how to spell. He should be given a lesson in Webster's Blue Speller and be made to study it. Words are made to be spelled, and children are made to spell them. What can the world be coming to when Christian people pay teachers to teach mere children to draw? This boy seems to like it, too; he is amused. Now give him ten words to learn to spell, would he be amused? No, indeed. Therefore Spelling, not Drawing is best for children". Mr. Antiquus





lives in Out-of-the-way county, where they have no railroads nor telegraphs, nor anything else except chills and fever and Webster's Speller.

But the best thing of all is our little weaver, weaving a mat to show papa. The colors are white and red, just those dear papa likes. She is as absorbed as if she were playing with her dolls.

But do these games *teach* children anything? That depends on what you mean by teaching. If you mean, Do they teach children to spell

to hate teachers and schools? No. If you mean, Do they cultivate the eye, fancy, invention, imagination, the eye, the judgment, the hand, the heart, and ultimately the conscience and soul? Yes. This is the best kind of teaching. It may not be *practical*; but it is better. It is culture; it is worth. We must defer till a later day a history of the Kindergarten, its origin, its rise, its growth, its prospects. We content ourselves for the present with these brief outlines of what it is and what it aims to do...

(The Carolina Teacher, Columbia.)

We have tried it, and we know that the "Kindergarten Gifts for the Family" are a nice thing to have in the house. Indeed, we do not know of anything that affords so much and so profitable entertainment to the little ones as these. The children want "something to do", and will have it. If they are not otherwise occupied, they will, almost of necessity, get into mischief. The secret of "managing" them is *occupation*. Give them something to do which will require their attention, and even tax their ingenuity. Besides entertaining them, this will also discipline them, and a double benefit is thus rendered them. When will parents learn that their little ones are made actually miserable by the everlasting "you mustn't do this", "don't do that", and provide for them something that they *may* do?

If tired mothers who are almost distracted daily by the appeals of their children for a variety of amusement, and who "don't know *what* to do" to satisfy them, would look into the Kindergarten system a little, and get an idea of what it aims and claims to be, they would greatly help themselves, and benefit their little ones. "Come, let us live for our children", said

Frederick Fröbel, the founder of that system. "Live for my children!" says the mother, "and don't I live for them, and don't I almost daily die for them?" Yes, dear devoted soul, you do; but you haven't learned the secret how to live most and best for them, and so you waste your strength and spend yourself in vain. You "have tried everything", perhaps, excepting the best thing. Now try that. Verily it is the *Kindergarten*. And what is that? do you ask. Well, we haven't time nor space to tell you here, but we will tell you how you can find out all about it; what it is, what it costs, etc., etc. Send a letter to Mr. E. Steiger, 22 & 24 Frankfort Street, New York, and ask him to send you some of his tracts and pamphlets. He will send them to you free, and they will tell you something worth knowing. Until within a few weeks we knew next to nothing about the *Kindergarten*, but finding it so helpful to our little folks, and to ourselves also, as a relief, we are prompted to thus urgently recommend others to get acquainted with it.

(*The Watchman*, Boston.)

We have been much interested in examining a package of toys, prepared by Mr. E. Steiger, of 22 & 24 Frankfort Street, N. Y., to be used in pursuance of the famous Kindergarten system. It came to us, rather comically, that this was an illustration of JOHN STUART MILL'S indignant and pathetic complaint that men for ages past have reaped the credit and profit of woman's inventions. Is it not an edifying spectacle to behold the mild German philosopher Fröbel reducing to a science the chaotic mother-love that has been accumulating for six thousand years?

Many of us remember with delight Miss Edgeworth's description of a rational toy-shop in *The Good French Governess*; and how we enjoyed Master Herbert's own radishes, and dreamed night and day of a small spade and hoe and rake just like his! Unfortunately, all children can't be turned out to dig and plant, and to those who must be kept up, Mr. Steiger's toys will furnish welcome employment. What pleased our fancy most, perhaps, was Box No. 3, marked "perforating paper", an amusement that will occupy and interest a child for a long while, and develop accuracy of touch and ideas of beauty and form, which are so much more difficult to communicate than a taste for color. A common home adaptation of the same idea is sometimes the easiest way of teaching the alphabet. Many a little one we have seen armed with a big pin (we are sure one of Mr. Steiger's pretty punchers, with rose-wood handle, would have been acceptable) industriously punching all the A's and then all the B's on a page.

As we understand the system, Fröbel emphasizes the importance of combining *knowing* and *doing*, by providing for the constant, restless activity which all healthy children display, a succession of employments. There is nothing that taxes the ingenuity and patience of a mother like the effort to provide suitable occupation. If she has sufficient strength of body and mind (it requires both in no common degree) to let them share in her work, and herself take part in their play, the home is the happiest and healthiest of Kindergartens. How often, in the homes of the more intel-

gent of our poorer classes, do we see each child taking her part of the household work, one minding the baby while another sweeps the room! It is pleasant to believe that necessity, always an efficient teacher, is *not* always a hard one, and that the combination of work and play may exist even where Mr. Steiger's attractive toys have not penetrated.

We believe that in its proper place the Kindergarten system is destined to work a grand result in the early education of children, and Mr. Steiger's toys seem admirably adapted to facilitate the imparting of knowledge to the young by means of that object-teaching whose usefulness and efficiency were first demonstrated by the gifted Pestalozzi.

(*Christian at Work*, New York.)

Cowper's familiar line about instruction and amusement going hand in hand has seldom been more thoroughly exemplified than in the ingenious and very valuable invention now under notice. There has never been any question but that the education of children should commence with their earliest years, and by education must be understood not the mere acquirement of alphabetical knowledge, but the complete exercise and training of all the faculties. Precisely how this education was to be imparted remained for very long an unsolved problem. People have generally been content that their children should amuse themselves harmlessly, without venturing to hope that they might be amused profitably at the same time. To the German philosopher Frœbel belongs the honor of having first combined any adequate degree the two desideratums by the invention of the Kindergarten occupations now under notice. These are of such a character that while the child is intensely interested by them, his eye is insensibly trained to their use, his imagination awakened, his inventive capacity quickened, and his taste for beauty and arrangement developed. Any special aptitude for liking for particular intellectual pursuits is, through the medium of the Kindergarten occupations, speedily discovered and stimulated into activity. It is scarcely possible in words to convey an adequate idea of Frœbel's system. The boxes of educational amusements, published by Mr. Steiger, and now before us, must be seen and examined before the German teacher's idea can be understood and appreciated. We must be content to say that parents cannot do better in the way of providing rational recreation for their children than to obtain for them a set of "Kindergarten Occupations". These are progressive, so as to suit different ages, while their character is varied, so as to meet the requirements of the different sexes. Their value in the family as educators and playthings is scarcely to be overestimated.

(*The Philadelphia Inquirer*.)

... These might well be named "Helps for Mothers". Specimens sent by the publisher, E. Steiger, New York, furnish materials for months of amusement for the little ones, whose frequent cry, "What shall I do?" taxes the ingenuity of the most thoughtful parents. Nor are these mere playthings. They are the result of careful study by Frœbel, the great author of the Kindergarten system of education, whose genius has found, in attractive

plays for children, the means of natural and successful education. This system is rapidly extending in this country, and the valuable publications of Mr. Steiger, which embrace the fullest information and appliances, bring its methods within reach of all who desire the rational education of the little ones.

(*Saturday Evening Post*, Philadelphia.)

... These Occupations are particularly adapted to family use, and are invaluable in directing the early training of the young mind. According to the system of Fröbel, the mother is the earliest and most natural teacher of the child; it is she who gives its mind its life-long direction, either toward a high culture or a grade of medium attainment. The price of these Occupations is moderate, but whatever their cost, they will be found to afford a pleasure and instruction to the child which money cannot buy.

(*Christian Statesman*, Milwaukee.)

... In regard to this special collection of "Occupations", we hardly see how anything could be more attractive, though the price is surprisingly low. Regarded only as toys, they can hardly fail to render most effective assistance in engaging the attention of the little ones, and keeping them busy, contented, and quiet. But they add to that the far higher service of inculcating manual skill, artistic taste, and the love of study and application, without tears for the pupil or wearisomeness to the instructor. . . .

(*The Cultivator and Country Gentleman*, Albany.)

We have received from Mr. E. Steiger, 22 & 24 Frankfort Street, New York, four Kindergarten boxes, for what the little folks call "occupations", that will be a source of ever-recurring delight and instruction to any household of children. There is one with designs for drawing; one for perforating; one for weaving; and one for stick-laying. Each box has a variety of patterns, and materials for the work, and constitutes in itself a complete equipment for practice and exercise. Would we were a child again that we might start out for our education under these happier auspices. Instruction is combined with the most fascinating play, the mind is developed in natural, unstrained ways, and natural aptitudes and gifts, whether for intellectual or artistic or manual skill, are developed unconsciously and most delightfully. We shall have occasion in the future to speak at length of Kindergarten education. We content ourselves now with mention of the service Mr. Steiger is rendering the cause by supplying the tools in such cheap and convenient form. He publishes, also, a long list of Kindergarten literature in the form of addresses, tracts, manual of instruction, etc. For all which the children will thank him in proportion as parents avail themselves of these helps. - We will all be younger and happier when, following Fröbel's counsel, we "live for our children".

(*The Interior*, Chicago.)

... We know of nothing ever gotten up so simple, and yet so useful, to occupy the attention of little children and keep them amused and out of mischief, as these beautiful boxes. . . .

(*The Gospel Banner*, Augusta.)

... They are beautiful, and furnish admirable instruments for primary education. The Kindergarten system is becoming very popular in this country, and is destined to revolutionize the "old barbarisms" of the common-school system. We advise all parents who wish to furnish elegant and instructive toys for their children to send to E. Steiger...

(*The Sunday School Magazine*, Nashville.)

... We are sure we are doing teachers and parents a special favor by calling their attention to this new, novel, and effective way of teaching and training the children. Surely we are coming speedily to some better methods of educating the children, and it is worth while to give Mr. Steiger's series "Kindergarten Occupations" a trial...

(*American Journal of Education*, St. Louis.)

We are indebted to Mr. E. Steiger of New York, for several samples of Frœbel's Kindergarten Occupations for the use of families. This system makes the mother the earliest and the intelligent teacher, engaging the earliest activities of children and giving them a direction which will lead to the highest culture. The philosophic mind of Frœbel discovered a way aside of our old school misery, where little feet can dance and play and in every motion come nearer to some fact or truth which is of life-time value and beauty...

Our children are delighted with these gifts and find in them an infinite source of amusement, to say nothing of the valuable instruction which they are receiving, with scarcely any effort on their part. We advise heads of families who are troubled to devise amusements for their children, to send samples of these Occupations and give them a trial. The happiest results are sure to follow.

(*Maine Farmer*, Augusta.)

... And so perfectly fascinating do these "Occupations" look to our older ones that it is only by heroic exercise of self-denial that we have forborne to ignore the printer's call for "copy" and set ourselves down for a good round hour of stick-laying and picture-making. The beauty of this system is that, while thus happily amusing themselves, the children are at the same time acquiring manual skill, artistic taste, and a love of study; they are unconsciously prompted to invention, and trained in the art of construction. There is no doubt that Frœbel's idea, that of converting the activities, energies, amusements, and occupations of children into the instrument for their education, is the only true one, and we wish the time would speedily come when this idea should so prevail that every primary school in the land should be a Kindergarten. But until that happy time comes, we should think a set of these toys would be a boon in every house where there are children from four to eight years old, whose greatest need is always "something to do". We have never seen anything in the way of work and play, amusement, and instruction that was so thoroughly satisfactory as are these...

(*The Advance*, Chicago.)

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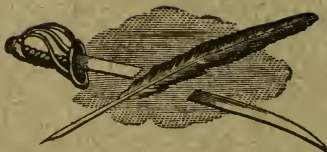
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