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“Leonard and Gertrude”

1891-2.

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I. LIFE OF PESTALOZZI.

PESTALOZZI and Rousseau, alike in certain respects, were greatly unlike in others. The life of the latter serves neither to strengthen nor greatly illumine the *Emile*; while no study of any single work or production of Pestalozzi can be in any way interpreted, except in the light of his life. His generous heart was the constant spring whence came alike his domestic, social, educational, political, religious and industrial services that have made richer, not Germany alone, but every modern nation, the United States not the least.

No better preparation can be made for reading “*Leonard and Gertrude*,” than a brief but careful study of the life of its author.

A rough sketch is herewith presented.

John Henry Pestalozzi was born in Zurich, Switzerland, in 1746. His ancestors were Italian Protestants. At five years of age his father died, and Henry, with a brother and sister, was brought up to manhood by his devoted mother, and a kind-hearted servant, Barbara, who was his most patient companion and care-taker. His early training was chiefly at home, and of the heart rather than the head. He could never have been called scholarly, writing and composing with difficulty. Inaccurate and slow in the most elementary calculations; ignorant of history and geography; and averse to formal studies, Pestalozzi was yet a man who, as Raumer said, “compelled the scholastic world to revise the whole of their task.”

At school he was regarded as a simple-minded child, well-meaning, and morally courageous, but queer. His vacations were usually spent in the country or at a neighboring hamlet, where his grandfather, the village pastor, had introduced a system of local charity, and through whom Henry learned the condition of, and became acquainted with, the rural poor, factory children and domestic indifference, that gave him large suggestion in his manhood years.

In 1765, at the age of nineteen, Pestalozzi, with the reforming students at the Swiss University (Zurich), became a contributor to a local weekly paper, the "Memorial." Even then he had views upon education and the public welfare, and expressed them so fully that he earned imprisonment, at the same time that saw his companions leaving the city for their too-free speech. About this time Pestalozzi became acquainted with the *Emile* of Rousseau (1762), and drew inspiration for his own later great service to humanity. In the columns of the Memorial, he was led to say :

"I would that some one would draw up in a simple manner, a few principles of education intelligible to everybody; that some generous people would then share the expense of printing, so that the pamphlet might be given to the public for nothing or next to nothing. I would then have clergymen distribute it to all fathers and mothers, so that they might bring up their children in a rational and christian manner."

His first choice of a profession was theology. Failing in the pulpit he took up the law. Dissatisfied with the law, and interested in Rousseau's Naturalism, he resolved to devote himself to agriculture. He spent a year with a rich landed proprietor, made a tour of the country to study improved methods of cultivation, married (1769), and settled down to madder farming, near Hapsburg, in the canton of Argau. His place was called Neuhof.

Five years later, having failed as a farmer, but impressed with the helpless condition of the needy poor, and especially

of the occupants of the many poorhouses, Pestalozzi urged the establishment of institutions in which, with the ordinary lessons in intellectual culture, might be combined systematic instruction in manual labor. As a guaranty of his faith and a measure of his interest, he offered his house and farm as a place for the experiment.

Accordingly, in the winter of 1774, was opened at Neuhof an "Industrial School for the Poor," perhaps the first of its kind in the world. Pestalozzi was teacher. The children were the refuse of the community, lazy, vicious and discontented. They worked at weaving, gardening and simple farming. To all outward appearances the school failed. Materials were wasted, the work was mediocre, the farm deteriorated, the children left, debts were incurred, his wife's fortune was lost. In 1780 the school was closed. In the Fellenberg schools, however, industrial homes, shop-training and manual labor institutions, the thought of Pestalozzi has since been abundantly justified.

In the year mentioned began a period of reflection and writing, out of which grew various works upon social and economic questions, education, stories, compilations, and newspaper correspondence, and, notably, "Leonard and Gertrude," upon which his chief fame as an author rests.

His first was the "Evening Hours of a Hermit," published in 1780, — a series of aphorisms setting forth the process of education as a natural one, including moral and religious growth, and in its relations to domestic life chiefly, and through that to society.

Following this within a year was published "Leonard and Gertrude," a sort of didactic story, presenting a picture of Swiss peasant and domestic life a hundred years ago, and the means of its reformation. It seems to have been written with parents and public officers in mind, and for the instruction of those entrusted with the guidance of the young.

It was not understood, however, and almost immediately "Christopher and Eliza" was published as a sequel. Christopher, a wealthy and intelligent farmer, is the head of a household including Eliza, his wife; Fritz, the son; and Josiah, their servant. Their evenings are spent in reading and discussing "Leonard and Gertrude." A series of discussions of social questions was begun about the same time, including an interesting study of "Legislation and Infanticide," etc. In 1797, under the influence of Fichte, and with a desire to put into more philosophic form his reflections upon education, Pestalozzi published his "Inquiry into the Course of Nature, in the Development of the Human Race," which has been pronounced "prolix and obscure," and which, as Pestalozzi himself said, "nobody understood." Then came (1798) "Figures to My A-B-C Book," or "Fables," a group of loosely related aphorisms and fable-like stories, illustrative of educational and social movements, but still with the scantiest recognition from either the general or educated public. "How Gertrude Teaches her Children," was a sort of summary published in 1801, illustrative of the place and conditions of home teaching and the functions of the mother in the earliest training.

In the Franco-Austrian war of 1798, Switzerland became a kind of common battleground. Nidwalden, about Lake Luzerne was overrun and devastated. Stanz alone was saved from the flames. Hundreds of orphan children and homeless families were made dependent upon the government. Pestalozzi offered to collect and instruct the poorest of the children. The privilege was granted. The family was turned into a school; or rather the family and the school were one. There were no books; there was no apparatus. They had no lessons to commit, but much to investigate. When they were interested, he often "pursued the same topic for hours, and left it only when the interest flagged or the point was attained." They gained little positive knowl-

edge, but much love of knowledge, and power of acquiring it. They were trained in cleanliness, kindness, industry, and interest in nature and things. "He taught numbers instead of figures; living sounds instead of dead characters; deeds of faith and love instead of abstruse creeds; substance instead of shadow; realities instead of signs."

Nevertheless, parents were critical and sceptical, the public was suspicious, children lacked steadiness. In time, however, the children were won. Their common life and considerate treatment gave new aspirations. Of these same waifs, within a year, Pestalozzi was able to say, "Among these seventy wild beggar-children there soon existed such peace, friendship and cordial relations as are rare even between actual brothers and sisters."

After a single year, the exigencies of war closed the school, and Pestalozzi became an assistant in the school at Burgdorf (1799). Here were twenty-five burghers' children, five to eight years of age, in teaching whom his phonetic method in reading, his original exercises in spelling, his object lessons, etc., drew out a public testimonial from the school committee and secured Pestalozzi's promotion to a master's place for the year following (1800).

Soon his school was united with one taught by Hermann Krüsi, and the famous "Institute at Burgdorf" took its rise. Here were Ramsauer, Schmidt, and Steiner, as students, who all became eminent expounders of Pestalozzianism, and others, equally students, but already men, who came to study the methods and the man: Von Türk, Blockmann, Stern and Ackermann. Here also, Pestalozzi had for associates, besides Krüsi, Niederer, the defender of the school, who gave himself to an analysis of the principles of method, Tobler the father of the new method of Geography, and Buss, the school instructor in Geometry and Drawing.

Here, as also in the Yverdon school, founded 1802, was maintained a training class for the maturer members who

sought to make a study of teaching and the conditions of right method. At the latter place, besides Krüsi, who worked out exercises in mental arithmetic and language, were Ritter, the geographer, who perfected the system begun by Tobler; Raumer, the historian of education; Herbart, the philosopher; and Froebel, the founder of the kindergarten. Mr. Neef, who introduced the Pestalozzian system into the United States in 1807, at Philadelphia, was also a student here. For more than a dozen years the Yverdon school prospered, but after 1816 it declined, and in 1825 closed. Two years later Pestalozzi died.

II. ORIGIN OF LEONARD AND GERTRUDE.

THE following is given by Krüsi as the origin of the book "Leonard and Gertrude":—

Füssli, a bookseller of Zurich, and friend of Pestalozzi, once mentioned to his brother, the artist, the sad condition of the philosophic dreamer at Neuhof. The latter, who was turning over the leaves of a pamphlet, having asked who was its author, and being told "Pestalozzi," answered "the man has talent and originality, and can keep himself by writing books." The bookseller thereupon urged Pestalozzi to write a popular tale. The latter, without any positive plan, composed some pieces in imitation of the tales of Mormontel. But on touching the question of domestic education the subject seemed to expand, until, throwing his whole heart into the theme, and drawing largely from the treasury of his experience, he produced this immortal work. Such was the sensation that followed its publication, and the respect in which it was held, that the government of Berne decreed him a gold medal. This, it is said, he was obliged to turn into cash to supply the necessaries of life.

Another conditioning factor that may serve to explain the particular character and timely appearance of the book, was the author's early and overmastering interest in social questions. To these he was introduced when yet a youth, through acquaintance with his grandfather's parish, by constant association among the needy and neglected classes, and not less by the protesting, sometimes revolutionary discussions among the youth at the University.

Besides, he was sympathetic, both by nature and training. The inequalities in society, and the suffering of the oppressed and hopeless orders, touched him as if they were his own. About the time of the publication of "Leonard and Gertrude," his contributions to one paper, in a single year, comprised articles on "The Temptations which Surround Females of the Lower Classes," "The Corruption of Servants in Great Houses," "A Want of Evenhanded Justice between Rich and Poor," "Men With and Without Influence," "The Indifference of the Privileged Classes to the Real Sufferings of the People," "Popular Education," and "The Organization of Prisons."

In the preface to the first edition of this book, he says: "In that which I here relate, and which I have for the most part seen and heard myself in the course of an active life, I have taken care not once to add my own opinion to what I saw and heard the people themselves saying, feeling, believing, judging and attempting.")

The work, far from being a simple pedagogical treatise, is more. It presents a realistic picture of Swiss peasant domestic and social life, and with admirable effect.

Pages vii and viii of the editor's introduction have given an excellent summary. The tale shows the community not in making, but as made. The descriptions have all the comprehensiveness of the bold sketch and the master's stroke, and at the same time, the merit in accuracy of the most faithful presentation of details. No institution is omitted from the picture, — the family, the church, the government, industry and its accidents, society or the school. With admirable insight, Pestalozzi estimates and distributes the influence of each. Responsibilities are noted, — the duties of the church in secular affairs; the privileges and obligations of poverty; the paternalism of government; the pleasures of industry; the sacredness of the home.

But the story is more than a description of existing social

institutions and conditions. It had for its purpose to suggest the means of reforming the wrongs, adjusting inequalities, restoring the sense of personal responsibility, and common interests. The author early saw that the betterment of a people could not, in any true sense, be effected merely by the improvement of outward circumstances; by legislation and public forms; by prize and purchase; but that in order to free man "his moral nature must be developed and cultivated." The book is therefore an ethical treatise, rich in suggestion to teachers and others, concerning the deepest needs of manhood in the right control of conduct. It would teach the need we are under to provide the favorable conditions of right living, to develop and fortify early habits of industry, to encourage providence in business and the home, to establish standards of personal respect and responsibility, to open the way, through familiarity with conventional forms, for intelligent coöperation in all institutional relations. The method presented would unite practical application with elementary instruction. Attention would be given to all subjects whereby the labor of the working classes might be facilitated, and life be made more intelligent. Instruction in literary or scientific subjects was helpful only as a means of putting the individual into possession of himself, and so of the world, and the means of living. But the life that then was about the people for whom he wrote was made the starting point of all his teaching.

III. REFERENCES.

1. QUICK'S "EDUCATIONAL REFORMERS.

Besides much comment by the author, this includes a dozen pages from Pestalozzi's own account of the school at Stanz, and a helpful analysis of "Leonard and Gertrude."

2. KRÜSI'S "LIFE AND WORK OF PESTALOZZI."

This affords the best and fullest exposition of the Pestalozzian system in English; and, aside from his schools, the statement of his educational doctrine is taken largely from "Leonard and Gertrude."

3. BARNARD'S "AMERICAN JOURNAL OF EDUCATION."

Volume VII. includes, besides much other matter upon Pestalozzi, an unabridged translation of Part I. of "Leonard and Gertrude," in more than one hundred closely printed pages, and a complete and detailed characterization of the Bonnal School.

4. DE GUIMP'S PESTALOZZI.

No. XIV. of International Educational Series.

IV. ANALYSIS OF LEONARD AND GERTRUDE.

IN his first preface Pestalozzi reveals the breadth of his vision, no less than the depth of his insight, when he says :

“ I take no part in the disputes of men about opinions ; but I consider that everything which tends to make men good, true and faithful, which cherishes love toward God and our neighbors, and brings blessing and peace into our dwellings, should be implanted in the hearts of all.”

To such a man, education meant more than the school, and teaching something other than a trade. The elevation of the community meant the general diffusion of integrity and respect among individuals.

“ Whoever wishes to do his duty to God and posterity,” said Pestalozzi, in the preface to his second edition, “ to public right and public order, and to the security of family happiness, must, in one way or another, accord with the spirit of my book, and seek the same object.” A single generation since his death has more than justified his claim, and the world is daily realizing upon his investment.

The work is naturally set off in three divisions.

— Part I., pages 1–83, constitutes the original work as published in 1781. This depicts the evils following habitual dissipation, the hidden petty crimes, the hollowness of the accompanying religion, the conditions incident to, and the effects of official dishonesty and hypocrisy, and the strange mixture of piety and superstition.

Happy and miserable homes are contrasted, dutiful and ungrateful children, comfort and squalor, courage and de-

spondency, helpfulness and dependence, reason and passion — all with a master mind.

(Read in this connection, pages vii and viii of the introduction, and page 6 in the advertising appendix.)

Part II., covering fifteen chapters (84–151), suggests measures for the amelioration of the condition of the peasantry.

Primarily all these movements had their origin in the larger personal interest of the young squire — the nobleman magistrate — in the people. No phase of the village or domestic life escaped his observation, and no means for its improvement was left untried. In an informal way, from the beginning, he took the people into his confidence. Everybody was used whose experience was suggestive of better living.

Lieutenant Gluelphi met the young people at his house to talk over village and home improvement (159); and Arner and the pastor and their wives, Cotton Myer and his sister, the schoolmaster and Gertrude, met weekly with a like purpose (160). All of which represents the highest form of civil administration.

(1.) As a step toward reform, the temptation of the tavern was to be removed (12, 61, 6, 71, 158).

(2.) The choice of civil officers was to be looked into, including bailiff, beadle, overseers, pastor, the sacrist, the schoolmaster, etc.

(3.) Labor was to be provided for the needy, notably in the erection of the church, providing for private ownership of lands, opening the peat-swamp, etc.

(4.) The plans further included ways and means for the encouragement of economy. All of the first part shows the evils accompanying indolence and thriftlessness. Providence is pictured in the family of Leonard and Cotton Myer, in Gertrude's advice to Rudy, "to borrow nothing" (86), and in the thoughtfulness of the Mason's children (85–88).

At the suggestion of Myer (118), and with the concurrence of Arner, a tithe-free field was promised to every child "which up to its twentieth year should annually lay aside ten florins (about four dollars) from its earnings." The privilege was afterwards extended to the families of the wealthiest peasants, but refused. This brought thrift into the houses of many of the spinners (159), and cultivated a spirit of self-dependence and ownership that greatly facilitated the work of reform. (Study, in this connection, the working of school savings-banks.) To the same end, also, Arner offered to loan money for the purchase of goats to such as needed (142).

This impulse toward economy and thrift (see page 176), "had so greatly reduced the number of malefactors, that Arner found it possible to remove the gallows, establishing in their stead a sort of hospital in which the few criminals might be gently led back to better and more orderly lives."

(5.) Domestic and private business affairs also came in for a share of the squire's attention. Rudy's home, under the watchful care of Gertrude, was reorganized (84); those who were in Hummel's debt were brought to account (120); there were suggested means of improving their lot (142), and the formal plan for bettering the public condition included the coöperation of the better portion of the people of Bonnal, the castle and the parsonage, "for the purpose of gaining a sure and active influence over the various householders."

In Switzerland, even yet, as well as in Pestalozzi's time, besides the estates of nobles or squires, and the lots owned by the wealthier peasants and tradesmen, there were tracts of land, generally small, that were held by the community, and used as pasture or meadow by the people in common. Occasionally, these lands had been set apart by the more wealthy and well-disposed lords, in return for extraordinary services rendered.

It was such a "common" which Arner planned, as a step in his elevating the community, to partition out to his

peasant, spinning and weaving dependents. Of course the more provident of these, having lands of their own, could hope for no advantage from a division of the common, — and opposed it. To the poor, a lot, a goat, and possible freedom from tithes, or taxes, or rents, meant a sort of prosperity. (See 93-4, 100-104, 176.) Arner in the meantime had carefully inspected the common, and saw the means of its improvement (p. 112), so that, in harmony with his own fixed opinion and Myer's plan, the division was early made (p. 141-2).

How large a factor is this ownership of land in working out the regeneration of the individual, and the elevation of the community, the nourishing of the sense of freedom, and the establishment of other institutions on an enduring basis, is hinted, though vaguely, throughout all this movement.

Even before the land had been parcelled, but in the progress of the discussion of Arner, the Pastor, Gluelphi and Cotton Myer concerning it, the last, a well-to-do spinner, upon whom the others had called in conference, joined in all the measures of reform, but added (p. 118), “we can do very little, after all, with the people, unless the next generation is to have a very different training from that our schools furnish. The school ought really to stand in the closest connection with the life of the home, instead of, as now, in strong contradiction to it.”

The need of real education, and the conditions of its acquisition, had been repeatedly suggested in the preceding chapters, and the way for the school prepared. Chapter VIII. (p. 42), shows skillfully how “a good mother's Saturday evening” was used to teach self-control, consideration of others, courtesy, etc. A lesson in altruism is given in Chapter IX., and again in Chapter XV. Where has the sin of or the cure for domestic disorder and untidiness and unthrift been better presented than by Gertrude to Rudy (pages

84-8); or the means of incidental teaching (as on pages 94-5); or the silent influence of the fireside (page 121)?

The soundness of Harry's philosophy (p. 122), that "what you can't do blindfolded, you can't do at all," was only equalled by the wisdom of Gertrude's direction, "Learn to spin *first* with the use of your eyes." The highest, most fruitful skill comes from an original and conscious effort.

Gertrude's "method of instruction" (p. 129), observed by the squire, the pastor and the prospective teacher, rests upon accepted philosophy after one hundred years. The thoughtfulness during the morning tasks, the early introduction of manual training, the sympathetic attitude of the teacher (p. 130), and the character of the true teacher (pp. 134-5), the adaptation of the requirements of skill, intelligence and activity to the age and development of each child (130), the incidental instruction in arithmetic, and the spirit of helpfulness and common interest, are scarcely exceeded in our best schools to-day; or, rather, our best schools are best because further developed along the lines here marked out.

It will be noticed that the formal plan for improving the condition of the village coördinated the school with the measures for reforming the administration of civil affairs, and the movement to reach the families and adults.

Part III. comprises the remaining thirty pages of the book, and is given chiefly to a characterization of the school, and the gentleman, Gluelphi.

Aside from the descriptions given of Gertrude's home training, and occasional references to the new town school subsequently, the only characterization of the work of Lieutenant Gluelphi, Gertrude and Margaret, in the 180 pages, is to be found in Chapters XXXI. and XXXII. How much is said in those ten pages!

The purpose of the school as related to other institutions, the nature of education, and the community interest in both,

the uses of festivals and holidays, the gradation of work, the classification of pupils, the extension of literary training to all (153), the place of women in the school, the importance of tidiness and cleanliness, the virtue of order and obedience, discrimination in punishment and commendation, — all are given an intelligent setting in the Bonnal school.

The effectiveness of its teaching and methods reformed the pastor's preaching, and became widely known. The investigation of the means of education in Bonnal, among other movements for reform, was only a prophecy in story of what actually occurred in later years in the inspection by the public and by private parties, by teachers and statesmen, of Pestalozzi's schools at Burgdorf and Yverdon.

V. PEDAGOGICAL DOCTRINE OF THE WORK.

STAFFER, minister of the Arts and Sciences, at the opening of the Stanz school referred to "that classical book, 'Leonard and Gertrude.'" It is classic to-day.

(1.) The first noticeable feature of the book is the evidently new idea of the nature of education. By its teachings the author sought "to wheel the educational car of Europe upon another track." To the question, "How were the peasantry to be raised out of their degraded state?" he answered, "By education." But education, to Pestalozzi, did not mean simply training in the use of books. "The thing was not that they should know what they did not know, but that they should behave as they did not behave." The book treats knowledge as valueless except as a basis of action. And the road to right action lay through right feeling; hence the appeal to the heart.

(2.) The close relations of the home and school are everywhere noted and emphasized. "The domestic virtues determine the happiness of a nation." The mother-heart was recognized as an essential element in teaching. Gertrude, the mother, was made to typify the ideal teacher.

By the school at Stanz, Pestalozzi himself said, "I wanted to prove by experiment, that if public education is to have any real value for humanity, it must imitate the means which make the merit of domestic education." In the *Swiss Journal* of 1782, further, he wrote: "To engage the attention of the child, to exercise his judgment, to raise

his heart to noble sentiments, these I think the chief ends of education. And how can these things be reached so surely as by training the child as early as possible in the various daily duties of domestic life?"

On its intellectual side, education is teaching the child to think. The proper subjects of thought for children, Pestalozzi held to be the children's surroundings, the realities of their own lives, the things that affect them and arouse their feelings and interest.

That this was something more than theory appears in even the most superficial study of the schools at Neuhof, Stanz, Burgdorff and Yverdon, in all of which ruled the domestic spirit.

(3.) Throughout the book also is maintained consistently the distinction between training and teaching. Education meant the regulation of conduct, equipping the individual and the community with right habits and impulses, the determination to a higher life. Whether it was spinning, or distributing charity, or learning to calculate, or lessons of industry, or the religious life, growth in each was meant to come through doing. The child should be early mechanized in the ways of right living, physical, mental, moral.

(4.) One of the most marked lessons of the treatise is the educative influence of the social element. Whether in the family, in society, or the school, the child, even the community, is greatly determined by its environments, its companionship.

Emerson said, "You send your boy to the schoolmaster, but it is the schoolboys who educate him."

The influence of the peasants continued Leonard's visits to the tavern, and filled the landlord's slate; dirt and improvidence spread from family to family; the feeling of common interest and a common danger made rogues strong when together; Rudy's children learned by association with Gertrude's; with Hartknopf the peasants were supersti-

tious ; courage came with Arner and the pastor ; it was easy to be wise and hopeful with Gertrude and Leonard and Cotton Myer.

All reformation must be individual, but the social environment may be made a condition of helpfulness. The highest good to each comes only through coöperation with others.

(5.) The only cure for superstition, in whatever form or degree, is education. Superstition, the pastor is led to say in the original text, makes people stupid, timid and irresolute, it warps a man's understanding and has a bad effect upon all he does, and says, and thinks. The best method of opposing it is "in educating [them] to ground their knowledge of the truth upon the pure feelings of innocence and love ; and to turn their attention chiefly to the surrounding objects which interest them in their individual situations."

(6.) As might be expected from what is known of the man, Pestalozzi emphasizes strongly the sympathetic element in teaching. Master or mother and children work together. Instruction, whether in Gertrude's home or the Lieutenant's school, is informal but generous. Margaret is the personification of intelligent sympathy (154). To play with their children and enter into their little plans were not less a part of the privilege of Leonard and Gertrude than to clothe or feed or teach them.

(7.) Nevertheless the book teaches the necessity of a rigid insistence upon obedience to conventional requirements. Cleanliness, courtesy, punctuality, agreeable manners, graceful carriage, not less than kindness of heart and scholastic proficiency, were made objects of attention in Gluelphi's school (154), as they had been by Gertrude, and are so regarded to-day.

(8.) But clearness and accuracy of knowledge, — "care for the heads as well as their hearts," — were a part of the educational creed. Whatever was learned "should be plain

and clear as the silent moon in the sky." Children's observation was trained, and their attention cultivated. Arithmetic was taught as "the natural safeguard against error in the pursuit of truth."

(9.) The most revolutionary of all his notions, however, was Pestalozzi's idea of unity and wholeness in educational results. This principle has since been carried out more fully in the kindergarten of Froebel, and the educational philosophy of Herbart. Gertrude recognized it, and Lieutenant Gluelphi gave it form in the Bonnal school.

Plato said, "The end of education and the instruction of youth is to make them better; not simply more intelligent, but more moral."

Pestalozzi saw that it should give stronger and healthier and better-kept bodies, make better fathers and mothers and children, establish neighborhood relations upon a higher plane, perfect the feeling of moral responsibility and privilege, work out a more rational citizenship, and fix habits of virtue. "The child," he said, "accustomed from his earliest infancy to pray, to think, and to work, is already more than half educated."

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