

The Froebelian Movement in the United States of America

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INTRODUCTION

The purpose of this thesis is to show that the philosophy of Frederick Wilhelm Froebel, in a modified form, is the underlying doctrine of the public educational system at all levels, kindergarten, elementary, and secondary, throughout the United States of America at the present time. The inquiry is restricted to a study of only those facts which have affected the extension of the principles and ideas of Frederick Wilhelm Froebel in the public educational system of the United States of America.

In reference to the problem, the following topics will be considered: (1) the means by which the Froebelian kindergarten was established into the public school system of the United States; (2) the extent to which the Froebelian kindergarten spread throughout the United States; (3) the way by which the Froebelian doctrines entered the elementary and secondary levels of education in the United States; (4) the extent of the influence of the Froebelian doctrine on elementary and secondary education in the United States.

The investigator found that little has been done in research on the Froebelian Movement in the United States of America. There have been a few historical studies and critical writings, and a limited amount of experimental research that deals with the effect of the kindergarten on attendance, and play and play motives. In respect to the

historical studies that have been done, the investigator found but two books: one by Miss Nina C. Vandewalker, The Kindergarten in American Education, published in 1908; and, one by the Committee of Nineteen, authorized by the International Kindergarten Union, The Kindergarten, published in 1913. The movement has been reported in historical form by Frederick Eby in one section of his book, The Development of Modern Education in Theory, Organization, and Practice, published in 1934; and another study written by Paul Monroe in Textbook in History of Education, published in 1906. In 1912, S. C. Parker and Alice Temple published Unified and First Grade Teaching. None of these historical reports have shown the extension of the Froebelian movement into elementary and secondary levels of education.

The critical studies that have been done are: William H. Kilpatrick's book, Analysis of Froebel's Kindergarten Principles Critically Examined, published in 1916, and a book by J. A. MacVannel, The Educational Theories of Froebel and Herbart, published in 1905; an article by Ilse Forrest published in 1924 in the Educational Research Bulletin called Influence of Kindergarten on Achievement in Reading; and one by Patty S. Hill published in 1927, Forty Years of Kindergarten. In 1935, 1938, 1939, and 1940, the Association for Childhood Education published articles on the history of the kindergarten

movement in each district of the United States. None of these affect the problem of this thesis.

The subject is opportune and important. In consideration of the fact that Frederick Wilhelm Froebel had looked to the United States of America, because of its truly democratic nature, as the country in which his system might be most¹ successfully organized, and in consideration of the fact that at the time of the death of Frederick Wilhelm Froebel, exactly one hundred years ago, no Froebelian kindergarten had been established in the United States of America, it seems opportune and important to discover the extent to which his prophecy has been fulfilled.

In the process of this thesis, the Froebelian movement in the United States of America will be treated as follows: first, there will be a study of the attempts to establish the Froebelian kindergarten in the United States. The attempts will be discussed in Chapters I, II, and III under the titles Individual Attempts, Collective Attempts, and Institutional Attempts. The Chapters IV, V, and VI will discuss the extension of the Froebelian movement far beyond pre-school education by the influences of Francis Wayland Parker, G. Stanley Hall, and John Dewey. Chapter VII contains the Conclusion.

¹ Frederick W. Froebel, Education of Man. Translated by William Nicholas Hailman, New York, Appleton, 1887, p. xx.

INTRODUCTION

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The methods used in this thesis are historical and philosophical. The investigator attacks the problem with the intention of eliminating any prejudice and any previous conclusions or implications that he may hold, and attempts to interpret, with an open mind, the results of the investigation on the basis of the facts that he will have accumulated in writing the thesis.

CHAPTER I

Individual Attempts to Introduce the Froebelian Kindergarten in the United States of America

In this chapter, individual attempts to establish the Froebelian kindergarten in the United States will be considered. Certain historical high points will help to provide a suitable background to show the significant influence of Frederick Wilhelm Froebel in the development of the kindergarten in the United States.

In the year 1955, the United States will celebrate the completion of a century of kindergarten education. For the informed participants and educators, this celebration will be not merely a salutation to the lapse of time, but the recognition of the evolution of an educational institution which is the start, not the finish, of a truly unique adventure in education.

The origin of the kindergarten in the United States is traced to the migration of the German people to the United States as a result of the European revolutions in 1848. During the decade, 1850-1860, many cultured Germans who had been influenced by the educational theories of Frederick Froebel in Germany established private schools, bilingual in nature, in many parts of the United States. These schools, established by individuals, had considerable influence on

the future kindergarten and new educational movement.¹

The first kindergarten was set up in 1855 at Watertown, Wisconsin, by Mrs. Carl Schurz, the German-born wife of the famous American writer and political figure. Before her marriage to Carl Schurz, Miss Margaretha Meyer had been a student of Froebel in Germany, and with her sister, Madam Bertha Ronge, had been an active worker in the kindergarten movement in Hamburg, Germany. Her school at Watertown, Wisconsin, established for the convenience of her own children and a few children of relatives who lived near-by, was based on her knowledge of the Froebelian principles. Although it was a private school and bilingual in nature, it was the prototype and pattern for the kindergartens of the next decade² in the United States.

The second German-speaking kindergarten in the United States was founded in 1858 by another woman, Mrs. Caroline Frankenburg (Frankenberg), at Columbus, Ohio. Mrs. Frankenburg had been a student of Froebel when he first began to set up his kindergarten experiments in Germany. Her in-

¹ Nina C. Vandewalker, The Kindergarten in American Education, New York, Macmillan, 1908, p. 12-13.

² Ibid., p. 15.

fluence in furthering the kindergarten cause and the Froebelian movement lay in her extreme love and devotion for children and in her admiration for Froebel's methods.³

In 1860, William Nicholas Hailman, "one of the most advanced and practical educators in the United States",⁴ returned from the United States for a visit to his old home in Zurich, Switzerland, where he investigated the schools and became interested in the kindergarten movement.

At that time, Hailman was only twenty-four years of age. Already his work as a high school teacher in Louisville, Kentucky, had gained him a fine reputation, and his interest in the most modern teaching methods had won him enthusiastic admiration. As a high school teacher of science Hailman found that the practice of memorization by the students was a great hindrance to his teaching and to the students' learning. After investigating the elementary schools, he was convinced that a radical change in teaching methods in the low grades was necessary before reorganization in the high school could be accomplished. He believed that the most important years of a child's development were his early years.

³ Elizabeth P. Peabody, Education in the Home, the Kindergarten, and the Primary School, London, Sonnenschein 1887, p. 161.

⁴ Pioneers of the Kindergarten in America, Authorized by the International Kindergarten Union, New York, Century, 1924, p. 245.

He began to formulate a philosophy of education.

Thus, when he was introduced, in 1860, to the ideals and methods of Froebel, Hailman became a scientific and open-minded student of the Froebelian kindergarten.

In 1865, Hailman established a kindergarten in Louisville, Kentucky, under the charge of a woman from Baltimore who had been trained in kindergarten work. The success of the school proved to Hailman that the kindergarten should be the basis of all educational systems.⁵

It was in 1872 that Hailman had his first opportunity to spread the interest in the kindergarten and the theories of Froebel. At the first meeting of the National Education Association in Boston, he presented a paper on Adaptation of Froebel's Methods to American Institutions. His efforts were successful, and many educators began to investigate the kindergarten system.⁶

In 1873, Hailman became president of the German-American Academy in Milwaukee, Wisconsin. That same year, four German kindergartens were established in the city of Milwaukee. Hailman inaugurated a new program in his academy for the training of kindergartners. His wife organized an English kindergarten for children of American patronage.

⁵ Ibid., p. 254.

⁶ Vandewalker, op. cit., p. 22.

Hailman continually encouraged the adaptation of the kindergarten to the public school system of Milwaukee. Within ten years of the establishment of his training school for kindergartners, a similar program was set up in the Wisconsin State Normal School, and a kindergarten was inaugurated in the public school system of Milwaukee.

Among Hailman's earliest writings on the Froebelian system was his book, Kindergarten Culture in the Family and Home, which was published in 1873. This book explained how the new education based on Froebel could be adapted successfully to American institutions.

One of his twelve lectures on the History of Pedagogy delivered before the Cincinnati Teachers' Institute in 1873 was on Frederick Froebel. In this lecture he explained briefly Froebel's system and showed the influence of Froebel's principles on the education of that time:

Everywhere we see the tendency to technical education; drawing forms a branch of instruction in all well-appointed school systems, even in our country; calisthenic and gymnastic exercises gain ground day by day; music cheers the smiles of thousands of little learners, where a few years ago there was only a monotonous drawl of recitations or excited tone of the rebuking teacher.⁷

⁷ William N. Hailman, History of Pedagogy, New York, Wilson, 1874, p. 120.

Hailman acknowledged the leadership of women in the new education movement. He encouraged the employment of women teachers in the kindergarten and elementary schools and traced that influence back to Froebel:

He (Froebel) held that teaching the little ones is the natural calling of woman; that by her greater tenderness, her deeper sympathy for the yearnings of children, by her quicker perception of their needs and wants, by her more intimate relationship to the child, by her readier adaptability to its ways, by her more graceful movement, and her winning words, she is much better fitted than man, other circumstances being the same, to arouse the child to free obedience and eager self-activity, and to implant the seeds of love and purity in its heart.⁸

With the financial aid of Mr. Carl Doefinger of Milwaukee and the great interest in the kindergarten that the people of Milwaukee possessed, Hailman was able to establish in 1876 the periodical, The New Education. This monthly paper was in reality the continuance of The Kindergarten Messenger which Elizabeth P. Peabody had begun. For six years, Hailman used this magazine to act as the loud-speaker for Froebel, and to propagate the new educational gospel.

⁸ Ibid., p. 121.

In continuing the work begun by Miss Elizabeth P. Peabody's Kindergarten Messenger, Hailman stated:

As the successor of The Kindergarten Messenger it (The New Education) will aim to continue the work so nobly begun and so generously carried on by Miss Peabody, of giving advice and encouragement, faith and support to brave men and women who have undertaken an arduous pioneer-work in the establishment of kindergartens and mothers' classes throughout the land; of keeping a full account of the progress of the work here and abroad. Without fear or favor it will praise what seems praiseworthy and struggle against the error and quackery to the extent of its power and ability.⁹

Dr. Hailman's Laws of Childhood, published in 1880 was one of the first books written on the kindergarten in the United States. It aimed to acquaint the public with the philosophy of Froebel.

In 1883, Dr. Hailman was made Superintendent of Public Schools in Laporte, Indiana. This position gave him the opportunity to extend Froebel's ideals and principles by establishing the new educational theory in the schools of Laporte. A new public kindergarten was added to the school system, and the grades and high school were reorganized along the lines of the Froebelian principles of self-activity. Such subjects as art and manual training were added to the curriculum. These subjects were justified on the theory that best educational results come from mean-

⁹ William N. Hailman, The Kindergarten Messenger and the New Education, Milwaukee, January, 1878, Vol. 1, No. 1, p. 4.

ingful activity growing out of the child's needs and interests.

Credit for securing a kindergarten section of the National Education Association belongs to Dr. and Mrs. Hailman. In 1884, Mrs. Hailman organized the first kindergarten exhibit for the meeting of the National Education Association at Madison, Wisconsin. The exhibit was excellent and attracted so much attention that the National Education Association adopted a kindergarten section. Dr. Hailman was the first president.

One of the greatest contributions to the Froebelian movement in the United States was the translation into English of Froebel's Education of Man by Dr. Hailman in 1887. In the preface the translator writes:

In 1836 Froebel in a remarkable essay, The Renewal of Life pointed to the United States of America as the country best fitted by virtue of its spirit of freedom, true Christianity, and pure family life, to receive his educational message and to profit thereby. To a large extent his prophecy has already been realized. May this translation help to hasten and strengthen its still further and fuller realization.¹⁰

¹⁰ Frederick W. Froebel, Education of Man. Translated by W. N. Hailman, New York, Appleton, 1887, p. xx.

The Education of Man has been used as a textbook in every reputable kindergarten training school in the country. It is invaluable to the professional kindergarten.

Dr. Hailman extended his interest in kindergartens by introducing them in the government Indian Schools in 1894 when he was appointed superintendent of these schools. In four years, forty kindergartens were established. The kindergarten methods of Froebel were extended further into the primary grades with success. These schools received much recognition throughout the country.

As Superintendent of Schools in Dayton, Ohio, from 1898 to 1903, Dr. Hailman was able to continue with his efforts in the advancement of the new education, not only in the kindergarten, but in the primary, elementary, and high school of the city. Once again his practical application of Froebel's principles won deserved recognition. He had gained another victory for the Froebelian movement in the United States.

In 1914, Dr. Hailman became an instructor in the Broadoaks Kindergarten Normal School in Pasadena, California. His fifty years of study and propagation of the kindergarten methods of Froebel made him invaluable as an instructor.

He spent his final days in teaching the principles and ideals which he had promoted the greater part of his life. He died in 1920. Of Hailman it has been written:

Dr. Hailman knew the details of kindergarten work, and its development in this country owes him, I think, a far greater debt than any other man.¹²

The first English-speaking kindergarten in the United States was established in Boston, Massachusetts in 1860 by Miss Elizabeth Palmer Peabody, a woman who became known as the apostle of the Froebelian kindergarten in the United States.

In 1860, Elizabeth P. Peabody was a woman, fifty-five years of age, who already had become well-known to the American public by her enthusiastic and zealous championship of many causes. She had championed the slave in America, the Hungarian in his struggle against oppression in Europe, the neglected Negro children in Washington, D. C., and the Indian in his struggle against the white man.

Everything that Miss Peabody had done previously contributed to her success as the founder of the kindergarten in the United States. Her teaching experience gave her insight in young people's problems; her relationship, as sister-in-law, to the educator, Horace Mann, and to the writer,

¹² Pioneers of the Kindergarten in America, Authorized by the International Kindergarten Union, New York, Century, 1924, p. 246.

Nathaniel Hawthorne, gave her prestige; her historical lectures at Normal Schools and her selling of Dem's Historical Charts to private schools gained her wide acquaintances. She had a ready-made audience when she became the voice and apostle of the Froebelian movement in the United States.

Miss Peabody became interested in the theories of Froebel in 1854 after she had read Dr. Barnard's report on the International Exhibit of Educational Systems and Materials in England. In 1859, she read an article by Mrs. Edna D. Cheney and Miss Anna C. T. Parsons that appeared in The Christian Examiner. This article, a description of the kindergartens of Germany and a summary of Froebel's principles as stated by the baroness von Marenholtz-Bulow, aroused Elizabeth Peabody to study Froebel. Her meeting with Mrs. Carl Schurz in Boston in 1859 gave her first-hand knowledge¹³ of kindergarten methods.

Miss Peabody was especially interested in Froebel's theory of self-activity and his discouragement of introspection in the very young. This theory was the direct opposite to Bronson Alcott with whom she had worked, and with whom

¹³ Vandewalker, op. cit., p. 15.

she differed on many theories:

She had always hated to see Bronson Alcott's little scholars worrying about the sins of the mind instead of believing themselves the natural heirs to at least a little of the spirit of God.¹⁴

Thus, she became desirous to apply her knowledge of the new theory, and she began her kindergarten on Pinckney Street in Boston in 1860.

In 1864, Elizabeth Peabody and her sister, Mary Mann, wrote and published, Moral Culture of Infancy and Kindergarten Guide. This book interested enough people so that a second edition was published.

Miss Peabody's desire to help the poor children of the slum district led her in her efforts to establish free public kindergartens. However, she realized she needed further study of Froebel's methods before she could extend her work further.

In 1867, Miss Peabody went to Europe to study kindergartens at first hand. Her acquaintance with Mr. and Mrs. Carl Schurz and their many letters to Germany helped her to¹⁵ meet many influential people there. In Berlin, she visited the Kindergarten Seminary which was conducted by Baroness von Marenholtz-Bulow, a pupil of Froebel. She found what she was seeking--an insight into the practical application of Froebel.

¹⁴ Louise Hall Tharp, The Peabody Sisters of Salem, Boston, Little, Brown and Company, 1950, p. 319.

¹⁵ Ibid., p. 322.

Miss Peabody persuaded many of the best teachers to come to America. Among these were Madam Krieg and her daughter who went to the Boston kindergarten that was being run by Mrs. Mary Mann in the absence of her sister, Miss Peabody. Mary Mann turned the school over to the experienced German women, and she began to write about the kindergarten.

Upon her return to the United States, Elizabeth Peabody decided to devote her time to writing and lecturing on the Froebelian movement and to try to extend the kindergartens throughout the country.

In 1870, Miss Elizabeth Peabody established, in Boston, the first free kindergarten in the United States. This school was supported by public-minded citizens. Boston was too conventional to accept the kindergarten in its public school system, and friends of the school found it impossible to raise large enough appropriations so that the school was given up after seven years of existence.

Miss Peabody's lectures and writings on Froebel and the Kindergarten Movement were numerous. Most of her writings, published in book form or in educational magazines, exerted influence on educators and the educated public. In 1870, Miss Peabody had an article, Plea for Froebel's Kindergarten, appended to a republication of Cardinal Wiseman's lecture on Relations of Arts of Design and the Arts of Production.

In this paper, Miss Peabody set forth Froebel's kindergarten as a primary art-school which should be the foundation for the later art courses as required by the enactment of the Massachusetts law in 1870, requiring free art classes in all Massachusetts towns of five thousand population. In her usual wordy manner, Miss Peabody wrote:

Froebel's Kindergarten is a primary art-school; for it employs the prodigious but originally blind activity and easily trained hand of childhood, from the age of three years, in intelligent production of things within the childish sphere of affection and fancy; giving thereby a harmonious play of heart and mind in actively educating--without straining the brain--even to the point of developing invention, while it keeps the temper sweet and the spirits joyous with the pleasure of success.¹⁶

In this article she further stated that self-activity as in Froebel's kindergarten was guided into "beautiful production, according to the laws of creative order."¹⁷ To conduct a kindergarten properly required great art and therefore a special training for the kindergarten teacher. She made a plea that a fund be established either by private or public donations, to provide for the training of enough teachers to

¹⁶ Henry Barnard, Kindergarten and Child Culture Papers on Froebel's Kindergarten, Hartford, American Journal of Education, 1884, p. 674.

¹⁷ Ibid., p. 675.

open kindergartens throughout the country and hence make the necessary radical reform in primary education.

Also, in 1870, Miss Peabody wrote an article, Necessity of Kindergarten Culture in Our Systems of Public Instruction, which was first published in the Annual Report of the Commissioner of Education for 1870. This article was reprinted in Henry Barnard's Kindergarten and Child Culture Papers in 1884. In the article Miss Peabody urged for the building up of the new system of primary education based on Froebel's idea. She claimed that, by the kindergarten methods, the child was removed from childish spontaneity and innocence and made a kind, intelligent, artistic, moral being. She explained how Froebel's Gifts and Occupations developed intellect, skillful manipulation, self-discipline, as well as forming habits of calculation, grace, and rhythm.¹⁸

In 1873, Elizabeth Peabody established, The Kindergarten Messenger, a monthly magazine. This periodical contained reports from leading workers in the kindergarten field, correspondence, and original articles by kindergartners. For three years, The Kindergarten Messenger continued to be published regularly. In 1876, it became a section of The New England Journal of Education. The following year Miss Peabody again took over The Kindergarten Messenger, but, because

¹⁸ Ibid., p. 617-624.

of lack of financial support, she collaborated with Dr. William Hailman. The Kindergarten Messenger was merged with Hailman's The New Education.

In 1886, Miss Peabody published Lectures in the Training Schools for kindergartners. Among the lectures included in this book was The Education of the Kindergarten, written in 1872. It had been Miss Peabody's first lecture to interest the Boston public in Froebel's theories on kindergartens.

That same year, Miss Peabody wrote the Preface to the translation of Froebel's Education of Man by Miss Josephine Jarvis. She wrote:

This first work of Frederick Froebel, published in 1826, is imperatively called for by the American public, which has become so widely impressed with the value of his System of Education.¹⁹

In 1887, Elizabeth Peabody's book, Education in the Home, the Kindergarten, and the Primary School, was published in London. With this book, Miss Peabody tried to interest the people in the kindergarten movement, and, particularly, to urge how essential it is that the first few years of a child's life be guided.

She maintained, like Froebel, that the highest attainment a woman could reach in education was to be trained as a kindergartner. Elizabeth Palmer Peabody stated thus:

¹⁹ Frederick W. Froebel, Education of Man. Translated by Miss Josephine Jarvis, New York, A. Lovell and Company, 1885, p. v.

To be a kindergartner is the perfect development of womanliness--a working with God at the very fountain of artistic and intellectual power and moral character.²⁰

According to Miss Peabody, the foremost qualifications of a kindergartner were faith and love--faith that God will guide her and a strong patient love for children. She suggested the best way to further the kindergarten movement in America was to have kindergarten departments established by public authorities in state normal schools and to open public kindergartens as soon as enough teachers had been well-trained in Froebel's methods. In Education in the Home, the Kindergarten, and the Primary School, she further stated that the first object of a kindergartner should be to arouse or awaken the feelings of harmony, beauty, unity, and conscience. The kindergartner should direct the child to do right and assist him to form his own understanding; so that he might awaken from the unconsciousness of infancy to a consciousness of all his relations.²¹

Until her death on January 3, 1894, Elizabeth Peabody continued to impress on the American public the importance of the kindergarten movement. Her influence was felt, not only

²⁰ Peabody, op. cit., p. 13

²¹ Ibid., p. 194.

in Boston but throughout the country:

If without Baroness von Marenholtz-Bulow, Froebel would have lacked a clear interpreter in Europe, certainly without Miss Peabody and her sister Mrs. Horace Mann, the kindergarten cause in America would not have stood where it does today.²²

Maria Boelte, a German woman who came to the United States in 1872, inaugurated the Froebelian movement in New York and helped to extend it throughout the country. As a young girl, Maria Boelte had been impressed by the theories of Froebel. At the age of eighteen, she went to Hamburg, Germany, to study the new system of education under Madame Frederick Froebel and Doctor Wichard Lange. Later, she went to England where she aided Madame Kenge, the sister of Mrs. Carl Schurz, in the organization of kindergarten work both in Manchester and London. In 1862, Miss Boelte exhibited her kindergarten work in the London International Exhibition. In 1867, she made plans to work with Madame Froebel in conducting kindergarten classes in Hamburg, Germany. Ill health forced her to alter her plans.

It was in London in 1871 that Maria Boelte met Henrietta B. Haines, the principal of a large school in New York City. Miss Haines persuaded her to come to America and assist in the kindergarten movement in the United States.

²² Pioneers of the Kindergarten in America,
Authorized by the International Kindergarten Union, New York,
Century, 1924, p. 24.

In 1872, Miss Boelte established a kindergarten and mother's class at Miss Haines' school in New York City. Her work was exceptional and she attracted much attention to the kindergarten movement.²³

In 1873, Maria Boelte married Professor John Kraus, a leader in the Froebelian movement in the United States and author of the article, Froebel's Methods of Education in America. John Kraus had prepared this article in 1868 at the request of Dr. Henry Barnard, the first United States Commissioner of Education, to strengthen the recommendations of Dr. Barnard's Special Report on Public Instruction in the District of Columbia. Together Professor and Mrs. Kraus set up a training school with a model kindergarten, The New York Seminary for Kindergartners. The school attracted many students who later became well-known exponents of the kindergarten movement. For years after Professor Kraus' death in 1898, Maria Kraus-Boelte carried on the work of the training school with remarkable success. Her influence was stamped on over three thousand people, more than two thousand of whom were children.²⁴

²³ Richard G. Boone, Education in the United States, New York, Appleton, 1889, p. 334.

²⁴ Pioneers of the Kindergarten in America, Authorized by the International Kindergarten Union, New York, Century, 1924, p. 81.

In 1873, when William Nicholas Hallman gave a report for the Committee of the National Education Association on the Froebelian system, Maria Kraus-Boelte presented a paper which contained a complete explanation of Froebel's theories and methods. This explanation added strength to the report of the committee on Kindergartens. For many years afterward, Mrs. Kraus-Boelte continued to keep the kindergarten movement before the Association. In 1899, she became president of the Kindergarten Section of the National Education Association.

At the Centennial Convention of the National Education Association held in Baltimore in 1876, Maria Kraus-Boelte lectured and exhibited her kindergarten work. She also prepared a special exhibit for the Bureau of Education in Washington, D. C. Later in the same year, this exhibit was sent to the Centennial Exhibition in Philadelphia.

Undoubtedly, the most important contribution to the Froebelian movement in the United States by Professor and Mrs. Kraus was their book, The Kindergarten Guide, which was written in 1877 after twenty years' experience in kindergarten work in Germany, England, and America. Professor Kraus and Mrs. Kraus-Boelte felt that the available books on kindergarten materials and methods were inadequate to meet the needs of the many partially-trained and untrained kindergartners in the United States. The Kindergarten Guide

offered technical instruction in the use of kindergarten materials and methods for mothers, kindergartners, and nurses.²⁵

Because of its systematic, logical organization, The Kindergarten Guide gave a clear and practical insight into Froebel's methods and ideals. In Volume I, the thirteen gifts of Froebel were outlined, and the methods for use explained and illustrated, thus showing how these playthings were the means of education. It clearly explained the value of the ball in arousing dormant faculties of the child to activity and in creating an opportunity for the child to observe color, form, and motion. The exercises with the next few gifts-the sphere, cylinder, and cubes-showed how the child learned the fundamentals of mathematics and science and developed understanding, imagination, and will. The seventh, eighth and ninth gifts, as illustrated, showed how the appreciation of beautiful forms and manual dexterity were developed in the child, while, at the same time, he learned to deal with plane figures as a step to geometry and art. With the tenth and eleventh gifts, the instructions showed how the child was taught by self-activity to recognize the numbers one to ten, to abstract the outline of forms, and, to

²⁵ Maria Kraus-Boelte and John Kraus, The Kindergarten Guide, New York, E. Steiger and Company, 1882, Vol. 1, p. iv.

strengthen the faculties of memory and representation. The methods and illustrations used to present the twelfth gift or Thread-game were actually a preliminary course in drawing. In the lessons prepared for the last gift, the point, the authors kept in mind the aim of illustrating again some of the basic facts or assumptions of mathematics.

Volume II of the Kindergarten Guide illustrated the methods, aims, and purposes of the Occupations as devised by Froebel. The correlation between the Occupations and Gifts was clearly discernible in this book. The plan and illustrations showed how the Occupations gave insight and meaning to the beauties of Nature and, at the same time, developed clearness of perception, concentration of thought, and originality of ideas. The clear, logical development in Froebel's kindergarten system is shown in the statement by the authors of the Kindergarten Guide:

Froebel, in the first six Gifts, introduced the body, and by analysis arrived at the embodied plane, the tablet; the intermediation between the plane and the line is represented in the slot; the embodied line in the little sticks, the rings and the half rings, the Thread-game; and the embodied point in seeds and other small bodies. From the point in the Occupations represented in Perforating, he ascends again to the lines and surfaces until he returns again to the body represented in Modelling.²⁶

²⁶ Ibid., Vol. 2, p. 29.

The year 1911 marked the fiftieth anniversary of Madame Kraus-Boelte's start in the kindergarten field and the thirty-ninth anniversary of her establishment of the first Froebelian kindergarten in New York City. Educators from Europe and America paid tribute to her as an outstanding kindergartner of America, England, and Germany.²⁷

In 1913, Maria Kraus-Boelte retired from active service. She died in 1918 leaving an indelible stamp on education in the United States:

Her garden for children was carefully planted; the soil was rich, the plants have flourished, and the fragrance of the blossoms have long since penetrated through all of America's educational system.²⁸

From what has been said, it is apparent that the Froebelian Kindergarten was introduced into the United States of America by individuals and that these individuals were gaining continually more supporters by their earnest and sincere efforts to establish the principles and theories of Froebel in the new educational system. Further development of the movement by groups of individuals will be shown in Chapter II.

²⁷ Pioneers of the Kindergarten in America, Authorized by the International Kindergarten Union, New York, Century, 1924, p. 82.

²⁸ Ibid., p. 83.

CHAPTER II

Collective Attempts: Froebelian Societies Organizing Kindergartens Throughout the United States of America

In the present chapter collective attempts to establish the Froebelian kindergarten throughout the United States are considered, not in great detail but with enough particularity (1) to show the influence from abroad, particularly from England, in spreading the Froebelian Movement, (2) to indicate the extent and manner in which the Froebel Society and the International Kindergarten Union influenced public opinion concerning the kindergarten movement, and (3) to consider the influence of the many local Froebelian associations that were formed because of demands created by specific features of local situations.

Within twenty years after the death of Frederick Wilhelm Froebel in 1852, the kindergarten was introduced into almost every country in Europe and into the United States of America. The Baroness von Larenholtz-Bulow, the most distinguished pupil of Froebel in Germany, was responsible for inaugurating the kindergarten movement in the many areas of Europe: Holland, Belgium, France, Italy, and England.

Acknowledged by Froebel in 1849 as the one who more deeply than anyone else saw into his 'last thought', she must be considered as his most complete representative and most effective apostle.¹

In inaugurating the Froebelian kindergarten movement in these countries, Baroness von Marenholtz-Bulow continually stressed the value of establishing societies and unions as had Froebel.² She persuaded by means of lectures and talks the most distinguished men of the time to accept the educational principles and ideals of Froebel. Through these foremost citizens she was able to initiate and extend the cause and, at the same time, gain their support in establishing the kindergartens.³

Indirectly the German influence was spread to the United States by Baroness von Marenholtz-Bulow. Mrs. Carl Schurz, Miss Elizabeth P. Peabody, Madame Kraus-Boelte, Henry Barnard, William N. Hailman, Mrs. Matilda Kriege, Miss Ann Held, Miss Susie Pollock, and John Kraus were a few of the individuals who had met the Baroness in Germany and who listened to her urging for the the formation of educational societies and unions to further the Froebelian movement

¹ Henry Barnard, Kindergarten and Child Culture Papers, Hartford, Connecticut, American Journal of Education, 1884, p.8.

² Bertha von Marenholtz-Bulow, The New Education By Work. Translated by Mrs. Horace Mann, Camden, New Jersey, Philotechnic Institute, 1876, p. xii.

³ Barnard, op. cit., p. 8.

in the United States.

Much of the foreign influence in the kindergarten movement in the United States can be traced to England. Interest in the Froebelian principles began in England in 1854 by lectures of Baroness von Marenholtz-Bulow at the International Exhibit of Educational Systems and Materials at London. These lectures were supplemented by the practical work of Madame Bertha Ronge, who before her marriage was Bertha Meyer, a member of the Meyer family of Germany distinguished for its prominent educators. Madame Ronge was assisted in her work by her sister who later became the wife of Carl Schurz. Dr. Henry Barnard visited the exhibit and reported it to America in an article in The American Journal of Education in 1856. He stated:

The system of infant-culture presented in the International Exhibition of Educational Systems and Materials at St. Martin's Hall, by Charles Hoffman of Hamburg, and illustrated by Madame Ronge in her Kindergarten in Tavistock Square, London, was by far the most original, attractive, and philosophical form of infant development the world has yet seen.⁴

Among the distinguished Englishmen who patronized the Froebelian kindergartens and spread its influence to other countries was Queen Victoria of England. She not only

⁴ Barnard, op. cit., p. 1.

sent her own children to be educated in Froebelian kindergartens, but also allowed herself to be called "Lady Patroness" of the training school for kindergartners at London.

Charles Dickens was one of the early English patrons of the kindergarten. His influence on the movement was felt in the United States because of his prominence as a writer. One of the first writings on the movement in English, Infant Gardens, was written by Dickens in 1855 for the Household Words. Madame Kraus-Boelte was well acquainted with Charles Dickens because of their mutual interest in children of poor families.⁵

The Froebelian associations that were formed in England during the period 1870-1875 were an example for the United States. In 1872, The Manchester Froebelian Association was formed by prominent figures in Manchester, England. Among the organizers was Thomas Henry Huxley, the famed scientist and naturalist, who was recognized in educational circles as a sponsor of a new liberal education. The Manchester Association was responsible for the founding of a training school for kindergartners in Manchester.

The London Froebel Society was established in 1874 by Miss Doreck, Miss Heerwart, Miss Bishop, Madame Michelis and

⁵ Pioneers of the Kindergarten in America, Authorized by the International Kindergarten Union, New York, Century, 1924, p. 77.

⁶
Professor Joseph Payne. Miss Doreck who had started kindergarten work in 1860 was the first president. This society was responsible for the establishment of the first examination of kindergartners for certification in 1876. Miss Emily A. E. Shirreff became president of the society in 1877. The purpose of the society was to spread the knowledge and practical methods of Froebel; to draw together workers in various parts of England; and to set up a curriculum for the training of kindergartners.
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At the monthly meetings of the London Society, lectures on Froebel's precepts were given. Many of these lectures, sent to the United States on various occasions, stamped a definite English influence on the Froebelian Movement in the United States. Miss L. A. Manning's lecture, The Discouragements and Encouragements of the Kindergartners, was sent to Miss Elizabeth P. Peabody to be read at a meeting of the Froebel Society in the United States. Miss Emily A. E. Shirreff's lectures, Life of Froebel and New Education were also read in the United States.
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⁶ Frederick W. Froebel, Autobiography, Translated and Annotated by Emilie Michaelis and H. Keatley Moore, Syracuse, New York, C. W. Bardeen, 1908, p. 144.

⁷ Emily A. E. Shirreff, Froebel's Educational Principles in England, Proceedings of National Education Association for 1892, New York, J. J. Little and Company, 1893, p. 363.

⁸ Barnard, op. cit., p. 7.

The experience that Miss Elizabeth Peabody gained in assisting in the establishment of a Froebel Society in England when she visited that country on her return from Germany was valuable to her in the organization of the American Froebel Union at Boston in 1877.⁹ Associated with Miss Peabody in the founding of the American Froebel Union were: Madame Kraus-Boelte, Mrs. Elizabeth Corry Agassiz, Mrs. Pauline Agassiz Shaw, Mrs. Ida Agassiz Higginson, Mrs. Horace Mann, Mrs. Asa Gray, Mrs. Kate Gannett Wells, Miss Mary J. Garland, Miss R. J. Weston, Dr. William T. Harris, Professor John Kraus, Henry Barnard, Mr. Augustus Hemenway, Mr. William N. Hailman,¹⁰ General Eaton, and Miss Ann Page. Each of these members had at some time in his own individual way contributed to the kindergarten movement in the United States, and each realized that some organization was necessary if his efforts to advance the kindergarten cause were to be successful.

The American Froebel Union at Boston kept in close contact with the leaders of the kindergarten cause in other countries. As the first secretary of the Union, Miss Ann Page corresponded regularly with Baroness von Marenholtz-Bulow. The Union was responsible for having some of the writings on Froebel by Baroness von Marenholtz-Bulow translated into English.

⁹ Louise Hall Tharp, The Peabody Sisters of Salem, Boston, Little, Brown, and Company, 1950, p. 323.

¹⁰ Pioneers of the Kindergarten in America, Authorized by the International Kindergarten Union, New York, Century, 1924, p. 123.

A library for kindergartners and parents was begun by the American Froebel Union in 1878 with the publishing of a fac simile reproduction of Froebel's work, Mothers' Play and Nursery Songs. The explanatory notes for this publication were written by Miss Josephine Jarvis. The Kindergarten Guide, the work of Professor Kraus and Madame Kraus-Boelte, was also considered a part of the library.

In furtherance of the objects of the American Froebel Union, Henry Barnard had published, in 1881, a volume of 720 pages on the history and exposition of Froebel's reforms. This book, Froebel, Kindergarten and Childhood Culture Papers, a complete encyclopedia of the development of the kindergarten, included: the life, educational works, and methods of Froebel; articles by Froebel's friends expounding the Froebelian System; and letters and articles by the leaders of the kindergarten movement in various countries, including writings by American propagators on the kindergarten work in the United States. This book is one of the most comprehensive and instructive volumes concerning the beginnings of the kindergarten.

Another of the accomplishments of the American Froebel Union at Boston was to set up at the Normal School of Baltimore, Maryland, a kindergarten training school for the southern people who were interested in becoming kindergartners. This was made

possible by a grant of money given to the Union by Mrs.
Elizabeth Thompson.¹¹

In 1879, the Western Kindergarten Association was organized at Detroit, Michigan. This association held meetings alternately between Detroit and Chicago. The objects of the association were similar to those of the union at Boston, namely: to encourage closer unity among the disciples of Froebel, to preserve the doctrines of Froebel from misinterpretation, to interchange ideas, and to discuss plans for improving materials, methods of teaching, and the kindergarten.

These organizations led to the establishment of the Kindergarten Department of the National Education Association in 1884. Prior to this time, individual leaders, such as, William N. Hailman, Susan Blow, and Maria Kraus-Boelte, had spoken on the general program at the meetings of the National Education Association, but there had been no provision at the meetings for a full kindergarten program.

In 1884, Mrs. William N. Hailman, organized the first kindergarten exhibit for the meeting of the National Education Association at Madison, Wisconsin. The exhibit was excellent and interested enough educators so that the Kindergarten Department was organized. This was an important step forward for the Kindergarten Movement; the kindergarten was given a

¹¹ Barnard, op. cit., p. 624.

place in the general educational system.

Moreover by becoming a department in the National Education Association, the kindergartners were afforded the opportunity to familiarize themselves with school problems and conditions and to impress the superintendents and public school officials with the value of the kindergarten as an integral part of the general educational system. Professor William N. Hailman, the first president, stated the purpose of the organization was:

To secure a thorough testing and sifting of kindergarten principles and methods, and to devise ways and means for the full and generous application of what may be found valuable and ¹² available in the educational work of the school.

Each year the programs of the Kindergarten Department brought more interest in the kindergarten cause. The leaders of the kindergartens met and discussed their problems with the educators from various sections of the country. Reports of the meetings were published and helped to acquaint the general public with the true values of the kindergarten.

At the meeting of the organization at Saratoga Springs, New York, in 1892, the International Kindergarten Union was organized. The reasons for the consolidation were twofold: the National Education Association could not offer enough

¹² William N. Hailman, Opening Address to the Assembly, Proceedings of National Education Association for 1885, New York, J. J. Little and Company, 1886, p. 349.

action for the increased interest in the kindergarten cause; and the leaders of the movement wanted to prepare an unprecedented exhibition at the Columbian Exposition in 1893. The committee which recommended the new organization consisted of: Mrs. Ada Mearns Hughes, Toronto; Miss Angeline Brooks, New York; Miss Sarah A. Stewart, Philadelphia; Miss Mary C. McCulloch, St. Louis; and Miss Annie Laws, Cincinnati.

The first officers to be elected in the new union were: President, Sarah B. Cooper, San Francisco; First Vice-president, Lillah Pringree, Boston; Corresponding Secretary, Caroline T. Haven, New York City; Recording Secretary, Mary C. McCulloch, St. Louis; and Treasurer, Eva B. Whitmore, Chicago.

One of the first moves of the organization was the distribution of a circular letter which stated:

It (International Kindergarten Union) seeks to unite in one stream the various kindergarten activities already existing. Its function is to supplement, not to compete with--to coordinate, not to supplant--the agencies which already are at work. It will combine the advantages of central counsel and suggestion with local independence of control. Its mission is to collect, collate and disseminate the valuable knowledge already attained, and to inspire to greater and more intelligent efforts in the future. It falls naturally into the spirit of the times which is no longer that of isolated effort but of concentrated harmonious action.¹³

¹³ Ira L. Smith, Half a Century of Progress, Washington, D. C., The Association for Childhood Education, 1942, p. 14.

The first big project of the International Kindergarten Union was the organization of the kindergarten display for the Columbian Exposition in Chicago in 1892. In the spring of the year of the Exposition, kindergartners from many nations met in one of the Exposition buildings. They discussed plans for the exhibit as they were anxious to make the display a gigantic affair in order to gain nation-wide interest in the kindergarten movement.

The display at Chicago was a model kindergarten or Children's Home as it was called. The kindergartners who did the preliminary work of making the building look attractive showed the public the lovely and ingenious side of kindergarten. Mothers brought their children to the kindergarten rooms and observed the kindergarten at work. As a result the public began to realize that the facilities to train the young child were ready to be put to use. The display also inspired the kindergartners to strive for further achievements and advancements toward the perfection of kindergarten ideals.

As part of the program at the Exposition, addresses were delivered; papers, read; and problems, discussed. Among the papers read was one on the Obstacles to Kindergarten Progress in Large Cities by Mrs. Elizabeth Blaker of Indianapolis, Indiana. In this article, Mrs. Blaker pointed out that the

kindergarten movement had been hampered because of erroneous views of the public who thought that there was no integration between the kindergarten and the primary school; that a child should not begin to have instruction before six years of age; that the expenses were too great for the number of pupils; and that the teachers were over paid since no ability was needed to play with the little children. She urged that the work be done to correct the misunderstandings about Froebel's¹⁴ principles with the opposition.

Other speakers at the Exposition talked on such contemporary problems as: The Dangers of Public Exhibits of Young Children; Free Scholarships in the Kindergarten Normal Training Schools; and, Color in the Kindergarten. Problems and methods were discussed among the members and ideas for improvements were brought back to their homes by the kindergartners.

Two years after the Columbian Exposition, the International Kindergarten Union affiliated with the National Council of Women and the National Education Association. It held a meeting with the National Council of Women in Washington, D. C., and one with the National Education Association in Denver, Colorado. The meeting in Washington, D. C., attracted much attention to the kindergarten movement from all parts of the country.

¹⁴ Ibid., p. 16.

However, the critical highpoint in the history of the International Kindergarten Union occurred at its meeting with the National Education Association at Denver, Colorado. Due to the increased interest in the kindergarten movement and the crowded programs of the National Educational Association, the International Kindergarten Union broke affiliations with the two organizations and became a separate unit.

The first meeting of the International Kindergarten Union as a separate body was held in 1896 at Teachers' College, New York City. Despite the fact that only a few of the leaders were present at the meeting, the group made plans which were valuable for the advancement of the kindergarten cause. They adopted a resolution that each branch of the Union should establish a committee to report to the Union on its local legislative situation in regard to the kindergarten becoming a part of the public school.

During the years between 1892-1900, the new psychology of education and child study was developing into the system of education in the schools. The Child Study Movement stressed the scientific rather than the philosophical approach and demanded a knowledge of the mental life of the child. The movement had begun in Germany in the seventies and attracted the attention of the educator-scientists in America who saw the possibilities in application of the new psychology to

pre-school guidance of children. It caused a difference of opinions among the kindergartners.

On the one hand, there were the conservative kindergartners who desired no change in Froebel's system of education. They believed that Child Study would weaken the Froebelian system and make it ineffective. On the other hand there were the liberals who saw merit in the new ideas as applied to the kindergarten and called for a general revision of the educational methods.

The International Kindergarten Union offered a place for the conservative and liberals to meet, discuss their opinions and attempt to understand the opposing points of view. In 1897 at a meeting in St. Louis, Missouri, the Child Study Committee which had spent two years investigating the child study work of every kind that was carried on in the United States, presented outlines of the child study work done in the larger cities.

At a meeting in Brooklyn, New York, in 1900, Caroline T. Haven, the President of the International Kindergarten Union, presented the following resolution:

That we recognize as never before the services which the International Kindergarten Union had rendered to the kindergarten cause in making it possible to have free and impersonal discussions of vital questions, believing that through the candid presentation of different phases of work from many standpoints must come clearer insight, truer progress, and, ultimately, a general acceptance of the kindergarten idea.¹⁵

In 1903, the International Kindergarten Union appointed a Committee of Nineteen to study the differences of opinion that existed among the kindergartners. On the committee were represented the conservatives, the liberals, and the conservative-liberals or the middle of the roaders. Members of the Committee of Nineteen were: Miss Susan Blow, chairman, Miss Patty S. Hill, Mrs. Maria Kraus-Boelte, Mrs. Alice H. Putnam, Miss Lucy Wheelock, Miss Elizabeth Harrison, Miss Laura Fisher, Mrs. Mary B. Page, Dr. Jenny B. Merrill, Mrs. Harriet Niel, Miss Nora Smith, Miss Fanniebelle Curtis, Miss Annie Laws, Mrs. James L. Hughes, Miss Mary C. McCulloch, Miss Alice C. Pitts, and Miss Nina Vandewalker. The study and investigation by the committee resulted in the publication in 1913 of The Kindergarten, a book which presented a comparison of the methods of Froebel and other means of education. In the preface, Miss Lucy Wheelock, chairman of the Editing Committee

¹⁵ Smith, op. cit., p. 23.

states:

The Committee sends forth this volume in hope that it may help to clarify and verify the work of the kindergartner and to extend the educational influence of the great apostle of childhood.¹⁶

By 1911 the reconstruction of the methods had been recognized by the liberals and by the conservatives who united to advance the most recent developments in childhood education.¹⁷ A division of Kindergarten Education sponsored by the Commissioner of Education, P. P. Claxton, was created in the Bureau of Education, United States Department of the Interior. The International Kindergarten Union paid salaries to special workers in the division to travel and spread the kindergarten movement.

Within the next few years much progress was shown by the International Kindergarten Union. In 1924, a National Headquarters was established at Washington, D. C. By having a central office, the International Kindergarten Union could keep in close touch with other educational agencies, such as, the National Education Association, the Congress of Parents and Teachers, and the United States Bureau of Education.

¹⁶ The Kindergarten, authorized by the International Kindergarten Union, Boston, Houghton Mifflin Company, 1913, p. v.

¹⁷ Smith, op. cit., p. 44.

Also in 1924, the International Kindergarten Union began its official organ, Childhood Education, with Miss Mae Osgood, as associate editor. This magazine has remained, ever since, the professional journal for teachers of young children.

In 1930, the International Kindergarten Union joined with the National Council of Primary Education which had been founded in 1915. The new single organization became known as the Association for Childhood Education. The new constitution provided that at least two bulletins on educational topics be sent each year to contributing members and Branch officers.

In 1940 at an annual convention at Milwaukee, Wisconsin, delegates adopted the four resolutions as a program of action. These resolutions were stated as topics:

Living democratically in school. Providing educational opportunities for children. Evaluating current practices. Improving conditions in the community.¹⁸

The International Kindergarten Union and more recently the Association for Childhood Education have done much to give unity and furtherance to the kindergarten movement that had begun with the principles of Froebel. However, without the Froebelian association network throughout the United States, the movement could not have been successful on a large scale in various localities. Through these associations, each

¹⁸ Ibid., p. 47.

peculiar to its own locality, general acceptance to the movement has been accomplished.

A few Froebelian associations such as the ones organized in Milwaukee, Wisconsin, and the San Francisco Public Kindergarten Association, had been established prior to 1880; but most of the associations were formed in the decade between 1880-1890.

One of the earliest and largest of the kindergarten associations was the Golden Gate Association, established in San Francisco in 1880 by Mrs. Sarah L. Cooper. By 1896 when Mrs. Cooper died, the Golden Gate Association had given training to about thirty thousand children; it had received in endowments and contributions about five hundred thousand dollars; it had supported forty-one kindergartens; and it had published over eighty thousand annual reports. The reading of these reports had resulted in the establishments of three
19
hundred kindergartens.

Other early associations had been organized in Philadelphia, Pennsylvania; Indianapolis, Indiana; Los Angeles, California; Des Moines, Iowa; St. Paul, Minnesota; Providence, Rhode Island; Cleveland, Ohio; Louisville, Kentucky; Denver, Colorado; Grand Rapids, Michigan; New York City, New York;

¹⁹ Susan L. Blow, History of the Kindergarten, in The Outlook, Vol. 55, No. 14, April 3, 1897, p. 935.

Calveston, Texas; Charleston, South Carolina; Spokane, Washington; and, Washington, D. C. By 1897 there were over ²⁰ four hundred associations in the United States.

The purposes and plan of each association were different, but their aims were similar::

To furnish helpful suggestions to young mothers in meeting the problems that their own children presented; to establish kindergartens and thus to advance the kindergarten cause; and to carry out a philanthropy that was increasingly felt to be necessary.²¹

The first aim dated back to the beginnings of the kindergarten. The founders of the kindergarten, Froebel and his disciples, stressed the importance of educating women, teachers, mothers, and nurses,--to understand the principles underlying the kindergarten. The Baroness von Marenholtz-Bulow said of Froebel's principles:

Froebel has laid the basis of a true science for mothers, and we hope that many perversities of our educational systems may be struck at their roots, and misery of every description thus warded off.²²

Froebel's Mother Play showed the importance of infant education in the development of the child. The followers of Froebel maintained that the principles and methods of Froebel should start at the very beginning of education in order to

²⁰ Nina C. Vandewalker, The Kindergarten in American Education, New York, Macmillan, 1917, p. 58.

²¹ Ibid., p. 58.

²² Barnard, op. cit., p. 169.

gain full benefit of the kindergarten. The training of mothers was the starting point for the complete carrying out of his system. The early American pioneers of the Froebelian movement stressed the value of training mothers. When Madame Kraus-Boelte opened the Model Kindergarten in New York City in 1872, she invited the mothers of the children to a conference and explained how they might apply the principles in the nursery. Consequently a mothers' class was organized.²³

The organization of mothers' classes by the associations gave inspiration to many mothers and was one of the primary reasons for the success of the movement. Clubs and organizations of mothers were founded for the purpose of studying educational problems. Many American women gained insight into the educational problems and helped to further progressive educational movements.

The mothers' classes afforded opportunity to many women to learn the unfavorable conditions of the lower classes of the community. A knowledge of these conditions helped the kindergarten cause among the poorer classes. Many wealthy people who began to realize the social conditions, the poverty and uncleanness of the slum districts willingly donated to the kindergarten cause that it might reach and benefit the socially handicapped children.

²³ Ibid., p. 551.

The associations established training schools for kindergartners that they might be better trained. As a result many young women were inspired to help the needy; they began to realize the necessity of preparation for motherhood and the value of domestic science and child study in the colleges.

The advancement in the kindergarten cause by organized efforts has been continuous from 1892 to the present day, and the present day reveals that fundamentally the aims and purposes of the organized efforts have changed but slightly and that these changes were effected only because of the progressive trends of the times. Credit for the advancements is due to the increasing efforts of the organized educators and the unity of purpose for which they strive.

Statistics show the great progress of the movement from 1892-1942. In 1892 the International Kindergarten Union boasted of 68 contributing members, 1 life member, and 9 Branches. In 1942 the Association for Childhood Education had 2,957 contributing members, 114 life members, and 508 Branches with a combined membership of 34,000 making a total of 37,081 members. Of the 508 Branches, 477 of them were local Branches, and 31, state associations.²⁴

²⁴ Smith, op. cit., p. 33.

Further proof of the steady growth of the movement is revealed by the reports of the United States Bureau of Education. In 1874, according to the Bureau of Education, there were 1,636 kindergarten enrollments in the United States; in 1883, there were 17,002 kindergarten enrollments;²⁵ in 1900,²⁶ there were 243,447 children enrolled in kindergartens; in 1922,²⁷ there were 555,830 kindergarten enrollments; and in 1930, the²⁸ total enrollments in the kindergarten were 750,000.

Stated briefly, the Baroness von Marenholtz-Bulow urged the formation of organizations and united action to further the Froebelian Movement in England. The English influence was carried to the United States by the individuals who visited that country and by English writers whose works were read in the United States. Important in spreading the English influence was Miss Elizabeth P. Peabody who was responsible for the founding of the American Froebel Union at Boston. The Western Kindergarten Association was organized with similar purposes

²⁵ Commissioner of Education, Report for the Year 1883-1884, Washington, D. C., Government Printing Office, 1885, p. cxix.

²⁶ Commissioner of Education, Report for the Year 1900-1901, Washington, D. C., Government Printing Office, 1902, Vol. 2, p. 1590.

²⁷ Biennial Survey of Education in the United States for 1920-1922, Bulletin, No. 14, Washington, D. C., Government Printing Office, 1924, Vol. 2, p. 5.

²⁸ Biennial Survey of Education in the United States for 1938-1942, Washington, D. C., Government Printing Office, Vol. 2, p. 7.

as those of the American Froebel Union. Both these organizations led to the establishment of the Kindergarten Department of the National Education Association which developed into the International Kindergarten Union and, hence, into the Association for Childhood Education. These organizations gave unity, dignity, and strength to the kindergarten movement in the United States. The network of over four hundred associations supplied the larger cities and strategic localities with an agency which demonstrated the value of and need for the kindergartens.

In the ensuing chapter, an effort is made to picture the major institutional attempts to further the Froebelian Movement in the United States and to show the progress made by the incorporation of kindergartens into the public school systems throughout the United States.

CHAPTER III

Institutional Attempts: Incorporation of Kindergartens into the Public School System of the United States of America

The major aim of this chapter is to show how the Froebelian Movement in the United States of America was spread by the incorporation of kindergartens into the public school systems throughout the country and the establishment of kindergarten training schools by various institutions throughout the country. It is a brief account of the establishment of the first kindergarten in the public school system in the United States, the extension of the kindergarten into other public school systems in other sections of the country, and, hence, the adoption of kindergartens and kindergarten training classes by public institutions.

At the outset it may be well to recall that the early kindergartens in the United States of America were either privately owned or established by Froebelian associations. These kindergartens usually charged fees although they often received aid through private contributions and endowments. In the early days of the kindergarten movement, few voices were raised to question whether the kindergarten was really calculated to serve best the interests and needs of enough children to warrant its adoption into the public school systems.

Nevertheless, prior to the time that Miss Elizabeth P. Peabody set up the first free kindergarten at Boston in 1870, intelligent arguments were voiced to the effect that public school systems should incorporate the kindergartens. These arguments of prominent educators in the main were unheeded. But the voices of such enthusiastic men and women as William Nicholas Hallman, Henry Barnard, John Kraus, William T. Harris, Susan L. Blow, Elizabeth P. Peabody, Madame Kraus-Boelte, and Mrs. Sarah N. Cooper won many interested friends and workers in the kindergarten movement. Finally, in 1870, William Torrey Harris could recommend with the assurance of being heard by a considerable number of citizens the incorporation of the kindergarten into the public school system of St. Louis, Missouri.

William Torrey Harris (1835-1909) was a product of New England and New England schools. He attended many private academies including Phillips Academy in Andover, Massachusetts. He was graduated from Yale University with a degree of Master of Arts and from Princeton University with a degree of Doctor of Laws. In addition he held the title of Officer of the Academy from France, Commander of the Order of St. Maurice and Lazarus from Italy, and a degree of Doctor of Philosophy from the University of Jena.¹

¹ Pioneers of the Kindergarten in America, Authorized by the International Kindergarten Union, New York, Century, 1924, p. 171.

Dr. Harris' broad education and his keen diplomacy made him a superb leader and educator. His conservative New England background and his critical but constructive mind united in him to make him an intelligent conservative who could carry out reforms and progressive ideas without making them appear radical.

Dr. Harris moved to St. Louis, Missouri, when he was a young man. St. Louis was an ideal location for him inasmuch as the people were not bound by traditional customs as were the people of New England; they were active and constructive. He fitted perfectly into the atmosphere of the city, and within ten years (1867), he became Superintendent of Public Schools in the City of St. Louis. His interest and enthusiasm on all subjects, cultural and educational, aroused the citizens to look upon him as the intellectual spark from which they radiated their culture. Of him, his intimate friend Dr. Snider said:

He held easily the cultural primacy of St. Louis. More than any other man or institution, he dominated the intellectual character of the city. His influence was central and radiated through the whole community.²

As Superintendent of Schools, Dr. Harris was able to carry out his many improvements and progressive ideas on education. His interest in the kindergarten movement did not lay dormant. He expounded his viewpoints in his usual forceful

² Denton J. Snider, The St. Louis Movement in Philosophy, Literature, Education, Psychology, St. Louis, Missouri, Sigma Publishing Company, 1920, p. 96.

and verbose manner until he had gained many friends to the cause. Of course, there were politicians in the City of St. Louis who, like most politicians in a growing community, opposed all new ideas which might not benefit them or laud them in the eyes of the public. Dr. Harris was able for all opposition. The combination of his prestige and diplomatic skill helped him to put across his arguments and obtain favorable results.

Before Dr. Harris recommended that the kindergarten be incorporated into the Public School System of St. Louis, he made a complete study of Froebel's theory and methods and how these might be advantageous to a public school system. The kindergarten appealed to Dr. Harris because it afforded him an opportunity to make practical application of some of his philosophical and sociological theories. Froebel's law of self-activity of the pupil, his ideas of the inner connection, of symbolism, and of member-whole convinced Dr. Harris that Froebel's philosophy of education was valuable. The idea of inner connection is the establishment of a relationship between the unfolding of the child's faculties and the inner connections of nature. First, there is an inner connection between the objects of nature; then there is an inner connection between mind and nature.³

³ Susan E. Blow, Symbolic Education, New York, Appleton, 1894, p. xi.

To Dr. Harris, Froebel's Gifts and Occupations had educational significance in the development of the child. He believed that the Gifts concerned geometric and space representations and dealt with the four fundamental rules of arithmetic: addition, subtraction, multiplication, and division. Three solids--the cube, the globe, and the cylinder--were adapted to the child's learning capacity and formed an introduction to the more advanced studies of later life. In regard to the Occupations, Dr. Harris used fabrics and weaving as an example. By weaving, the child learned that a linear can be made into a surface, and by the fabric, that strength⁴ in one direction may become strength in two dimensions. Thus he showed the value of the Gifts and Occupations as an introduction to mathematics. Froebel's games and plays, according to Dr. Harris, pointed prophetically to civilization which reveals itself in adult occupations.

Dr. Harris, like Froebel, believed that a child of four or five years is in a period of transition from family life to school life. The child at four years begins to look beyond the family for enjoyment and self-expression; his will becomes active so that he no longer desires to act in mere

⁴ Henry Barnard, Kindergarten and Child Culture Papers, Hartford, American Journal of Education, 1884, p. 630-632.

mechanical compliance to the wills of his parents. Thus, the kindergarten was the only solution. About the kindergarten he wrote:

The genius of Froebel has provided a system of discipline and instruction which is wonderfully adapted to this stage of the child's growth, when he needs the gentleness of nurture and the rational order of school in due admixture. The 'gifts and occupations,' as he calls them, furnish an initiation into the arts and sciences; and they do this in a manner half playful, half serious.⁵

In order to justify the making of the kindergarten a part of the public school system, Dr. Harris stressed the following advantages: the utilization of the age from four to six helped the community; the training of the eye and hand contributed to later success; the development of cleanliness, politeness, self-control, and industry contributed to the formation of good habits for later schooling; obedience to the rules of the supervisor aided in discipline; and the training of the mind to understand numbers and geometric figures and to draw such figures furnished the preparation⁶ for drawing and a training for future occupations.

Dr. Harris was not entirely alone in initiating the kindergarten into the Public School System of St. Louis. Credit for the idea is due Miss Susan E. Blow who in 1872 consulted Dr. Harris in regard to his allowing her to carry

⁵ Ibid., p. 629-630.

⁶ Ibid., p. 642.

out an experiment with the establishment of a kindergarten in the school system. Dr. Harris agreed and with the support of the school board granted her permission to make the experiment after she had taken a year's study in kindergarten work.

Susan E. Blow spent one year in New York City to train as a kindergartner under Madame Kraus-Boelte. On her return to St. Louis in 1873, she established the first public kindergarten in the United States of America. This kindergarten was the first step in making the kindergarten an integral part of the public school system. Her kindergarten was established at the Des Peres School in Carondelet, a suburb of St. Louis. The members of the first kindergarten training class were Miss Sally Shawk and Miss Cynthia P. Dozier who later became well-known in kindergarten circles.

By 1874, the training class was well-established. Many women came to the class in order to be instructed by Miss Susan E. Blow whose intellect and culture had won many admirers. The training classes continued to grow and the work extended. Miss Clara Beeson Hubbard, an exceptional kindergartner, became director. The curriculum for the training school was enlarged and broadened. Froebel's methods were studied, but the students also received instruction in the Greek Tragedies, The Iliad, the Odyssey, Herodotus, Shakespeare's dramas, Dante, Faust, the philosophy of history and psychology.

⁷ Snider, op. cit., p. 315-326.

The enthusiasm for the kindergarten was paramount. Concerning the early kindergartens in St. Louis, Dr. Denton Snider wrote:

I believe the St. Louis Kindergarten spirit was at its highest during this its early period; the primitive purity of the cause had not yet been tainted by success, by fame, by partisan and personal ambition with its bitter antagonisms.⁸

Despite the enthusiasm, the success of the St. Louis experiment was not achieved easily. There were many obstacles to surmount, and Dr. Harris and Miss Blow worked steadfastly to offset the dangers of defeat. One of the major arguments against the adopting of the kindergarten by the public school system was the expense. But, Dr. Harris was a genius for organization and by his expert planning, the expenses were reduced to a minimum.

According to the Froebelian ideal that there be one teacher for each dozen pupils, the expense of maintaining a kindergarten would amount to five times as much per pupil as was spent for each pupil in the primary or grammar school.⁹ Dr. Harris' plan was to reduce the expenses by increasing the number of pupils in a room. Instead of the ideal dozen, he suggested that the kindergarten be a large room with about seventy-five pupils. Each room was to contain five or more

⁸ Ibid., p. 321.

⁹ Barnard, op. cit., p. 640.

tables at each of which there were to be fifteen pupils. Each table was sponsored by a novitiate teacher or a learner. The entire room was supervised by a competent teacher who was well-trained in the Froebelian method. The director of the kindergarten received the same salary as the principal of a primary school, but her assistants were novices who volunteered their service for a year. When the novitiate teachers passed an examination, they were paid as assistants. After having had some experience and having passed a second examination, paid assistants were eligible to become directors and were placed on a higher salary scale. Sixty pupils warranted one paid assistant. For every thirty pupils beyond the sixty, another paid assistant was hired.¹⁰

Part of the plan of the system called for instruction of the volunteer workers by a competent kindergartner. The instruction in the Froebelian methods and in cultural subjects raised the cultural and intellectual standards of the school system and of the city.

The third phase in Dr. Harris' plan called for two sessions of three hours each, one in the morning, one in the afternoon. One teacher, sufficiently competent and physically strong was able to direct both sessions.

¹⁰ Ibid., p. 641.

In the matter of equipping the kindergarten with furniture, Dr. Harris suggested movable tables and chairs so as to allow for more and various activity and, at the same time, to cut expenses.¹¹

The success of the experiment in St. Louis was due partially to Miss Blow's unselfish service, her intellect, and her inspiration. Of her, Dr. Harris wrote in 1879:

In our St. Louis work we have been fortunate in having a lady of great practical sagacity, of profound and clear insight, and of untiring energy to organize our kindergartens and instruct our teachers. Her (Miss Susan E. Blow's) disinterested and gratuitous services have been a means of securing for us a system that now furnishes its own directors, assistants, and supervisors.¹²

In the first six years that Miss Susan E. Blow was carrying on her experimentation, she instructed two hundred young women on the theory of Froebel's system. The value of her work was highly recognized. In a paper prepared for a meeting of the American Froebel Union in 1879, Superintendent Harris stated:

I have thought that the benefit derived by the 200 young women of the St. Louis' Kindergartens from the lectures of Miss Blow to be of sufficient value to compensate the city for the cost of the kindergartens.¹³

¹¹ Ibid., p. 642.

¹² Ibid., p. 641.

¹³ Ibid., p. 641.

Miss Susan E. Blow was an able and apt disciple of Froebel. She knew and interpreted his philosophy in the light of philosophical standards. She was known as Froebel's foremost interpreter. To Miss Blow, Froebel's chief idea was the member-whole called Gliedganzen which she claimed embodied the final truth that may be demonstrated. The idea that man is a whole and a member of a larger whole is the basis of the philosophy of education. It is this idea that is the root and aim of the educational method. The keyword of the system is self-activity, and the goal of education is self-activity completely realized in a self-conscious being.¹⁴ Only a self-conscious being can be a Gliedganzen because generic energy can duplicate itself in its product only in self-consciousness. Only in self-consciousness is self-active energy its own environment.

Furthermore, according to Miss Blow, since self-activity is the principle of education, there is but one method of procedure: self-action, proceeded by consciousness of ourselves in that action, and, reflection on the form of activity which reflection leads to higher self-knowledge.¹⁵ The kindergarten is

¹⁴ The Kindergarten, Authorized by the International Kindergarten Union, Boston, Houghton Mifflin Company, 1913, p. 11.

¹⁵ Ibid., p. 39.

justified by that method of self-activity as is Froebel's symbolism in the gifts, songs, and games of the kindergarten. Through self-expression in the various forms of industry and fine arts, the child's curiosity is directed toward science¹⁶ and mathematics.

Miss Blow, like the true Froebelian disciples, believed that self-activity is the starting point in education, but that the action or deed should be carefully directed in order that the best educational results might follow. The best educational results can follow only when the motivation leads to expert reaction or to reaction that has an intellectual,¹⁷ moral, or physical value.

The work in St. Louis was greatly influenced by Froebel's Mother Play and by the recognition that this book¹⁸ was the clearest exposition of the Froebelian ideal. Froebel's Mother Play is a book of poems and pictures with emphasis on child nurture. In this book the psychological insights of Froebel are explained; and topics such as: impulse of movement; imitation and its relationship to mental evolution and education; correct training of sensation; gesture as a means of development; rhythm and its influence on thought and character; self-conscious and social sympathy are illustrated. The book

¹⁶ Ibid., p. 39.

¹⁷ Ibid., p. 15.

¹⁸ Susan E. Blow, The History of the Kindergarten in the United States, in The Outlook, Vol. 55, April 3, 1897, p. 935.

describes the development of the child's personality and the mother's aid in such development. According to Miss Blow, the psychological facts that are presented in Mother Play arouses interest and provokes thought. The emphasis on various phases of mental evolution and the ideals that have created literature instills a desire for a knowledge of science, history, poetry, and philosophy, and a craving for higher culture.¹⁹

By studying science, literature, history, and philosophy, the training classes learned not only the ideal of child nurture, but also the ideal of self-culture. It was Miss Blow's belief that the kindergarten was only as good as the kindergartners, as was expressed in her statement:

The ideal Kindergarten demands the ideal Kindergartner.²⁰

Dr. Harris, as Superintendent of the Public Schools, and Miss Blow, as a kindergarten director, collaborated to make the kindergarten movement in St. Louis an example for the rest of the country. It was a crucial experiment. If it had failed, it would have been almost impossible to have school boards in other cities adopt the kindergarten in their school systems. The St. Louis experiment proved that the kindergarten

¹⁹ Susan E. Blow, The Mottoes and Commentaries of Frederick Froebel's Mother Play, New York, Appleton, 1911, p. 36-37.

²⁰ Barnard, op. cit., p. 595.

could be an integral part of the public school system. It was only a matter of time before other cities began to recognize that the kindergarten was a vital part of and the first step in public education.

Dr. Harris was a philosopher in every sense of the word. He could interpret every question on art, science, poli-²¹tics, or education in a sound philosophical manner. He saw the phases of the kindergarten ideals that were valid; he recognized the misconceptions of the kindergarten's exponents; he corrected the practical mistakes and psychological errors; and he emphasized the universal truths necessary for all systems of education. Of him, Susan E. Blow said:

The kindergartners who worked under his (Dr. Harris') supervision can never be sufficiently grateful for the insights which directly or indirectly have come to them from him.²²

The mere fact that Dr. Harris was favorable to the kindergarten cause gave it extra momentum and dignity. He was a faithful and understanding member of the National Education Association. This organization afforded him an opportunity to exchange thoughts on educational theories with some of the

²¹ T. Rayment, A History of Education of Young Children, New York, Longmans, 1937, p. 289.

²² Susan E. Blow, The History of the Kindergarten in the United States, in The Outlook, Vol. 55., April 3, 1897, p. 935.

leading educators of the country. In 1875, he was president of the National Education Association in which position he had opportunity to spread his ideas on educational theories and methods. The volumes of the Proceedings of the National Education Association carried many of his messages to educators throughout the country. His Journal of Speculative Philosophy, which first appeared in 1867, was an influential publication on philosophy and had gained him a high reputation in the intellectual, philosophical, and educational circles. Many educators who had ignored its claims until Dr. Harris became an exponent of the kindergarten movement began to show interest in the cause.

St. Louis in the early days was the center of the kindergarten movement. However, other cities were slow in establishing the kindergartens as a part of their school systems. The writer could find no records to show that any other city incorporated the kindergarten into the public school system between the years 1870-1880. There were many reasons for the delay, but the two most general reasons were the expense and the legal aspect.

The expense of maintaining kindergartens prevented the school boards of the larger cities from favorably considering the adopting of the public kindergarten plan. The number of teachers required for instructing the children was large in proportion to the number of children. A teacher for every twelve or fifteen pupils would place a heavy burden on the school

budget. St. Louis had been fortunate in having as competent a kindergartner as Miss Susan E. Blow to give her services free. Moreover, Miss Blow had attracted many novices who were anxious to work for little or no pay in order to gain the experience of being associated with such a cultured and intellectual person as she was. Moreover, other cities were less fortunate than St. Louis in as much as they did not have superintendents as foresighted as Dr. William T. Harris who were able to organize an effective system and, at the same time, reduce the expense. Added to the teacher's salaries, there was the item of materials. Kindergarten materials were expensive, and the initial installation of materials and classrooms exceeded the budgets on which the school boards had to operate.

Many school systems encouraged the use of kindergarten materials in the primary school. The primary schools used many of the kindergarten songs and materials. Modeling clay, scissors, papers, sewing cards, plants and pictures were noticeable in many first grade classrooms. Many educators were satisfied with applying the Froebelian methods to the primary school and they considered that the kindergarten as a separate step in the educational system was unnecessary.

²³ Nina C. Vandewalker, The Kindergarten in American Education, New York, Macmillan, 1908, p. 186.

The school laws in a number of states prevented school boards from using school funds to educate the children of the kindergarten age. New York, New Jersey, Maine, Vermont, New Hampshire, Mississippi, Michigan, Minnesota, Iowa, Kansas, Nebraska, Connecticut, Wisconsin, and Oregon had state laws which prevented children of five years or under from being educated by public school systems. There was no limit on the age in Massachusetts and Rhode Island, and no special legislation was needed in these states in order to establish public kindergartens.²⁴

Moreover, in states such as Alabama, Virginia, and Texas where the school age was seven or eight, special legislation was necessary before kindergartens could be successful. Of course, there was always the question whether a child of seven years or older would benefit by kindergarten instruction. According to Froebel's ideal the ages for such training were between four and seven years. The lowering of the school age in any state meant a great deal of extra work and organization on the part of the public educators. Records show that between the decade 1880-1890 three states enacted laws to make way for the establishment of kindergartens. These states were Indiana, Connecticut,

²⁴ Commissioner of Education, Report for the Year 1882-1883, Washington, D. C., Government Printing Office, 1884, p. cix.

and Vermont. However, cities in other states adopted the
kindergarten by means of powers within their own charters. ²⁵

Between 1880-1890, the kindergarten was adopted as part of the public school system in the following large cities: in Missouri: St. Louis; in Wisconsin: Milwaukee, Burlington, Bayfield, Baraboo, Lake Geneva, Hayward, and Sheboygan; in New York: Rochester, New Rochelle, Mt. Vernon, White Plains, Yonkers, Port Chester, and Carlstadt; in Michigan: Muskegon, Grand Rapids, Ann Arbor; in Colorado: Fort Collins and Pueblo; in Iowa: Des Moines; in Maine: Portland; in Louisiana: New Orleans; in Connecticut: Hartford; in Massachusetts: Boston; in Pennsylvania: Philadelphia; in California: Los Angeles; in Rhode Island: ²⁶ Providence and Newport.

The four largest cities in the group mentioned were Boston, Philadelphia, St. Louis, and Milwaukee. When these cities adopted the kindergarten into the public school systems, they took over only a few of the kindergartens that had been established in their cities. For example, when, in 1888, the Boston School Board voted to incorporate the kindergarten into the Boston School System, it assumed fourteen of the thirty-two kindergartens that had been maintained by Mrs. Pauline Agassiz Shaw. These schools had an enrollment of about 800 pupils. In

²⁵ Commissioner of Education, Report for the Year 1889-1890, Washington, D. C., Government Printing Office, 1892, Vol. 2, p. 1151.

²⁶ Ibid., p. 1152.

that same year, Philadelphia adopted thirty kindergartens that had been established and maintained by the Sub-Primary School Society in Philadelphia. The growth of the public kindergartens in Boston and Philadelphia during the next few years is indicative of the growth and spread in other cities and towns. In 1892 there were thirty-six kindergartens in the Boston Public School System with an enrollment of 2,008 children. This was an increase of over 1,100 pupils in a period of four years. In Philadelphia in 1892, there were sixty-four public kindergartens with an enrollment of 3,800 pupils.²⁷

In the decade between 1890-1900, kindergartens found their way into many public school systems. The report for the year 1897-1898 of the United States Commissioner of Education, William T. Harris, stated that there were as many as one hundred eighty-nine cities that maintained kindergartens in their public school systems. The report also stated that in the one hundred eighty-nine cities there were known to be three hundred sixty-five public kindergartens.²⁸ In 1903 there were reported to be over four hundred cities with public kindergartens.²⁹

²⁷ William Talcott, Kindergarten Movement, in The Century, Vol. 45, January, 1893, p. 377.

²⁸ William T. Harris, Elementary Education, in Education in the United States, Monograph No. 3, Albany, N. Y., J. B. Lyon Company, 1904, p. 36.

²⁹ Commissioner of Education, Report for the Year 1903-1904, Washington, D. C., Government Printing Office, 1905, p. 851.

At the opening of the twentieth century the five states having the largest number of cities to have adopted public kindergartens were: New York, 86 cities; Wisconsin, 71 cities; New Jersey, 56 cities; Michigan, 43 cities; Massachusetts, 34 cities.³⁰ These figures show that the public kindergarten movement was more widespread in the Eastern and North Central States than in the Western or Southern States. In the West, California and Colorado were first to establish public kindergartens. In California, the Froebelian movement had spread rapidly, and the Golden Gate Free Kindergarten Association had done a great deal to advance the movement by establishing free kindergartens. However, Los Angeles was the first city in California to adopt the public kindergarten. That adoption was not until the year 1889.

In the South, most of the states had made legislation to adopt public school systems. The number of cities to adopt them were fewer than in the North. By 1904, according to a survey made by Miss Eveline A. Waldo of New Orleans for a meeting of the National Education Association at St. Louis, Missouri, all the Southern States except South Carolina, Florida, Tennessee,

³⁰ Commissioner of Education, Report for the Year 1899-1900, Washington, D. C., Government Printing Office, 1901, p. 765.

and Arkansas had established public kindergartens.³¹

The pressure put on state legislatures was heavy enough so that by the turn of the century most states had reduced the legal age for school entrance in order that public kindergartens might be established legally. There were ten states at that time without proper legislation for adopting kindergartens in public school systems: Delaware, North Carolina, South Carolina, Georgia, Mississippi, Arkansas, Kentucky, Tennessee, North Dakota, and Idaho.³²

The movement was extended by the states into institutions for the deaf, blind, and orphaned children in the period beginning 1885. These institutions for defective children were numerous throughout the country. In 1890 there were over six hundred such institutions in the United States with a total enrollment of over 65,000 children.³³ In 1885 a kindergarten was added by the State of Michigan at the Coldwater Institute. In 1886 the Institution for Improved Instruction of Deaf Mutes in New York City established a kindergarten. The Wisconsin Industrial School in Wisconsin, Illinois, added a kindergarten about 1885. Kindergartens were also connected with the Texas Institute for the

³¹ Eveline A. Waldo, The Kindergartens in the Southern States and in Some Countries South of the United States, Proceedings of the National Education Association, Chicago, Illinois, University of Chicago Press, 1904, p. 411.

³² Commissioner of Education, Report for the Year 1900-1901, Washington, D. C., Government Printing Office, 1902, p.cxiv.

³³ Commissioner of Education, Report for the Year 1890-1891, Washington, D. C., Government Printing Office, 1894, Vol. 2, p. 1151.

Blind, Corsicana, Texas, in 1885, and with the Texas State Orphans' Home at Austin, Texas in 1891. In Alliance, Ohio, as early as 1887, a kindergarten was set up at the Fairmount Children's Home. At Atchinson, Kansas, the state controlled³⁴ a kindergarten connected with the Soldiers' Orphans' Home.

By 1900 of the fifty-seven state institutions for teaching of the deaf, thirty-seven had kindergartens connected with them. Although the deaf were unable to obtain the true value of the songs and music, the educational value of the Occupations and games was the same as for normal children.

The blind gained much enjoyment and benefit from the kindergartens established at the institutions for the blind. The senses of sound and feeling are known to be more acute in blind children so that the kindergarten offered them an effective means of education. The ear was cultivated by the songs and stories; the hands were made dexterous by the Occupations; and the consciousness was aroused by the self-activity.

Along with the introduction of kindergartens in the state institutions, mention should be made again of the success of the kindergartens established in the Government Indian Schools by Professor William N. Hailman in 1895. In 1894, Professor Hailman became Superintendent of the Government Indian Schools, and the following year, he established the kindergarten

³⁴ Ibid., p. 1155-1157.

as an integral part of Indian education. By 1897 there were forty kindergartens established in the Reservation Boarding Schools. Professor Hailman also reorganized the primary school system so that methods of Froebel carried over into the primary work.³⁵

The spread of the kindergartens into public school systems necessitated better trained kindergartners, and the work of training them was placed, for the most part, on the state normal schools. Many states added kindergarten departments to their normal schools. Until 1890, Kindergarten Training Classes had been organized mostly by private institutions or by institutions supported by Froebelian and kindergarten associations. In the report of William T. Harris, United States Commissioner of Education, for the years 1890-1891, there were listed seventy-five training schools and classes for kindergartners in twenty-one states of the Union. Of these seventy-five, the commissioner listed no more than ten that were supported by state funds.³⁶ Mention has already been made of the exceptional classes for kindergartners at St. Louis, Missouri, under the direction of Miss Susan E. Blow. As early as 1876 the Providence Normal School in Rhode Island

³⁵ Pioneers of the Kindergarten in America, Authorized by the International Kindergarten Union, New York, Century, 1924, p. 258.

³⁶ Commissioner of Education, Report for the Year 1890-1891, Washington, D. C., Government Printing Office, 1894, Vol. 2, p. 1160-1163.

added a Kindergarten Department. In Connecticut, by 1885, the State Normal School in New Britain and the Welsh Training School, a public institution in New Haven, had kindergarten departments.³⁷

Among the state normal schools that added Kindergarten Departments by 1900 were: in Massachusetts: The Bridgewater and North Adams Normal Schools; in New York: The Albany, Buffalo, Plattsburg, and Cortland Normal Schools; in Colorado: The Greeley State Normal School; in Pennsylvania: The Slippery Rock and California Normal Schools; in Michigan: The Mount Pleasant Normal School; in California: The Los Angeles and San Jose Normal Schools; in Wisconsin: The Milwaukee Training Class; in New Jersey: The Trenton Normal School; and in Pennsylvania:³⁸ The Loch Haven Normal School.

By way of summary, it may be said that the spread of the Froebelian kindergarten into public school systems and public institutions throughout the United States of America was largely a result of the St. Louis Experiment; that the success of the St. Louis Experiment was due to the ingenious organization and outstanding intellects of William Torrey Harris

³⁷ Ibid., p. 1160.

³⁸ Commissioner of Education, Report for the Year 1899-1900, Washington, D. C., Government Printing Office, 1901, p. 789.

and Miss Susan E. Blow; and that the incorporating of the kindergarten into public school systems was a slow process due to the great expense and unsatisfactory school laws in the various states. It also has been shown that the kindergarten movement was spread with success into institutions for the blind, the deaf, and the orphaned children; and, that the state training schools throughout the country, controlled by public funds, encouraged the spread of the movement by adding departments for the instruction of kindergartners in the methods and theories of Froebel to their institutions.

In the following chapters, the extension of the Froebelian Movement in the United States of America beyond the pre-school education will be considered. Certain theories in educational psychology advocated by Francis L. Parker, G. Stanley Hall, and John Dewey will be discussed as outgrowths of the philosophy of Froebel.

CHAPTER IV

Extension of the Froebelian Movement Beyond Pre-School Education by the Influence of Francis Wayland Parker

The next few chapters attempt to set forth an account of the extension of the Froebelian Movement in the United States far beyond pre-school education. Although confined to the high points of only a few of the general theories which have been formulated during the past eighty years for the improvement of teaching at the elementary and secondary levels, it aims to show how these theories were outgrowths of the educational principles of Frederick Wilhelm Froebel. This chapter will concern one of three essentially contemporaneous movements, or since each has been influenced by Froebel, it is more accurate to call them distinct phases of the one movement. Specifically, it will deal with the self-expression theory of Francis Wayland Parker, as an outgrowth of the Froebelian doctrine.

At the same time that Miss Elizabeth P. Peabody was advocating reform in the educational system and propagating the Froebelian Kindergarten, another reformer was applying practically the principles laid down by Froebel in the elementary school. Colonel Francis Wayland Parker, in the midst of ridicule of conventional New England, revolutionized the Quincy System on the basis of his self-expression theory.

Colonel Francis Wayland Parker, born in a typical New England town near Manchester, New Hampshire, grew up in a purely democratic atmosphere. As a small boy of eight years, he was obliged to help his widowed mother by working on a farm, except in the winter months when he obtained his formal education. This experience was beneficial to him in as much as he learned his geography and science the practical way rather than through books. As a youth, he worked his way through the Mt. Vernon Academy in New Hampshire. At the age of sixteen, he started on his teaching career, in a one room school in New Hampshire. At the age of twenty, in 1858, he went out to Carrollton, Illinois, where he became the principal of a high, grammar, and primary school, all in one building.

During the Civil War in the United States, Francis W. Parker enlisted as a private in the Union Army, but was soon given the rank of lieutenant. His courage, enthusiasm, and bravery won him the rank of colonel before his discharge at the close of the war.

Although a superior soldier, Colonel Parker's heart was in teaching. He hated war and believed in educating the people to enjoy the freedom of a democracy. He believed that the success of democracy as a way of living depended upon the acquired characteristics of the people living in a democratic

way. Since the democratic way of living meant that a substantial majority of citizens were capable to live intelligently, with due regard to the rights of others, in a social and physical environment, the educational system should¹ teach for democracy.

When Colonel Parker left the army, he returned to teaching. In 1868, he obtained a position of principal of a school in Dayton, Ohio. At Dayton, he found that the traditional methods-the practice of memorization and routine recitations-were being used. He began to place emphasis on activity in the classrooms. Although he was ridiculed by the other teachers who were satisfied with the recitation method, he impressed the board of education to the extent that they² elected him principal of the first Normal Training School. In 1871 he became Assistant Superintendent of the Dayton Public Schools. In that capacity, he tried to set up a system which did not depend entirely on textbooks but which based the teaching-learning cycle on practical applications of self-activity.

At this point in his career, Colonel Parker realized the need for further study in educational theories and

¹ Francis W. Parker, Talks on Pedagogics, New York, Kellogg, 1894, p. 419.

² Francis W. Parker, Talks on Teaching, New York, Barnes, 1893, Appendix, p. 11.

psychology. The United States did not offer him what he was seeking. Germany was the center of progressive educational theories. Hence, in 1872, he went to Europe to study at King William's University at Berlin. The two and one half years that he lived in Germany, he spent studying the subjects he felt most necessary to help him in his teaching in the United States. He studied psychology, pedagogics, philosophy, and history. When he returned to the United States, he had formulated his educational philosophy which he claimed was based on the underlying principles of Froebel.³

In 1873, he was elected as an educational expert to reorganize the school system at Quincy, Massachusetts. For four years, he held the position of Superintendent of the Quincy, Public Schools. As Superintendent, he was able to put into practice the theories that he had been formulating.

The Quincy Schools underwent a radical transformation under the direction of Superintendent Parker. The primary schools in particular attracted wide-spread attention. The Quincy Methods were discussed among the educators of the day. Thousands of teachers visited the schools to observe the new methods that were proving successful. Actually Colonel Parker was applying Froebel's kindergarten methods in the

³ Francis W. Parker, Talks on Pedagogics, New York, Kellogg, 1894, p. v.

primary school.

Colonel Parker put into practice methods based on his self-expression theory which he had derived from Froebel's doctrine of self-activity. Colonel Parker was the first great disciple of Froebel who advocated Froebel's idea for elementary education. Froebel offered a system of education which he claimed was ideal for development in a democratic country like the United States.⁴ Colonel Parker had gone to Germany to study educational philosophy and theories so that he might find principles which would be suitable to the democratic spirit of the United States. He had found Froebel's doctrine of self-activity a solid foundation on which he might build.

Frederich Froebel's fundamental law was the law of unity. To him, the end of education was to make the unity between man and his Creator a perfect unity; the means to that end was through nature.⁵ To him, there was unity between man⁶ individually and man collectively; there was unity between childhood, youth, and manhood because that was a continuous growth;⁷ and there was unity in the powers of man-physical,

⁴ Frederick W. Froebel, Education of Man, Translated by William N. Hailman, New York, Appleton, 1887, p. xx.

⁵ Ibid., p. 5.

⁶ Ibid., p. 19.

⁷ Ibid., p. 27.

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intellectual, and spiritual.

Froebel's fundamental process of education was self-activity. To him, the child was the center of all education. The self-activity of the child, according to Froebel, is truly valuable only when the self-activity pertains to the whole child. Froebel's self-activity implied that the child's whole being is active at all times and the activity involves all phases of the child working as a unit.⁹ To him, self-activity meant harmony between insight and achievement.¹⁰ As a child gains knowledge, he should also be given the opportunity to execute that knowledge in his own creative manner.¹¹ Through self-activity the child learns to realize freedom.¹² Self-activity was the way Froebel suggested to increase knowledge, to develop reasoning, and to define the personality.

Froebel had developed a method of teaching young children by symbolism. Through his symbolism of the Gifts and Occupations, Froebel had set up a clear plan for the order in which knowledge should be presented to the child's

⁸ Ibid., p. 128.

⁹ Ibid., p. 11.

¹⁰ Ibid., p. 55.

¹¹ Ibid., p. 55.

¹² Ibid., p. 55-56.

mind. Froebel had placed nature as the means by which the child gained religious truth and developed imagination. Nature laid the foundation for a knowledge of the child's self and a preparation for use of that knowledge.¹³ Froebel's Gifts and Occupations represented a system of teaching by symbolism by which growth is fully developed through self-activity of the child. The teacher presented the Gifts and Occupations and guided the child to self-activity that was spontaneous. The Gifts and Occupations represented a system that showed correlation of subject matter. He stressed that form plays an important part in the education of little children.¹⁴ By means of the forms he designed for presentation to the child, all fields of subject matter were closely allied. He mentioned nothing about core subjects, but his Gifts and Occupations stress mathematics as the core subject to which all others are correlated and on which others are based. His was a unified program developed through symbolism and play and by which the self-expression of the child was developed.

Colonel Parker accepted the doctrines of Froebel concerning self-activity. At Quincy, Massachusetts, he reorganized the school system by extending these principles of self-activity into practical applications of his self-expression

¹³ Ibid., p. 151-152.

¹⁴ Ibid., p. 279.

theory. The schools in Quincy became schools where the children were educated by work. Text books were infrequently used as text books, but books for supplementary reading were in abundance. Emphasis was placed on such subjects as drawing, modeling, form, color, and natural history. Drawing was used as a means of expression. The child was the center of education. Examinations and promotions were not stressed. Subject matter was secondary to the full development of the child's expression. Memorization of recitations were replaced by the expression of original thought. The teachers were free to use any method, technique, or device provided they did not violate the underlying principles of self-expression.¹⁵

Miss Lelia E. Patridge, a student of Colonel Parker, who visited the Quincy schools stated about the elementary system:

It was harmonious education:-the moral and physical natures were recognized and trained along with the mental. There was that alternation of action which results in pleasing and useful variety of work and play. - - - It is true that the pupils were taught to read and write, and ultimately to cipher; that is, the form of the work done belonged to the old education, but the ideal being no longer the gaining of skill and knowledge, but the higher one of growth, the spirit in which it was done was of the new.¹⁶

¹⁵ Lelia E. Patridge, The Quincy Methods, New York, Kellogg, 1885, p. xiii.

¹⁶ Ibid., p. xiii.

Rather than stressing the value of self-activity in the form of play and symbolism, Colonel Parker advocated self-activity in gesture, speech, writing, modeling, painting, drawing, and music. The kindergarten had developed each of these expressions in connection with symbolic patterns--the Gifts and Occupations. Parker developed them as self-expression without the aid of formal symbols.

After five years of supervising the Quincy Schools, Colonel Parker was elected as supervisor in the schools of Boston. In 1883, he became principal of the Cook Normal School in Illinois. As principal of the normal school, he was able to teach his doctrines, explain his theories, and extend the self-expression theory which became one of the most important phases of his doctrine of concentration.

The question now arises, in what respects were the theories of Francis W. Parker congruent with the theories of Frederick Froebel. If there is similarity of theories there should be congruence of the end and aim of education. In Talks on Teaching, Colonel Parker stated what he considered should be the aim of education. He said:

Froebel announced the true end and aim of all our work--the harmonious growth of the whole being. This is the central point.¹⁷

¹⁷ Francis W. Parker, Talks on Teaching, New York, Barnes, 1893, p. 18.

Parker explained further that every phase of education - every method, technique, and act - should lead to that end and that knowledge and skill are the means to the attainment of that end.¹⁸ It is quite evident from Parker's own words that his principle, that subjects should be taught as the means by which development is attained, is consistent with Froebel's idea since their final objective is the same.

In order to obtain the true end of education, Parker advocated that knowledge and skill and powers of the individual should be developed by spontaneous self-activity of the child.¹⁹ Parker stated in his Talks on Teaching;

If the adaptation of the subject to the mind is wrong, the action of the mind is impaired and weakened by ineffective attempts to grasp it.²⁰

Throughout the Education of Man, Froebel had implied that activity originating in the child developed the operative, controlling, and creative powers of the child. Froebel had inferred that self-activity of the child should be complete activity of his whole being. He had stressed the spontaneity of action and the adaptation of all action

¹⁸ Ibid., p. 18.

¹⁹ Francis W. Parker, Talks on Pedagogics, New York, Kellogg, 1894, p. 115.

²⁰ Francis W. Parker, Talks on Teaching, New York, Barnes, 1893, p. 169.

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to the child's power.

Self-activity had the same meaning for Parker as it had for Froebel. To each of them it meant that activity is from the whole child and that every phase of his being is active simultaneously. To each of them, self-activity develops the child's power provided that the activity is adapted to the child's capacity and needs.

Parker advocated self-activity through modes of expression: gesture, voice, speech, music, making, modeling, painting, drawing, and writing. He defined expression as:

the manifestation of thought and emotion
through the body by means of physical agents.²²

To him, the proper educative exercise of these modes of expression meant the harmonious growth of the whole being which was Froebel's ideal.²³ Through expressions of the child, the teacher can learn the child's individual needs. Parker

²¹ Froebel, op. cit., p. 10-12.

²² Francis W. Parker, Talks on Pedagogics, New York, Kellogg, 1894, p. 224.

²³ Ibid., p. 225.

said:

Expression is the extreme means of developing motive, and motive determines the right method.---The central subjects of study present the conditions for study; the different modes the conditions for the expression of thought thus acquired.---All acts of expression condition a study of color or form and include most, if not all, of the attributes of externality.²⁴

Parker stressed form as a basis of intellectual development.²⁵ The studies of nature - the sciences of inorganic matter and the sciences of organic matter - are based on form observation. Parker stated:

A knowledge of form, then, is the great entrance hall to all knowledge; without knowledge of form other knowledge is not possible.²⁶

He further stated that the development of concepts are based on form because form is the mode of judgment.

Form study had been an important phase of the educational system of Froebel. The symbolism used in the Gifts which Froebel had designed for the development of the child's intellectual, moral, and physical development are forms. These objects are intended to give the child various aspects of the external world.

²⁴ Ibid., p. 258-259.

²⁵ Ibid., p. 259.

²⁶ Ibid., p. 55.

Along with form as a basis of knowledge, Parker stressed observation as a preliminary to the study of the central subjects and to other related subjects.²⁷ By the central subjects, Parker meant the subjects of nature: geography, geology, mineralogy, physics, chemistry, botany, zoology, anthropology, history, and physiology. By related subjects, he meant arithmetic and language. Observation, he claimed led to imagination, and both together led to reason. In like manner, Froebel had stated that instruction in matter²⁸ follows observation of nature.

Parker advocated music as a mode of expression to develop grace of the body and as an instrument of the soul.²⁹ He expressed his belief that music is a means to the development of spiritual growth. As such, he maintained, music should be used as a mode of expression and as an educational agent for the cultivation of emotions which influence the motives of man. Music, to Parker, motivated man to the development of courage and zeal and to the cultivation of a feeling of religion in him. Even a baby's emotions are

²⁷ Ibid., p. 380.

²⁸ Froebel, op. cit., p. 273.

²⁹ Francis W. Parker, Talks on Pedagogics, New York, Kellogg, 1894, p. 381-382.

aroused by music. Everything in life has a musical cadence. Therefore, he placed music as a natural mode of expression for all human beings.

Froebel had stressed the value of music in education. The kindergarten system which he advocated emphasized the value of songs and music. Froebel had said:

The indirect suggestion-e.g., in the mirror of a song without moralizing applications--gives to the soul and will of the boy inner freedom, which is so necessary for his development and growth.³⁰

Moral training was a definite characteristic of the teachings of both Parker and Froebel. Parker taught:

All education is inherently moral and ethical. Education is the development of the attitude of the being towards truth.³¹

To Parker, every mode of expression should manifest truth. Education should develop only those motives which result in the highest and best action. In freedom of expression there is obedience.

³⁰ Froebel, op. cit., p. 267

³¹ Francis W. Parker, Talks on Pedagogics, New York, Kellogg, 1894, p. 383.

Parker based his principle of moral training on the assumption:

that the human being was created and designed for the exercise of the highest moral power; that in each individual there are germs of the divine; and that all education is the outworking of this design of God.³²

Parker assumed that the child is predominately moral of himself and that education is the means by which the highest moral power is developed. Education is by self-effort. Self-effort working towards exercising the highest moral power is of itself right. Natural methods conforming to law and adapted to self-effort is, therefore, intrinsically moral. He placed no separation between intellectual and moral training since morality is the direction of mental power.

Parker maintained that good predominates over evil, and the nature of the child leads him to choose the good provided the training is normal. By normal training, he meant the presentation of the good, but no presentation of the evil. The evil comes of itself. By having been presented the good, the child will of his own choice select the good in preference to the evil. By training through choice,

³² Ibid., p. 348.

the will is trained. The will is trained by doing that which is to be done. By developing the will, the child finds the truth.³³

Parker disapproved of the system of education which rewards the child for doing good and punishes the child for doing wrong. He believed corporal punishment is evil in itself. It develops fear and distrust in the individual. Rewards such as prizes, promotions, high marks, develops selfishness. The system of prize-giving affects the slower child and makes him despair. Parker approved of awarding self-effort as measured by the individuals own capacities. Prizes and rewards lead to cheating and copying and interferes with the developing of morality.³⁴

Freobel had stated his principle:

Education should lead and guide man to clearness concerning himself and in himself, to peace with nature and to unity with God; hence it should lift him to a knowledge of himself and of mankind, to a knowledge of God and of nature, and to the pure and holy life to which such knowledge leads.³⁵

To Freobel, the child is predominately good. He loves to do good rather than evil. Education should therefore be positive. Evil should not be defined into the consciousness

³³ Ibid., p. 348-355.

³⁴ Ibid., p. 367-371.

³⁵ Freobel, op. cit., p. 5.

of the child. The child should be led into productive self-activity, because development by creative self-activity destroys evil. By showing what is good, not evil, the child will choose the good. Froebel had opposed the methods which bribed a child into doing good by means of rewards.³⁶ He had implied that moral training and intellectual training are developed simultaneously by productive self-activity. Froebel had stressed that character and morals as allied to character should be developed by progressive development according to law and nature.

In the development of his system of Gifts and Occupations Froebel had kept in mind the continuous stages of growth and had developed each Gift to meet the proper capacity of the child. He had organized his system to develop moral culture in harmony with the development of the whole child.

Art was considered a mode of self-expression in Parker's educational system. Froebel had emphasized it in his Education of Man. To each man, it served as a means of development of intrinsic personality by expression.

Parker stated the educative value of art to be three-fold: (1) the motive, (2) the concept, (3) the thought. In art there is the motive to express the inner personality; art is an expression of individual concepts which are the symbols

³⁶ Froebel, op. cit., p. 244.

of thought, and art expresses thought by the partial symbol of a complete concept. By a partial symbol Parker meant a concept that is expressed with emphasis on one of its many phases. For example, painting is a partial concept expressed in color; modeling is a complete form without color; and drawing is modeling in two dimensions. Art is valuable not in the concept or form but in its expression of thoughts and emotions as observed by others. Art is most valuable when it carries an inspiration or an emotion to the observer.³⁷

Fröebel had expressed much the same thoughts concerning art in education. He had defined art as:

the pure representation of the inner life.³⁸

He had stated that art should be considered in the comprehensive plan of education as one of the most important subjects of instruction to aid the child to his full development and to enable him to appreciate true art.

Speech was an important means in Parker's self-expression theory. Behind speech lies a motive to make others understand. There is a thought to be expressed. The will

³⁷ Francis W. Parker, Talks on Pedagogics, New York, Kellogg, 1894, p. 237-243.

³⁸ Fröebel, op. cit., p. 227.

must be exercised to control the thought and the expression. Out of speech comes language. The method by which the child learns to speak is by spontaneous self-activity. Instruction in speech should be patterned on the method used by the child in learning. The method used to develop speech should be the natural one of observation and imitation.³⁹

Froebel had considered speech as an important phase in development of the child by self-activity. He had emphasized the natural way that the child learns to speak, through observation and imitation. Speech constitutes an element in which the child lives. Froebel had also stressed the value of speech as the means by which the child expresses his inner life outward.⁴⁰

According to Parker, writing as a means of self-expression comes more natural to the child than speech. By the time the child enters school, he has already had active use of his whole body; he has exercised his mind; and he has learned to speak. Writing is acquired in much the same manner as speech, - by observation and imitation. Observation of forms before him and imitation of those forms come easily

³⁹ Francis W. Parker, Talks on Pedagogics, New York, Kellogg, 1894, p. 308-312.

⁴⁰ Froebel, op. cit., p. 53-54.

as a result of the child's desire to express himself.⁴¹

Froebel had included writing in his list of the chief groups of subjects of instruction. He had considered writing as the result of thought and self-observation. He had stated in the Education of Man:

Writing is the first chief-act of free and self-active consciousness.⁴²

To Parker, making was a very important mode of expression. He defined making as follows:

Making may be defined as the complete externalizing of the individual concepts - concepts acquired either by observation or constructed by imagination.⁴³

Making, according to Parker, can be either imitation or invention. Making was valuable as a mode of expression because (1) the motive is aroused by a definite need; (2) there is concentration of thought in the concept to be expressed; (3) the will is trained by controlling the acts necessary to present the concept; (4) the body is used in

⁴¹ Francis W. Parker, Talks on Pedagogics, New York, Kellogg, 1894, p. 248.

⁴² Froebel, op. cit., p. 225.

⁴³ Francis W. Parker, Talks on Pedagogics, New York, Kellogg, 1894, p. 235.

executing the demands of the will; (5) there is need for continued evaluation in order to adapt the object to the need that was the motive. In making, there is correlation of thought that involves the will and physical use of the body. Parker considered making as a primitive and necessary means of growth.

Froebel had emphasized making or construction as one of the most important phases in educating man to a full harmonious growth. Froebel had stated his belief that the desire of the child is to express his inner nature. Men who have been most helpful to human welfare are those who have produced some visible work as the result of an inner concept. All human beings desire to express their inner nature by making or constructing. Froebel had developed his system of Occupations on the theory:

Man is developed and cultured toward the fulfillment of his destiny and mission, and is to be valued, even in boyhood, not only by what he receives and absorbs from without, but much more by what he puts out and unfolds from himself.⁴⁴

Gesture was the first of the modes of self-expression mentioned by Parker. It is important to education as an all-sided action which leads to grace, beauty, and speech. As a

⁴⁴ Froebel, op. cit., p. 278.

medium of speech, Parker gave an illustration of sign language which is used by deaf-mutes. Gesture is closely related to all forms of expression connecting rhythm with dancing and music; speech with interpretation and poise.⁴⁵

Froebel had not mentioned this expression as gesture, but he had stressed the necessity of developing grace in action even in the young baby.

It is apparent that Froebel had laid the foundation for Parker's theory of self-expression. Parker developed the ideas of Froebel on the basis of progressive educational values. Each mode of self-expression starts from a self-motive which arouses a thought or an emotion to force the will to act in accordance with the thought and produces an expression which satisfies the original motive.⁴⁶ Parker took Froebel's kindergarten system based on self-activity and developed it into a system for elementary schools.

Parker taught the principles upon which he thought the elementary school should be based. He left the techniques of instruction to be developed by the teachers according to their own initiatives and personalities.

⁴⁵ Francis W. Parker, Talks on Pedagogics, New York, Kellogg, 1894, p. 229-231.

⁴⁶ Ibid., p. 229.

In his desire to vitalize education and the child who was the center of his education, Parker advanced the principles of Froebel and extended them beyond the kindergarten into the elementary schools of the United States. As an educator, he taught teachers to treat education from the standpoint of the child. He taught that subject matter is subjective to the child. As a reformer, Parker offered no ideas or theories that were new to education, but he developed the principles of the kindergarten, that had been laid down by Froebel, into the field of elementary education.

Colonel Parker's achievement in education as a disciple of Froebel were summed up in the statement made by Dr. William N. Hailman at the time of Parker's death in 1902:

We owe much to Colonel Parker and much that we shall never lose. The growing reverence for childhood in the work of the school, the steady expansion of its interests, the recognition of the child's immediate purposes as a valid factor in the work of education, the consequent respect for individuality, the love that feeds the soul and opens the mind, the liberation of the hand as a distinctive creative organ, the cultivation of the esthetic sense and the consequent strengthening of moral attitude on the part of children, - all these and many other things that are blessing the schools of the day are largely due to Colonel Parker's convincing initiative.⁴⁷

⁴⁷ Francis W. Parker, Talks on Teaching, New York, Barnes, 1893, Appendix, p. 31.

It has been shown in this chapter how Francis Wayland Parker extended the Froebelian Movement in the United States beyond pre-school education by developing Frederick Froebel's ideas of education into the self-expression theory and by his application of the self-expression theory to the elementary schools.

In Chapter V further extension of the Movement will be considered. An effort will be made to show how the developmentalism and culture-epoch theory of G. Stanley Hall as an outgrowth of the philosophy of Froebel influenced the educational system of the United States.

CHAPTER V

Further Extension of the Froebelian Movement Beyond Pre-School Education by the Influence of G. Stanley Hall

In this chapter, the developmentalism and culture-epoch theory of G. Stanley Hall will be considered. This theory merits consideration in the extension of the Froebelian Movement in the United States for two reasons: (1) it is the outgrowth of the philosophy of Frederick Wilhelm Froebel, and (2) it has extended the Froebelian Movement into higher levels of the educational system of the United States.

During the later part of the nineteenth century, the Froebelian doctrine took on new significance in the United States under the influence of G. Stanley Hall. In the early seventies, the Darwinian theory of evolution had led to a rapid development of the new psychology in Germany. A different interpretation was put on life. It was believed that both body and mind are a result of the evolutionary process. G. Stanley Hall had gone to Germany, at the time that the movement was at its height, to study physiological psychology under Wundt and Ludwig. The knowledge and German influence that Hall acquired in Germany was brought back to the United States by him.

As a professor of psychology and pedagogy at the John Hopkin's University, Hall developed the first American laboratory of psychology in the United States. The psychological laboratory soon became a part of the educational institutions throughout the country.

The new psychology stressed the evolution of the mind as well as the body. This led to the study of the child, and genetic psychology was the outcome. The new psychology became the basis for a new educational system.

Although the new psychology had begun in the seventies and G. Stanley Hall had influenced the movement while he was at the John Hopkins University, it was not until the period between 1890-1900 when Hall was President of Clark University that it received popular attention.

The new psychology was the beginning of the movement of developmentalism in the United States. The movement aimed to improve methods and instruction in education according to the principles that govern the natural development of the child. Developmentalism stressed the psychological approach to education rather than the philosophical. The psychological development of a child was development from within - a natural unfolding of the child's abilities and powers from the standpoint of natural growth. It aimed to develop the whole individual under the influence and guidance

of all forces, inner and outer, which affect him.

An analysis of the fundamental principles of developmentalism and culture-epoch theory as advocated and taught by G. Stanley Hall will disclose how it is an outgrowth of the philosophy of Frederick Wilhelm Froebel.

G. Stanley Hall advocated that the only rational type of education is based on the knowledge of the growth of the mind, body, and soul of children. He maintained that the law of recapitulation contained the most general formulation of all the facts of development. The law of recapitulation stated that the child repeats the history of life, repeating its stages. The individual in the process of development passes through stages similar to and in the same order as those through which the race has passed.¹ Interests, habits, and physical traits of the individual are continuously changing. Each function appears for a time, then disappears, but reappears in a higher stage and is transformed.

The four developmental stages are infancy, childhood, youth, and adolescence. Infancy by physical traits, habits, and movements, shows that the infant is passing through the stage similar to that of the simians. In childhood, the

¹ G. Stanley Hall, Some Social Aspects of Education, in The Pedagogical Seminary, Vol. 9., No. 1, March, 1902, p. 89.

activity of play indicates the habits and instincts of primitive man. In youth, the individual is adjusted to his environment. He is then passing through the stage in which the race was stable. In adolescence, the individual passes through a stage which repeats the life of the race in higher civilization. Adolescence is a period of upheaval - a period of transition. The adolescent child represents the race at a future stage of civilization. Hall stressed the need for more and better educational guidance at the time of adolescence.²

Instincts and feelings are racial; therefore, they are the deepest elements of our nature.³ Instincts and emotions are inherited. The feelings of the ancestors of the child are transmitted through generations, modified or enlarged, to the child. The effects of disaster, joy, and fear of the race are stamped on the individual.

Hall emphasized the instincts of an individual - hunger, sex, play, laughter, fear, anger, and pity - as being hereditary and not defects in the mechanism of the mind. Pity is more complex than anger or fear and represents a later

² G. Stanley Hall, Adolescence, New York, Appleton, 1905, Vol. 1, p. x-xiv.

³ G. Stanley Hall, The New Psychological Basis of Education, in Forum, Vol. 17, August 1894, p. 714.

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stage of civilization. Every emotion is better understood by studying primitive feelings. Religion, he stated, is instinct. All phases of religion, prayer, creeds, dogmas, doctrines, sacrifice, sacraments, are problems of higher emotions which parallel the stages of development of the feelings of the individual with those of the race.⁵

The intellect of a child is subjective to the form and content of his inner-forces, and growth follows naturally along the line of instincts and methods chosen by nature. The mental powers of the individual evolve out of feeling and emotion.

Developmentalism stressed that since the child is the center of education, the first step in education is child-study. The study of the child should be from the point of view of the history of the race. Education should be both practical and cultural. The school should teach that which is practical and that which is cultural. If the child is allowed to develop naturally along the lines of nature, living each stage of racial history in his own manner, he will attain practical knowledge which will be also cultural according to his ability.

⁴ G. Stanley Hall, Educational Problems, New York, Appleton, 1911, Vol. 2, p. 137.

⁵ Ibid., Vol. 1, p. 137.

According to Hall, education should begin in play, and all work should be done in the spirit of play. The child develops abilities and functions while at play. Through play, work is accomplished because in play the inner motives activate the mind. Work accomplished through play is accomplished more easily and with less strain on the child.⁶

Methods used in education should be developmental. Nature should have its own way in the development of the child. Materials for instruction should be chosen in accordance with the child's particular stage of development. Properly selected cultural material will utilize all the child's forces and develop in him an interest that will grow and develop in preparation for the next stage. If the child has sufficient material suited to his own stage of development over which he might linger, he will develop his powers slowly yet progressively enough for him to attain a solid foundation. The child who learns by imitating adult ways matures too rapidly and develops a shallow foundation upon which he cannot build.⁷ Studies imposed on the child from the adult's point of view of logical order impedes the

⁶ G. Stanley Hall, Adolescence, New York, Appleton, 1905, Vol. 1, p. 233.

⁷ G. Stanley Hall, Educational Problems, New York, Appleton, 1911, Vol. 1, p. 162.

growth of the child, but education which considers the inner development of the child's interests not only trains the will but also results in mental unity. Education that is based on the elemental instincts of the child develops personality, increases thought and makes a foundation for later specialization. Cultural material selected with the child's present needs, interests, and capacities in mind results in higher emotions and virtues.

Health played an important part in the educational psychology of G. Stanley Hall. According to him, health that comes from free activity is the basis of interests and enthusiasm. He stressed the need for school conditions which would bring about better health - proper ventilation, proper lighting, and proper heating.⁸ Most of all he stressed motor-activity in play, industrial training, manual training, and gymnastics or physical culture to develop the muscle power which is vital in health.

Hall believed that more children have greater interest⁹ in constructive activity than in intellectual activity. Most children have no desire for cultural studies. The child who has no interest in culture usually leaves school at an early

⁸ G. Stanley Hall, Health of Children as Affected by School Buildings, in Proceedings of National Education Association for 1892, New York, Little, 1893, p. 685.

⁹ G. Stanley Hall, Educational Problems, New York, Appleton, 1911, Vol. 1, p. 546.

age. The sedentary life does not appeal to the boy in his teens but often develops habits of idleness and a lack of definite purpose in life.¹⁰ He believed that proper industrial training stimulates the child's instinctive powers. The school should provide opportunity for selective interests and keep the youth in touch with real life.

To Hall, moral training is the most important factor¹¹ in education. He maintained that all education is moral because all education aims to complete the moral growth of the individual. Knowledge is taught not for its own sake but to improve conduct. Moral life begins in the stage of infancy. Good habits of hygiene, sleep, feeding, and clothing are part of moral education. The mother's attention to the infant influences the child for good or evil.

Hall believed that the child should not be guarded too closely from a knowledge of evil. The faults of childhood transform themselves into virtues through the child's own inner forces. Although the impulses of the child should receive guidance and moral impetus, it is wrong to try to appeal to his conscience. Literature and religion are the sources of instruction in morality. Hall advocated that the stage of adolescence is the time when work in practical morality is

¹⁰ Ibid., p. 617-618.

¹¹ Ibid., p. 200.

most beneficial. The pupils in high school and colleges are at an age when formal morality is most needed. Hall divided the core of morality into three phases: health, honor, and loyalty to life's task. All moral achievement is based on health;¹² loyalty to the race is based on honor;¹³ self-respect and achievement are based on loyalty to life's task.¹⁴

According to Hall, social morality is a big problem in education. Good government and obedience to law are essential in a democracy. The school is obliged to teach it. Student government in the school is a good social factor and moral agent if it is not overdone.¹⁵ Hall emphasized that the punishment of adolescents should be infrequently administered.

The four chief branches of study, according to Hall, are science, art, literature, and religion, each of which is originated in nature. In all departments of education, kindergarten, grammar school, high school, and college, all aspects of nature studies should be taught first in a comprehensive way. Instead of beginning with classifications, science should

¹² Ibid., Vol. 1, p. 275.

¹³ Ibid., p. 284.

¹⁴ Ibid., p. 287.

¹⁵ Ibid., p. 310-311.

begin with the general and lead to the particular. At adolescence the individual is interested in nature in an alive form, not in the laboratory. Science as taught in the high school should be general and correlated with other subject matter. The high school student needs knowledge for application, not specialization.

Hall's opinion concerning mathematics in the school followed the same principle that it should be practical and applied. Alertness and rapidity of process are the aims of early arithmetic. Mathematics as an exact science with logical proof has its place only after the fundamentals have¹⁶ been learned and applied.

History has its place in the curriculum because of its great moral value. At adolescence, in particular, the moral purpose of history is very important. History in all grades should meet the demands that the stage of development of the child requires. Story telling as an initial step to history arouses interest and enthusiasm. The history for the adolescent should be filled with moral lessons and ideals¹⁷ which will remain as motives for good throughout life.

The value of music and dancing, art and drawing, in an educational system is great. Music has its place in

¹⁶ Ibid., Vol. 2, p. 393-396.

¹⁷ Ibid., p. 287.

educating the feelings;¹⁸ dancing has its place in correlating
feeling and movement;¹⁹ drawing has its place in developing
observation, imagination, and manual skill;²⁰ art has its
place in arousing emotions and cultivating sentiment.²¹ Accord-
ing to Hall, all these modes of expression are valuable if
they are taught by following the order of the child's natural
interests.

The conservative kindergartners under the leadership
of Miss Susan E. Blow considered the educational psychology
of G. Stanley Hall as opposed to the philosophy of Frederick
Wilhelm Froebel. Hall claimed himself a disciple of Froebel.
He stated:

Again, let me premise that I believe heart
and soul in the kindergarten as I understand it
and, insist that I am a true disciple of Froebel,
that my orthodoxy is the real doxy which if
Froebel could come now to New York, Chicago,
Worcester, or even to Boston, he would approve.²²

One of the ideas of Froebel which became the keynote
of genetic psychology and the basis of Hall's culture-epoch
theory was the law of recapitulation. Froebel had stated in

¹⁸ Ibid., Vol. 1, p. 93.

¹⁹ Ibid., p. 42.

²⁰ Ibid., Vol. 2, p. 547-548.

²¹ Ibid., p. 542.

²² Ibid., Vol. 1, p. 10.

his Education of Man:

Man, humanity in man, as an external manifestation, should, therefore, be looked upon not as perfectly developed, not as fixed and stationary, but as steadily and progressively growing in a state of ever-living development, ever ascending from one stage to another toward its aim which partakes of the infinite and eternal.---

Indeed, each successive generation and each successive individual human being, inasmuch as he would understand the past and present, must pass through all preceding phases of human development and culture, and this should not be done in the way of dead imitation or mere copying, but in the way of living, spontaneous self-activity.²³

It had been believed by Froebel that man is not to be taken as completed but as continuously unfolding towards a goal. All individuals and all generations pass through the entire development of the human race by growth and not by imitation. Froebel had emphasized throughout his Education of Man that the development of man is from within and the continual use of his inner powers strengthens and extends those powers.

By comparing human life with plant life, he had reasoned that, if the conditions and environment, as well as care, determine the character and growth of the plant, the

²³ Frederick W. Froebel, Education of Man. Translated by William N. Hailman, New York, Appleton, 1887, p. 17-18.

24
same might be applied to human beings. He devised a system for the training of the child through the four stages of development which he classified as infancy, childhood, youth, and manhood. Each stage of development is incomplete in itself, but growth is continuous throughout all stages.²⁵ According to Froebel, instruction at each stage is in harmony with the child's needs and capacities at that particular time.²⁶ There is no one stage more important than another, but the development in the earlier stages lay the foundation for the later stages. Every stage should represent a higher stage of physical, intellectual, and moral culture than the preceding one. Education is a means of development of human beings by a progressive self-active process.²⁷

Emotions and sensations had received recognition by Froebel as the motives for the development of the will and intellect. The depth of feeling and the definiteness of sensations determine to what extent the mind and will can be developed. Froebel's Mother Play illustrates the importance he had placed on the development of the child's mind by stimulating the emotions and senses.

24 Ibid., p. 9.

25 Ibid., p. 27.

26 Ibid., p. 30.

27 Ibid., p. 11.

Spontaneous self-activity had been the keyword of Froebel's system. The first instinct of the child is activity. This activity if utilized in the proper manner widens the experiences of the child and defines these experiences so that they become germ centers for the development of the will and character.

Play, according to Froebel, revealed the interests and abilities of the child. Concerning play, he had stated:

Play is the highest phase of child-development - of human development at this period; for it is self-active representation of the inner - representation of the inner from inner necessity and impulse.---

The plays of childhood are the germinal leaves of all later life.²⁸

Play, then, according to Froebel should be the motive for work. A child who plays earnestly will grow up earnest and capable. In play, the child's inner self is seen. Games of boyhood are beneficial to him not only in strengthening the boy, but also in stimulating moral and mental forces. Self-control, justice, presence of mind, and kindness are developed through games of boyhood.²⁹

Health had been of primary concern to Froebel. He had stressed the value of health in the infant. He had advised

²⁸ Ibid., p. 54-55.

²⁹ Ibid., p. 113.

the mothers in ways of hygiene and cleanliness. Only through health can development be gained.

Froebel had considered child-study in the establishment of his educational system. He had stressed that the child is the center of education. The child is his own agent in education. Everything the child does is significant to his development.³⁰ Teachers are necessary, but their capacity should be one of guidance and direction. Teachers should know and understand the child's processes of self-development. Froebel had suggested that the teacher and the mother of the child aid in the direction of self-activity, but before they can guide successfully, they should know the characteristics of the stages of development.

Froebel had believed that the parents should live for the child, because the development of the child determines the type of civilization that the future generation will enjoy. The extent of the growth of the child in one generation will effect the type of civilization of future generations.

It had been Froebel's belief that the faults of childhood rectify themselves. Punishment gives emphasis to the error. Coercion and restriction by the teacher impedes the

³⁰ Frederich W. Froebel, *Pedagogics of the Kindergarten*. Translated by Josephine Jarvis, New York, Appleton, 1895, p. 67.

growth of learning by the child. Discipline will take care of itself in the manner nature has provided.³¹

Froebel had not used the words child-study or culture-epoch in his ambiguous writings, but from his philosophy, it is obvious that his ideas were the basis of the new psychology, developmentalism, and the child-study movement. Hall's theory was the outgrowth of the principles that Froebel had taught. Principles common to both Froebel and Hall were: (1) the child repeats the history of the race; (2) feelings and instincts are motives for the development of the intellect and will; (3) spontaneous self-activity and play are creative; (4) the faults of childhood will outgrow themselves; (5) each stage of development determines what the child should do; (6) health is the greatest need of the child for complete development; and, (7) the way of development is the way of nature.

Froebel's system had been set up for the development of the individual at the stage of childhood. Hall went further and aimed to set up a system which would develop the child from childhood through adolescence. Hall's main field was the field of adolescence; Froebel's main field had been childhood.

³¹ Frederick W. Froebel, Education of Man. Translated by William N. Hailman, New York, Appleton, 1887, p. 126.

G. Stanley Hall influenced the reconstruction of the kindergarten, grammar school, and high school. His influence was particularly noted in the establishment of the connecting or integrating schools - the junior high school and the junior college.³² Since Hall's chief interest was the development at the stage of adolescence, it was the higher levels of the educational system in the United States that were most affected by his psychology.

In the last decade of the nineteenth century, Hall aroused the kindergartners of the United States in hope that the new psychology might produce further development of the kindergarten idea. In 1895, G. Stanley Hall, then President of Clark University, offered a summer session on childhood education at Chicago, Illinois. After the opening address by Hall, only two of the thirty-five kindergartners attending the session remained. Patty S. Hill and Anna E. Bryan were the only two who saw merit in Hall's ideas. With Hall, these two women became the leaders of the new reconstruction movement for the kindergarten. By 1910, enough of the kindergartners had been sufficiently well-versed on the merits of Hall's program that they began to reach into the new scientific investigations to find ways for advancing and improving

³² Patrick J. McCormick, History of Education, Washington, D. C., Catholic Education Press, 1946, p. 567.

the kindergarten.

Hall urged for the extension of the kindergarten methods in the primary school.³³ He advocated less formal drill and more development of imagination and perception. Nature, life, and language should be foremost in the instruction of the first few years in school. The primary school should be the connecting link between the kindergarten and grammar school.

The grammar school, he advocated, should be the place for subjects requiring motor technique, such as, language, spelling, and arithmetic.³⁴

One of the most important contributions made by Hall to secondary education was his book, Adolescence, which was published in 1904. The two volumes were the result of an extensive study of previous literature and an investigation by means of the questionnaire. The book was the first extensive study on the subject of adolescence. The questionnaire which was sent out by Hall to adolescents was the cause of much concern and investigation.

Hall treated the subject of the adolescent from the standpoint of his physical, instinctive, moral, religious,

³³ G. Stanley Hall, Educational Problems, New York, Appleton, 1911, Vol. 2, p. 626-627.

³⁴ Ibid., p. 627.

and social development. In interpreting the results, he made use of the theory of recapitulation. The book offered much from a genetic point of view in the study of youth.

It was advocated by Hall that the senior high school reach down to the seventh grade to include the child just approaching adolescence.³⁵ The break between the eighth and ninth grades would thereby be eliminated and unification of the school system would take place. The first junior high schools appeared shortly before 1910.

Hall advocated that the individuality of each child should be brought out in the high school as opposed to the prevailing idea that secondary education should be alike for all.³⁶ This was an advancement of Froebel's idea that the individual should be allowed to learn according to his own level of development. It is also one of the characteristics of the high school as advocated in the United States today that education should bring out the individuality of each one to the fullest extent by adopting a program to meet the common and the individual needs of the pupils.³⁷

³⁵ Ibid., p. 648.

³⁶ Ibid., p. 651.

³⁷ Roy O. Billett, Fundamentals of Secondary School Teaching, Boston, Houghton Mifflin, 1940, p. 13.

The books and published articles on the philosophy of education by G. Stanley Hall, numbering over three hundred, stamped an influence on the schools and thought of the day. G. Stanley Hall focused the attention of the teachers on the need for child-study as the basis of educational methods. He made the development of the child more important than the subject matter taught. His influence was felt by arousing interest of a controversial nature to his theory of culture-epoch. The opposition that he received led the way for further study by teachers and educators. Hall's department of psychology at Clark University did much to focus the attention of psychologists on the development of the child at various stages of growth. Hall's influence on the education of morals, feelings, religion and motor life of the individual planted the seed for later reformers in the field of education.

G. Stanley Hall, in his effort to revive and revise the educational philosophy of Froebel and his attempts to extend it into higher levels of education, inspired many educators to the consideration of his ideas. G. Stanley Hall did not have too many followers who claimed to be his disciples. The histories of education in the United States written since the turn of the century do not stress G. Stanley Hall as a great educational reformer, but the writings of his contemporaries and later educators indicate that he had some influence on

their theories. John Dewey, who had been a student of Hall's at the John Hopkins University, shows the influence of Hall in his many works which emphasize the nature and needs of the pupils, and education by doing or experience. Even Dewey's theory of social progress shows the influence of Hall.

A brief summary of the chapter reveals that G. Stanley Hall formulated the theory of culture-epoch and developmentalism which aimed to base educational practices on the four fundamental stages of growth. The theories of G. Stanley Hall were based on psychological experiments and considered the philosophy of Frederick Wilhelm Froebel as the basis of the genetic psychology in education. The culture-epoch theory made the public conscious of the need for child-study. G. Stanley Hall advanced the kindergartens by arousing the kindergartners to consider child-study from the genetic point of view. Hall's book, Adolescence, caused much investigation into the study of application of theory for that age group. Hall influenced the establishment of the junior high school in order to better integrate the development of the child. Former students of Hall were influenced by his philosophy of education and modified his ideas so that they might be applicable to modern education. In short, the culture-epoch theory of Hall was the outgrowth of Froebel's philosophy, and it

aided in the advancement of the Froebelian Movement into higher levels of education throughout the United States.

The next chapter will consider the self-activity and socialization theory of John Dewey as an outgrowth and modification of the Froebelian doctrine.

CHAPTER VI

Extension of the Froebelian Movement Far Beyond Pre-School Education by the Influence of John Dewey

This chapter is devoted to the self-activity and socialization theory of John Dewey. It aims to show that Dewey's socialization theory was an outgrowth and modification of the Froebelian doctrine, and that it was a means of extending the Froebelian movement in the United States far beyond pre-school education.

John Dewey was a New Englander whose childhood and youth were spent in a democratic atmosphere. His education was obtained in the public schools. Much of his time was spent in outside reading and in doing the necessary chores around a New England homestead.

He attended and graduated from the State University in Vermont where he had been greatly impressed by the socratic method of teaching of Buckham, President of Vermont University. At the Vermont University he came in contact with German spiritualistic idealism. He was impressed by Comte's Positive Philosophy. The idea that the existing social life was completely disorganized and that there was need for finding a social function for science influenced Dewey's thought.¹

¹ The Philosophy of John Dewey. Paul A. Schilpp, Editor, Evanston, Northwestern University Press, 1939, p. 12.

Influenced by William T. Harris' Speculative Philosophy and his own desire to learn about the German thought, Dewey went to the John Hopkins University for further graduate study. At John Hopkins University, he was a student of G. Stanley Hall who had recently returned from Germany. He was influenced by G. Stanley Hall's lectures to believe that there was a close relationship between psychology and philosophy and that a new experimental psychology was needed because experiment was overthrowing rational psychology.

In 1886, while teaching at the University of Michigan, Dewey married a school teacher of solid New England stock. Dewey attributed much of his skill in so-called intuitive judgment of situations and persons to his wife.² From her he acquired the belief that a religion was indigenous in natural experience.

Dewey made an objective study of the learning process. At Teachers' Institutes, he gave addresses on various learning processes: attention, memory, imagination, and thinking. He began to realize that there was need of practical experience³ to check and develop theoretical ideas.

² Ibid., p. 21.

³ Ibid., p. 27.

In 1894 he began to teach at the University of Chicago. Under his direction, the Laboratory School, popularly known as the Dewey School, was founded for the purpose of establishing an education different from any other available in Chicago. He introduced pedagogy into the department of psychology and philosophy. His university elementary school formed a part of the pedagogical work at the University. The School and Society, one of Dewey's famous books, consists of talks given to raise money for the school.

Through his experimental school, Dewey formed many contacts. The friendly conflict of different schools of objective thought may be considered as the beginning of progressive education.

Dewey's logical theories were partially the result of the influence of a former student of his, Professor Angell. At Chicago, Dewey's interest was in the development of moral theory in terms of interplay of impulses, habits, desires, emotions, and ideas. These ideas were the background of his book, Human Nature and Conduct published at a later date, in 1922.

As a result of the experiences at Chicago, Dewey wrote How We Think and Democracy and Education which were published in 1910 and 1916, respectively.

In 1905, Dewey resigned as a professor at Chicago

University and accepted a position at Columbia University. At Columbia, Dewey found himself in a philosophical atmosphere where the realistic movement was paramount.⁴ Here Dewey was made aware of the possibility and value of metaphysical theory which did not profess to rest upon principles not empirically verifiable.

Dewey's ventures into the political field gave him opportunity to apply his social philosophy. He was an active supporter of woman suffrage based on the belief that enfranchisement of women was a necessary part of political democracy.

Dewey explains the influence of public activities on his technical philosophy in his statement:

The idea that lay back of my educational undertaking was a rather abstract one of the relation of knowledge and action. My school work translated this into a much more vital form.---I doubt if the force of the idea in the theory of social action would have come home to me without my experience in social and political movements.---My belief in the office of intelligence as a continuously reconstructive agency is at least a faithful report of my own life and experience.⁵

The brief account of Dewey's life is given here to show the sum of the experiences of him who believed experience is education, and to show the immediate influences that led

⁴ Ibid., p. 35.

⁵ Ibid., p. 45.

him to set up an educational system that stressed self-activity and society.

Dewey's philosophy of education is contained in his statement:

I believe that the individual who is to be educated is a social individual, and that society is an organic union of individuals. If we eliminate the social factor from the child, we are left only with an abstraction; if we eliminate the individual factor from society, we are left only with an inert and lifeless mass. Education, therefore, must begin with a psychological insight into the child's capacities, interests, and habits. It must be controlled at every point by reference to these same considerations. These powers, interests, and habits must be continually interpreted - we must know what they mean. They must be translated into terms of their social equivalents - into terms of what they are capable of in the way of social service.⁶

According to Dewey, the whole purpose of education is to develop the child's innate capacities, instincts, and impulses to the fullest extent from the standpoint of his social environment so that he might be able to use his powers for social progress. Education is a continual social process of development by experience.

The school should be an embryonic community representing existing social life in a simplified form. This simplified social life should be a continuation of the environment of the

⁶ John Dewey, Education Today, New York, Putnam, 1940, p. 6.

home so that the child might have a continuous growth with a background of past experience. In a social atmosphere with past experience as a background, the child is able to extend his sense of values. The teacher should be merely a member of the community who is there to choose the influences that will stimulate the child and to help him to respond in the proper manner according to the need that the influence has created.⁷

According to Dewey, the subject matter of education should be centered around the child's own self-activity and based on his needs in a social environment. The powers of the child are developed by self-activity which should be directed in the same general order as has been followed by civilization. The types of activity that make up the existing civilization should be the same activity performed by the child. The constructive activities of social living, industrial arts, manual training, cooking, and sewing, should be the central subjects in the school. All other subjects of the curriculum should relate to these central subjects.⁸ The subjects of the curriculum are important only as tools to the

⁷ Ibid., p. 6-8.

⁸ Ibid., p. 9-12.

development of "new attitudes towards and new interests in,
experience."⁹

Dewey states the method to be employed in education should be adapted to the child's individual needs, interests, and capacities. Material should be presented to the child so that he might be the active recipient of knowledge. Intellectual and rational processes are the result of activity. The methods employed should train the child's powers of imagery, and these images should continually grow until they become a part of the child's experiences. The interests of the child should determine the type of method used by the educator. Through interests the correct habits of action and
¹⁰
thought can be developed.

The school, according to Dewey, is the means towards social progress and reform. The duty of the school is to develop the activity of the individual to social consciousness which leads to social progress. Both psychology and sociology are the basis of education of the individual. Psychology aids in the development of the individual according to the laws of nature; sociology aids in the development of the individual according to the laws of society. Correct development of the

⁹ Ibid., p. 12.

¹⁰ Ibid., p. 12-15.

individual cannot be accomplished without both the psycho-¹¹
logical and sociological approach.

Dewey's entire educational theory or "pedagogic
¹²creed", as he called it, is based on self-activity and
socialization. It is in respect to his self-activity and
socialization program that he accepted and modified the edu-
cational doctrine of Frederick W. Froebel. Dewey's experi-
mental school at Chicago may be considered an exponent of the
Froebelian kindergarten. This school carried out certain
principles of Froebel's doctrine which will be considered.

Frederick W. Froebel had advocated that the school
should be a continuation of the family life of the child at
home. He had advocated union of instruction with life, and
union of home with school life.¹³ Froebel's law of inner-
connection had expressed the idea of unity between man and
humanity, between man as an individual and man as a race.¹⁴
His aim had been to make the individual as perfect as possi-
ble so that he might improve the whole of humanity. In other
words, Froebel had implied that there is unity between indi-
viduals and society. Froebel's kindergarten was an embryonic

¹¹ Ibid., p. 15-17.

¹² Ibid., p. 3.

¹³ Frederick W. Froebel, Education of Man. Translated
by William N. Hailman, New York, Appleton, 1887, p. 230.

¹⁴ Ibid., p. 3.

society in the sense that the children shared responsibilities, respected individual rights, and willingly cooperated with each other. Froebel's kindergarten aimed to develop character by self-action in an atmosphere of freedom.

Froebel's fundamental process of education was self-activity. Froebel's idea of self-activity has been defined in a previous chapter. Here it will suffice to state that Froebel's self-activity meant activity as a result of the child's own impulses, not the activity of the child which results from an external suggestion of another.

Froebel had made use of constructive materials in order to train the powers of the child to acquire knowledge. Froebel's materials or objects were used in his educational system to develop the powers of the mind towards originality. He had used objects as agents of self-expression and self-revelation. His objects aimed to have the child express his own concepts with real objects. The place of manual training in education had been definite to Froebel. The hand should develop the mind. Manual training offered an opportunity to develop the child's creative powers and coordinate his brain, and, at the same time, to encourage him in proper use of material things.¹⁵

¹⁵ Ibid., p. 236.

Dewey's experimental school made use of the above principles of Froebel. The purposes of the school were:

- (1) to unite the child's experiences at school and at home;
- (2) to discover how much a child can acquire in knowledge of the world and of historical and social growth, and in ability to express himself;
- (3) to discover how instruction in the formal subjects can be given so as to correlate subject matter with experience; and,
- (4) to provide individual attention in order to meet the needs and abilities of the children.

The school was an embryonic community and aimed to coordinate the life at home with the life at school. The same attitude that prevailed at home was found in the school. The same motives used at home to create interest in doing things were utilized at the school. Handwork in the work shop with tools, in cooking, in sewing, and in weaving, was made the core of the work of the child at school. The aim of the occupational work was to maintain the same interest in school as in the home, and to systematize the work so as to lead continuously from one factor of skill to another and from one intellectual activity to another.¹⁷

Dewey justified the place of the occupations in the first three years of the elementary school on the basis that

¹⁶ John Dewey, The School and Society, New York, McClure, 1900, p. 116-119.

¹⁷ Ibid., p. 121.

cooking, sewing, weaving, and carpentry were the most important activities of society. Manual activity trained the senses and gave practice in coordinating the eye and the hand. The practical occupations gave a background for the subjects of chemistry, geometry, geography, and history. By doing, the children learned the steps of the development and progress of civilization. The experience gained in the occupations led to the later study of history. Science was developed by first training the child to the observation of and interest in plants and animals. This led to geography and the study of the earth, and, hence, to the application of natural forces to the service of man. Work was done in music and in art in order to develop powers of attention, observation, and organization. The atmosphere was one of self-activity and freedom and one in which the child assumed responsibilities.¹⁸

Dewey's socialization theory was self-activity in a social community. It was the outgrowth of Froebel's principle of self-activity and the law of unity between man and humanity.

Dewey's self-activity program did not mean that the child should be left to his means of development so that his inner nature may be unfolded according to the ways of nature. Dewey believed that the child should gain educational experiences in which the qualities of his self-directed activities

¹⁸ Ibid., p. 120-128.

are given sufficient materials and opportunity for full development. Activity is the only means to effective learning. The activity of the Dewey school meant the undertaking of a project such as, preparing a speech, writing an article, ordering a dinner, or winning a game. By undertaking such projects, the learning processes become active. The child is trained by such activity to determine his own undertakings, to realize his own problems, to set up his own objectives, and to find means to accomplish these objectives.¹⁹ Activities which require perception and judgment are educational activities.

Froebel's system had offered objects or symbols which were presented to the child for him to use in a creative manner. Dewey's program offered the child crude material which might be used in constructing useful articles. Dewey believed that before the child can produce a finished work, he must meet with situations which made him conscious of the problems involved and the ways of solving them. Dewey's system provided for the child's learning by forming his own material; Froebel's system provided for the child's learning by using material already formed. To Dewey, the child's foundation for understanding of more advanced subject matter depends on his doing, handling, and constructing according to

¹⁹ John Dewey, Education Today, New York, Putnam, 1940, p. 71.

his needs. His foundation is his past experience. The child's work in school is working with others, and learning from them what he needs to know.

According to Dewey's theory, education is the directing of activity into meaningful experiences which increase one's ability to undertake the next experience. To Dewey, education is living or growth. Its greatest factor is self-activity directed according to needs, capacities, and interests, into meaningful experiences which are the roots of intellectual efficiency. The self-activity of Dewey's school is derived from Froebel's interpretation of activity, that is, activity as a result of the child's own interests and impulses, and not activity as a result of someone else's suggestions.

Dewey believed that moral principles are inherent in community life and in the working of the individual, and, therefore, they are inherent in the school which is a community.²⁰ Dewey held that circumstances arising from experience determine what is good or bad for the individual. Criteria for determining what is good or bad is based on the accepted uses of society. Morality is experience that is beneficial to the individual and to society in their interrelations. To

²⁰ John Dewey, Moral Principles in Education, Boston, Houghton Mifflin, 1909, p. 58.

Dewey:

All morality is social.²¹

The basis of this statement was the result of Dewey's premise that moral judgment and moral responsibility are the result of social environment.

Dewey maintained that the testing of experience in various possible courses of action determines the source of duty. The social ideal is the greatest good of the greatest number. Conflicts between the individual and society demand that the individual, as an agent of society, remove that which presents itself to frustrate his growth by intelligent action through adjustment and environment.

Morals as established in Dewey's system are explained in the following excerpt:

²¹ John Dewey, Human Nature and Conduct, New York, Holt, 1922, p. 316.

But in fact morals is the most human of all subjects. It is that which is closest to human nature; it is ineradicably empirical, not theological nor metaphysical nor mathematical. Since it directly concerns human nature, everything that can be known of the human mind and body in physiology, medicine, anthropology, and psychology is pertinent to moral inquiry. Human nature exists and operates in an environment.---It is of them, continuous with their energies, dependent upon their support, capable of increase only as it utilizes them, and as it gradually rebuilds from their crude indifference an environment generally civilized. Hence physics, chemistry, history, statistics, engineering science, are a part of disciplined moral knowledge so far as they enable us to understand the conditions and agencies through which man lives, and on account of which he forms and executes his plans. Moral science is not something with a separate province. It is physical, biological, and historic knowledge placed in a human context where it will illuminate and guide the activities of men.²²

The position taken by Dewey on the education of morals is similar to that which had been taken by Froebel in respect to the fact that both believed that activity is the process of moral growth. Froebel had believed that experience gained by development of the inner self-active forces resulted in good conduct and character, and that morality is a progressive growth in feeling and thought in which the community, freedom and creative activity are the necessary elements.²³ That was also Dewey's belief.

²² Ibid., p. 295-296.

²³ Frederick W. Froebel, Education of Man. Translated by William N. Hailman, New York, Appleton, 1887, p. 245-246.

However, Dewey departed from Froebel in the definition of morals. Dewey stated that morals and religion are entirely separate. Froebel had used the terms synonymously. Dewey denied any sanction of morality above society itself. Froebel had recognized a morality based on religion - a religion of complete unity of God and man.²⁴ That is, Froebel had believed that God and man are fused as one; that the divinity of God exists within the man himself. He had believed that the education of man is merely the unfolding of the innate divinity within man. Hence, all education is moral or religious.

Both Dewey and Froebel used self-activity as a means of development of intellectual powers.²⁵ Froebel had suggested that unconscious acts awaken the consciousness of the child that develops into intellectual activity. Dewey analysed formally the process of thought which results from unconscious acts and more definitely from conscious acts. Dewey's book, How We Think, analysed the correct process of thinking and stressed the need for proper educational activity to develop this process of thinking. In any unconscious act, according to Dewey, one can notice all the elements of thought process. These unconscious acts become conscious by repeated use or

²⁴ Ibid., p. 1-2.

²⁵ Ibid., p. 236.

experience and the habit of proper thinking is thereby developed. Dewey described the thought process as following certain logical steps: (1) the individual faces a felt need or difficulty; (2) he attempts to define it, (3) he studies the situation and gathers together all facts pertinent to the felt need or difficulty and organizes them; (4) by disregarding facts not pertinent to the situation and organizing those that are essential, he arrives at a suggested solution which may be called the hypothesis; (5) he tries the solution. If it is a successful solution, the thought cycle is empirically complete, but (6) the scientific person will try the new response in a number of different situations that are related to the original one in order to assure himself that the solution is a true one. If the solution is not true, the only way to arrive at the proper conclusion is to repeat the process.²⁶

The thought process of Dewey is the basis of problem-solving and the problem method. Dewey placed problem-solving as the means to further experience and to gain social and intellectual growth of the individual. Concerning the problem solving aspects of life as referred to childhood, Dewey

²⁶ John Dewey, How We Think, Boston, Heath, 1933, p. 106-118.

stated:

His primary problem is mastery of his body as a tool of securing comfortable and effective adjustments to his surroundings, physical and social. The child has to learn to do almost everything, to see, to hear, to reach, to handle, to balance the body, to creep, to walk, and so on.---These operations of conscious selection and arrangement constitute thinking, though of a rudimentary type.²⁷

These adjustments as stated are similar to Froebel's statements concerning the importance of the child's development in the use of his body and limbs at an early stage of life:

Standing represents the use of the body and limbs in their most complete totality; it is the finding of the center of gravity.

This bodily standing is as significant for this stage as the first smile, the physical finding of self, was for the preceding stage, and as moral and religious equipoise is for the highest stage of human development.²⁸

The both men realized the importance of this stage of development. The difference in the underlying thoughts is that Dewey attaches no concern for religious development and considers thinking as a factor determining the development of morals. Both men, however, stressed the importance of developing proper attitudes in the child as an infant in order to make further development a continuation of that step.

²⁷ Ibid., p. 205-206.

²⁸ Frederick W. Froebel, Education of Man. Translated by William N. Hailman, New York, Appleton, 1887, p. 48.

Furthering this idea on thought, Dewey classified the thought process into four types, beginning with the rudimentary phase. At the lowest level, he included within the meaning of thought: idle fancy, day-dreaming, or anything that flitted across the mind. Stage two of thought included imaginative stories and stories not based on fact. Stage three included belief for which there is no proof. Stage four represented the reflective thought. At the fourth stage a critical inquiry into the nature and correctness of beliefs constituted the highest form of thought.²⁹ Dewey stated:

Whatever - no matter how slight and commonplace in character - perplexes and challenges the mind so that it makes belief at all uncertain, there is a genuine problem.³⁰

Further tying the problem with reflective thinking, he said:

The problem fixes the end of thought and the end controls the process of thinking.³¹

Dewey considered the element of interest of the child in his idea of constructive or problem work. He maintained that the activity of the child should lay hold on his emotions and desires and offer an outlet for his energy in order to keep his mind on the work he is doing by himself.

²⁹ John Dewey, How We Think, Boston, Heath, 1933, p. 3-9.

³⁰ John Dewey, Philosophy and Civilization, New York, Minton, 1931, p. 9.

³¹ Ibid., p. 12.

The activity should be intrinsically worthwhile to the child in order to hold his interest.³² The purpose of the activity must be meaningful to the child; otherwise the interest becomes external. If the original activity or problem is meaningful and purposeful to the child and holds an intrinsic value for him, the interest will be transferred to matters and knowledge that are indirectly and intellectually³³ connected with the original activity.

Dewey believed that interest is an individual matter. It is impossible to obtain individual effort without first arousing individual interest. Individuals differ in their interests, needs, and capacities. No subject matter which of itself and by itself will satisfy the minds of every child. The work of the school should provide sufficient activities related to the subject so as to arouse the interest of each individual. With intrinsic interest comes effort to do well. In order to provide for individual differences, the materials selected by the school or teacher should integrate the school³⁴ work with the outside world.

Dewey held that education and democracy are mutually dependent. Democracy is education inasmuch as the citizens

³² John Dewey, How We Think, Boston, Heath, 1933, p. 218.

³³ Ibid., p. 225-226.

³⁴ John Dewey, Education Today, New York, Putnam, 1940, p. 273-274.

participate in the vital affairs of the government, both social and political. The mere participation in governmental affairs is experience which in turn is education. In comparing education and democracy, Dewey stated that democracy is education since the individual has a right and a duty to form and express his opinion by voting and since his opinion counts for as much as the opinion of any other individual. The final result of the election is the cooperative expression of all ideas of several people. The school contributes to democracy when each individual contributes something from his own experience or background, and the final solution is a cooperative expression of the various opinions expressed.³⁵

The school, according to Dewey, is the chief agent for democracy. The type of school represents the type of democracy that will exist. The school that develops character and intelligent behavior by cooperative action truly contributes to democracy. Dewey believed that the school should develop individuals for active, intelligent participation in the building and rebuilding of the democratic society which is ever changing. The schools should develop mutual respect, mutual toleration and cooperative expression of experiences³⁶ in order to be successfully democratic.

³⁵ Ibid., p. 361-362.

³⁶ Ibid., p. 363.

Dewey felt that democracy demands cooperative thinking and acting. He urged for democratic administration in the schools to the extent that the teacher participate in the arranging of the curriculum and in the selection of methods to be used.³⁷

Self-activity, freedom of mind, greater activity of play in the child lead to the growth of intelligence. The freedom of expression should lead the child to further experience. The school is the place for testing that experience, and the cooperative expression of experiences lead to the democratic way of life.

Dewey's school was one of freedom. To him, freedom meant mental discipline. All real education ended in discipline because discipline is the result of activity of a worthwhile and purposeful nature. Freedom is the power to act without external tutelage. The only way that freedom can be achieved is by overcoming obstacles or difficulties that present themselves. These difficulties should be welcomed by the educator as natural motives and stimuli for reflective thinking. Freedom is achieved through conquering the difficulties that seem to impede the progress of action. Natural development can be obtained only by exercising observation, memory, and imagination with thought. Every stage of activity

³⁷ Ibid., p. 346-347.

prepares for the next by building up experience. Dewey maintained that thinking begins with the baby in playing with a ball which he has lost. In seeking to recover the ball, the baby's mind goes through steps of experimentation towards the realization of the recovery of the ball. Only by continually exercising the thought factor in the child can reflective thinking take place at the stage of adolescence. Because freedom rests on the power of thought in the ability to make³⁸ decisions, it is intellectual.

In Pedagogics of the Kindergarten, Froebel had stated one purpose in presenting the ball to the child as his first play thing was that the ball trained the child to think.³⁹ According to the law of opposites, the helplessness of the child and his inward power are opposite forces. In handling the ball and following the series of plays that Froebel had devised, the child's helplessness is overcome by his inward power. The child in his various activities with the ball meets new difficulties which seem to retard his outward progress. By overcoming these difficulties by means of will power and inward action, the child gains joy, peace, and freedom of his own consciousness. The helplessness as one force working against his own will as an opposing force leads

³⁸ John Dewey, How We Think, Boston, Heath, 1933, p. 85-90.

³⁹ Frederick Froebel, Pedagogics of the Kindergarten. Translated by Josephine Jarvis, New York, Appleton, 1895, p. 59.

the child to independent activity, free activity, self-occupation and self-employment. Continual use of the will in overcoming the difficulties exercise the child's intellect to perceive, to remember, and to recall. These in turn lead to freedom which is the basis of later intellectual growth.⁴⁰

⁴¹
Like Froebel, Dewey frowned on the giving of high marks and rewards as being a negative way to motivate activity. He advocated that the democratic school should develop interest by allowing the child to be self-active. The success of the child's work should be his reward or his motivation to pursue knowledge further. The child who sees the value in his work also sees progress. Activity calls for positive qualities, energy, initiative, and originality. The school should train the child so that he can meet the responsibilities of society. By giving the child freedom, he knows how to use it when he needs it. By developing active qualities of initiative, independence, and resourcefulness, the child will be able to assume his responsibilities in a democracy. Education should⁴² meet the needs of every individual.

Dewey believed that if the school recognized the needs of all classes of pupils and trained each one to become a

⁴⁰ Ibid., p. 26-33.

⁴¹ Frederick W. Froebel, Education of Man. Translated by William N. Hallman, New York, Appleton, 1887, p. 244.

⁴² John Dewey, Schools of Tomorrow, New York, Dutton, 1915, p. 297-298.

valuable citizen, the work would be selected so as to give the pupil the right attitude towards society and train him to have enough control over his environment so that he might be able to be economically independent. For this reason, Dewey believed strongly in industrial education, not as a separate unit or an isolated part of the academic school, but as part of the general educational system which makes use of the whole environment of the child in order to give motive and meaning to the work.⁴³

Dewey maintained that the sciences developed from fundamental occupations. Man's scientific knowledge and technical abilities grew out of the fundamental problems of life. Out of the practical needs to keep healthy grew anatomy and physiology; out of the necessity to measure and build grew geometry and mechanics; out of the needs for dyeing and metallurgy grew chemistry. Scientific discoveries are continually leading to industrial improvements. If the child is given intelligent constructive work in gardening, cooking, weaving, or building, he will gain knowledge of practical and scientific importance. According to Dewey, the type of occupation adopted into the school should be of educational value. The conditions which make any project educational are: (1) it must create interest; (2) it must be intrinsically worthwhile;

⁴³ Ibid., p. 252.

(3) it must present problems that create a demand for information; and (4) it must require a long time span.⁴⁴

Froebel had expressed this same idea in his Education of Man. He had stated that the child should have some definite industrial or domestic duties to perform and that he should receive instruction in these duties from farmers or mechanics. The child should spend at least two hours every day in performing some type of productive work. External, physical, and productive work mixed with intellectual work strengthens the body and the mind. The occupational work gives the child new energy and interest in pursuit of intellectual knowledge.⁴⁵

The influence that Dewey asserted on the school system of the United States has been very great. John J. DeBoer emphasized the influence of John Dewey on education in his statement:

If our generation should escape the doom so often predicted for it, the succeeding centuries will look back at our age and think first of John Dewey. For thousands of his contemporaries he has been---a friend and aider of those who cherish intelligence, freedom and security.⁴⁶

⁴⁴ John Dewey, How We Think, Boston, Heath, 1933, p. 216-218.

⁴⁵ Frederick W. Froebel, Education of Man. Translated by William N. Hailman, New York, 1887, p. 236-237.

⁴⁶ John J. DeBoer, Influence of John Dewey On Education, in Educational Trends, Nov.-Dec. 1939, p. 15

Henry Suzzallo, professor of philosophy of education at Teachers College, Columbia University stated his opinion of Dewey's influence in the following phrase:

---A thinker whose vital influence upon the reform of school methods is greater than any of his contemporaries.⁴⁷

Another quotation from a contemporary of Dewey, William H. Kilpatrick, states his opinion of Dewey's contribution to education:

School life everywhere in our country and in many distant parts is finer, sweeter, and more fruitful because of what he has taught.⁴⁸

The problem method as suggested by Dewey involved interest and effort. Interest and effort are the keywords of education today. The problem method developed from the influence of Dewey considers the reflective-thought process of Dewey. Other phases of Dewey's theory of socialization are noted in the methods advocated by educators during the twentieth century.

Isaac L. Kandel, in speaking of the influence of John Dewey on education, stated that Dewey's greatest contribution

⁴⁷ John Dewey, Moral Principles in Education, New York, Houghton Mifflin, 1909, p. x.

⁴⁸ John Dewey The Man and His Philosophy, Edited by the Harvard Graduate School of Education, Cambridge, Harvard University Press, 1930, p. 5.

to education was his insistence:

---on stimulating thought, on the development of a critical attitude, and on the application of individual effort to the solution of problems as they are recognized.⁴⁹

William H. Kilpatrick, a student of Dewey who was greatly influenced by his teacher, undertook to center attention upon the unit of purposeful activity. He appropriated the name project to bear this emphasis. The definition of a project by Kilpatrick shows the influence of Dewey's emphasis on interest combined with activity. Kilpatrick defines the project as:

Wholehearted purposeful activity proceeding in social environment, or more briefly in the unit element of such activity, the hearty purposeful act.⁵⁰

Frank M. McMurry reflects the influence of Dewey in the organization of his educational proposals. He advocated in his proposal for units that they include the solutions for only those types or topics with many variable applications to everyday life. Frank M. McMurry stated his

⁴⁹ Ibid., p. 74.

⁵⁰ William H. Kilpatrick, The Project Method in Teacher's College Record, Vol. 19, Sept. 1918, p. 320.

indebtedness to Dewey in his remark:

No man in the world in my opinion has had half the influence on American education in the last forty years that Dewey has had. ---In these two subjects (the doctrine of interest and effort and moral principles in education) and in many others, I feel a great personal indebtedness to Dewey.⁵¹

Harry L. Miller's unit advocated a learning-cycle that shows the influence of Dewey. His three step teaching-learning cycle involves: (1) problem raising, (2) directed study, (3) organization and unification. His method suggests that the function of the teacher is to help the pupils to find problems which seem worthy of a solution, and to direct the efforts of the pupils in finding the solution of the problem.⁵² Dewey's influence is especially noted in the fact that Miller's teaching-learning cycle begins with problem raising.

Carleton W. Washburne shows Dewey's influence in his statement on the nature of the group, socialized, self-

⁵¹ John Dewey. The Man and His Philosophy. Edited by the Harvard University Graduate School of Education, Cambridge, Harvard University Press, 1930, p. 55-56.

⁵² Harry L. Miller and Richard T. Hargreave's, The Self Directed School, New York, Scribner, 1925, p. 32-33.

experience, or creative activities:

These groups and creative activities are frequently centered around the children's work in social science or literature. They also include, however, appreciation of music, art, and literature, self-governing assemblies, playground activities, shopwork, the writing, editing, illustrating and printing of a self-supporting school newspaper, and a wide variety of other means for stimulating creative work on the part of the child and for developing in him a social consciousness.⁵³

Another similiarity between Dewey's system and the Winnetka plan is the awarding of no marks. Instead of awarding marks, the plan gives the child a goal card on which the teacher rates certain traits of the child by means of a⁵⁴ graph. Promotions in the Winnetka plan are "individual, continuous, and by subjects",⁵⁵ again reflecting Dewey.

The Dalton Plan by Helen Parkhurst reflects Dewey's idea of a socialized community by making the school a way of life.

Progressive schools in the United States are largely a result of Dewey's work. The investigator found a partial list of these schools in Grave's A Student's History of Education. This list included schools in all sections of the

⁵³ Carleton W. Washburne, Winnetka, in School and Society, Vol. 29, January 12, 1929, p. 12.

⁵⁴ Ibid., p. 28-30.

⁵⁵ Ibid., p. 34.

United States from Massachusetts to California, from New York to Alabama. Among these were: The School of Organic Education in Fairhope, Alabama; The City and Country Day School in New York City; The Beaver Country Day School in Brookline, Massachusetts; The Chevy Chase Country School in Washington, D. C., and, the John Dewey School in Hollywood, California.⁵⁶

Influence on administration, curriculum revision, and methods have resulted in a large measure from the writings of John Dewey. Among these writings are the following books: The School and Society, 1899; The Child and the Curriculum, 1902; The Educational Situation, 1902; Moral Principles in Education, 1909; How We Think, 1910; Democracy and Education, 1916; Sources of a Science of Education, 1929; Education Today, 1940.

The seven cardinal principles of secondary education in the United States which were set up by the Commission on the Reorganization of Secondary Education appointed by the National Education Association in 1918 reflect the thought of Dewey's socialization in education. The aims of secondary education as formulated by the Commission contained such objectives as: health, command of the fundamental processes, worthy home membership, vocation, civic education, worthy use

⁵⁶ Frank P. Graves, A Student's History of Education, New York, Macmillan, 1936, p. 540.

of leisure, and ethical character. Of these objectives at least four reflect Dewey's educational proposals. (1) Worthy home-membership meant the development of those qualities which made an individual a worth-while member of the family. (2) Vocation means that the education should fit the individual to find a vocation which best suits his own development, provides a means of livelihood, and makes him a worthy member of society. (3) Civic education means that the education should develop in the individual the necessary qualities for him to act intelligently in all civic matters. (4) Ethical character means the development of such character by proper selection of materials and methods of instruction, by activities organized by the students themselves, and by the spirit of democracy that permeates the entire school. These general goals have been accepted widely as the basis of school administration and teaching in the United States.⁵⁷

A summary of the chapter shows that John Dewey's thoughts and ideas were partially a result of his experiences and personal contacts. John Dewey's My Pedagogic Creed stated his theory of education which was his self-activity and socialization theory. Dewey's Experimental School at Chicago University was based on fundamental characteristics of

⁵⁷ Walter J. Gifford and Clyde P. Shorts, Problems in Educational Psychology, New York, Doubleday, 1931, p. 1.

Freobel's kindergarten: cooperative and mutually helpful living, self-activity, and creative use of activities in constructive work. It has been shown that the self-activity of Dewey's school was the same as the self-activity of Freobel's school. Both Dewey and Freobel made self-activity the means to intellectual, moral, and social growth. Dewey placed no sanction of morality beyond society; Freobel believed in the union of God and man. Dewey modified the doctrine of Freobel to meet the needs of education beyond the kindergarten by advancing the self-activity theory into the problem method and by introducing education for social living into the elementary, grammar, and high schools. Dewey's influence was felt throughout the United States as a result of his experimental school and his many books. The problem, project, or unit methods advocated by leading educators, such as, Frank M. McMurry, Harry S. Miller, William H. Kilpatrick, Carleton Washburne, and Helen Parkhurst were based in part on Dewey's socialization theory. The seven cardinal principles of secondary education in the United States reflect Dewey's theory of social-living. Thus, it has been shown that the self-activity and socialization theory of John Dewey is an outgrowth and modification of the doctrine of Frederick Wilhelm Freobel, and that the wide-spread adoption of Dewey's ideas extended the Freobelian movement far beyond pre-school education into the elementary and secondary school levels.

CHAPTER VII

Conclusion

This thesis began with the introduction of the philosophy of Frederick Wilhelm Froebel into the United States of America by the establishment, almost one hundred years ago, of one kindergarten, privately owned, at Watertown, Wisconsin. The establishment of the Froebelian kindergarten as a vital and integral part of the public school system was begun with earnest and sincere efforts of individuals, disciples of Froebel and propagators of the Froebelian doctrine, and was completed by organizational methods of the local, national, and international unions and associations that gave strength, dignity, and unity to the cause. At the present time, the Froebelian kindergartens are established as a part of the public school system in practically every large city and town throughout the country and in public institutions for the blind, deaf, and orphaned children in all sections of the United States.

The extension of the Froebelian doctrine into the elementary and secondary schools was the result of the influence of Francis Wayland Parker, G. Stanley Hall, and John Dewey whose theories were outgrowths and modifications of the Froebelian philosophy. Francis Wayland Parker was the first great disciple of Frederick Wilhelm Froebel to extend the

Freobelian principles into the elementary school. Parker's self-expression theory was an outgrowth of Froebel's doctrine. The developmentalism and culture-epoch theory of G. Stanley Hall, an outgrowth of Froebel's philosophy, promoted the child study movement and advanced the reorganization of the school system from the kindergarten up through the secondary school. Both Parker and Hall led the way for John Dewey who, influenced by pragmatic philosophy and his interest in social institutions, gave a restatement with a few modifications of Froebel's doctrine in his self-activity and socialization theory. The theories of these three men are the foundation of educational practices and methods in use in all levels of the public school system throughout the United States at the present time.

It has, therefore, been shown that the philosophy of Frederick Wilhelm Froebel, in a modified form, is the underlying doctrine of the public educational system at all levels, kindergarten, elementary, and secondary, throughout the United States at the present time.

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APPENDIX

AN ABSTRACT OF

The Froebelian Movement in the United States of America¹

The purpose of the thesis is to show that the philosophy of Frederick Wilhelm Froebel, in a modified form, is the underlying doctrine of the public educational system at all levels, kindergarten, elementary, and secondary, throughout the United States of America at the present time.

The Froebelian movement began in the United States of America with the introduction of the first kindergarten, bilingual in nature, by Mrs. Carl Schurz at Watertown, Wisconsin in 1855. The movement was nourished by the attempts of other individuals to establish kindergartens and to propagate the Froebelian doctrine. Mrs. Louise Frankenburg founded the second German-speaking kindergarten at Columbus, Ohio in 1858. More important work in propagating the new educational theories was done by William Nicholas Hailman. His translation of Froebel's book, Education of Man, gave opportunity for kindergartners and educators to obtain an insight into the philosophy of Frederick Wilhelm Froebel from the original source. Through the medium of the National Education Association and The New Education, a magazine, Hailman

¹ Paul Vincent McLaughlin, The Froebelian Movement in the United States of America, Unpublished Doctor's Thesis, Lowell, Massachusetts, 1952.

continually brought the values of the kindergarten before the minds of prominent educators. The enthusiastic writings and lectures given by Miss Elizabeth P. Peabody, exerted much influence and gained many supporters. She established the first English-speaking kindergarten in Boston in 1860 and organized the first training school for kindergartners in 1868. Maria Kraus-Boelte, the inaugurator of the Froebelian movement in New York, offered a practical advancement of the cause by the establishment of her kindergarten and kindergarten training and mother's class in 1872, and by the publication of her Kindergarten Guide in 1877.

The influence exerted by individuals and the influence from abroad, particularly from England, led to the organization of Froebelian societies throughout the United States of America. The American Froebel Union at Boston, organized in 1877, furthered the movement by establishing a library for kindergartners and by establishing kindergartens and kindergarten training schools. Henry Barnard's book, Kindergarten and Child Culture Papers on Froebel's Kindergarten was published in furtherance of the kindergarten cause. The Western Kindergarten Association, similar to the one at Boston, was established at Detroit, Michigan with the objective of encouraging the establishment of new Froebelian kindergartens and of improving the already existing kindergartens. These two organizations led to the formation of the Kinder-

garten Department of the National Education Association which helped in spreading the movement by acquainting the public and the educators with the true value of the kindergarten. From this organization grew the International Kindergarten Union which extended its energies toward the establishment of the kindergarten into the public school system, and aided in the proper development of the child-study movement in the kindergarten. In 1930, the International Kindergarten Union adopted the name American Association of Childhood Education and continued to give strength, dignity, and unity to the movement. The network of over four hundred local associations helped in the wide-spread establishment of kindergartens, kindergarten training classes and mothers' classes which provided insight into Froebel's doctrine and led to the recognition of the value of the kindergarten work. The collective attempts of the Froebelian societies resulted in a steady increase in the number of kindergartens that were established and an increase in the kindergarten enrollments throughout the country.

The St. Louis experiment proved that the kindergarten could be a vital and integral part of the public school system. The establishment of the kindergarten in the school system of other cities and towns showed slow progress at first due to the expense and legal aspects that confronted the school boards. By the turn of the century, the Froebelian kinder-

garten had been established as an integral and vital part of the public school system in most of the large cities and in numerous towns throughout the country. Kindergarten training classes became a part of most state normal schools; and many public institutions for the deaf, blind, and orphaned children throughout the United States had established kindergartens by 1900.

The extension of the Froebelian movement beyond pre-school education in the United States began with the self-expression theory of Francis Wayland Parker. His theory used in the reorganization of the public schools in Quincy, Massachusetts was an outgrowth of the philosophy of Frederick Wilhelm Froebel. An analysis of the theories of both men showed that the theories of Parker coincided with Froebel's doctrine in respect to the end established; the definition and application of self-activity; the emphasis on the modes of expression, gesture, speech, writing, form, music, art, and construction; and in the development of morals.

G. Stanley Hall's developmentalism and culture-epoch theory was based on the theory of recapitulation which had also been recognized by Froebel in his Education of Man. A comparison of the principles of Hall from his writings with those of Froebel in his Education of Man revealed identity in the following theories: (1) the child repeats the history of the race; (2) feelings and instincts are motives for develop-

ment of the intellect; (3) spontaneous self-activity and play are creative; (4) the faults of childhood outgrow themselves; (5) each stage of development determines the work the child should do; (6) health is the greatest need of the child for complete development; and, (7) the way of development is the way of nature. Hall's Adolescence changes the organization of secondary education. The child-study movement was advanced by the culture-epoch theory. Hall's numerous writings affected the educational thought of the time.

John Dewey's self-activity and socialization theory was congruent to Froebel's doctrine in respect to: the child-centered school; spontaneous self-activity; intellectual growth; construction work; development of powers of thought through experience; school as a continuation of the home-life; an embryonic community. In regard to morals both believed the development of the child through proper self-activity leads to moral living; Dewey placed no sanction on morality above society; Froebel had believed in the fusion of God and man. Dewey's socialization theory was a current restatement with modifications of Froebel's doctrine influenced by pragmatic philosophy and concern for social institutions. Dewey influenced many contemporaries, and followers; and his philosophy has been adopted into the methods, especially the problem-method, used in elementary and secondary schools today.

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The conclusion reached was that the philosophy of Frederick Wilhelm Froebel, in a modified form, is the underlying doctrine of the public educational system at all levels, kindergarten, elementary, and secondary, throughout the United States of America at the present time.

THE END

Book II

CHAPTER VII

An Appraisal of the Froebelian Movement in the United States

The Froebelian movement began in the United States of America at a time when educators were seeking an education different from the then existing disciplinary and restrictive type. It is usually assumed that the economic conditions of the times and the parental attitude are the factors which are chiefly responsible for the phenomenal growth of educational institutions in the country. The desire of the parents to give their children a chance to rise in the world has become an American tradition which was in its infancy after the Civil War in the States. This desire and the economic conditions after the Civil War and in the more recent years of prosperity and of depression have been, perhaps, the most important forces in the establishment of the Froebelian principles in the country.

However, the conscious efforts of the pioneers of the Froebelian movement to establish a kindergarten suited to the needs of all the children of all the people were the means by which the demands of the times were satisfied. The fact that the Froebelian movement began in the lowest level of the educational system, the kindergarten, obscures, perhaps, the value of the work of the pioneers in affecting the entire educational system of the country. In the spreading of the

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Froebelian doctrine, it seems logical that the ideas be applied first to the kindergarten since it was for that particular age group that the system of Frederick Wilhelm Froebel had been completed. The Froebelian movement in the beginning was no more than an independent educational institution embodied in a new gospel of the educational theories involving play and handiwork - a gospel of innate divinity fostering the democratic hopes of the American people.

The individuals who introduced the Froebelian doctrine into the United States worked under difficulty. They had to translate and interpret the ambiguous writings of Frederick Wilhelm Froebel; they had to modify those ideas to apply them to the existing conditions of the country; and they had to propagate the doctrine in order to gain support and success. Their translations, their interpretations, their applications, and their influences may be considered the first practical steps in the reformation of the American system of education in the trend of education by development and self-activity.

Henry W. Holmes, Dean of the Harvard Graduate School of Education, wrote in 1924:

To the pioneers of the kindergarten, American education owes as much, perhaps, as to any other group that helped to develop the new education out of the old.¹

¹ Pioneers of the Kindergarten in America. Authorized by the International Kindergarten Union, New York, Century, 1924, p. ix.

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Dr. Patrick J. McCormick, Rector of the Catholic University of America, stated:

Although Froebel's psychological methods were applied only in the kindergarten, his ideas on self-activity and development, like Pestalozzi's 'observation' and Herbart's 'interest', have profoundly affected all subsequent educational practices. No successful method today disregards them, or the principle of expression which he elaborated.²

The establishment of the Froebelian principles in the educational system should not be considered as the cause of the new trend of educational thought. It may be more correctly considered as the effect of the popular realization that the rigid, restricted, and traditional instruction in the 3 R's were not successful methods of development. The early pioneers of the kindergarten movement did much to supplant the older conception of education with the fundamental principles of the Froebelian doctrine. Their work may perhaps be termed as supplementary to the many factors and forces of economics and science which have not been the concern of this thesis. The fact that the pioneers of the movement were able to gain many followers whose unity and strength steadily increased is open to two inclusive interpretations: (1) that the pioneers were successful agents in introducing

² Patrick J. McCormick, History of Education, Washington, D. C., Catholic Education Press, 1946, p. 549-550.

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the kindergarten; and, (2) that the Froebelian doctrine offered something that satisfied the needs of the American public.

Perhaps, as William Kilpatrick suggests, the effect of Froebel's writings, "by their striking opposition to the existing ideas and practices"³ created interest and that Froebel's "philosophy of education worked out into a correlative system of procedure"⁴ challenged thought. It seems, however, that the most popular interest and the most progressive results did not become widely apparent until Froebel's underlying principles were extracted from the philosophical background and the system of procedure as advocated by Froebel were modified. The early interest among the average population was aroused by the sympathetic appeal of the propagators of the doctrine to the women and mothers of young children. The mysticism and the correlative procedure did not interest them as much as their philanthropic and motherly desires to experiment with any idea that advocated better development for their own children and children in general.

³ Isaac L. Kandel, Twenty-Five Years of American Education, New York, Macmillan, 1924, p. 58.

⁴ Ibid., p. 59.

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The early pioneers in their interpretations of the doctrine of Frederick Wilhelm Froebel probably placed too great an emphasis on his established procedure of "gifts" and "occupations" than on the general aim, general method, and means of his educational system. Miss Elizabeth P. Peabody's interpretation of Froebel's writings showed evidence of little discernment between his philosophy and psychology. Maria Kraus-Boelte was clearer in her expression of the proposed method of Froebel. Perhaps, this was due to the fact that she, as a German, better understood his ambiguous writings and his spiritual temperament. She, too, advocated strict adherence to the "gifts" and "occupations" as the only method of procedure in the kindergarten, but the Kraus Kindergarten Guide gave better insight into the meanings of Froebel's symbolism than did the numerous wordy writings of the enthusiastic Elizabeth P. Peabody.

Likewise Susan E. Blow advocated strict adherence to the principles of Froebel based on his mysticism, but her interpretations were profound and sufficiently clear to emphasize the important phases of the Froebelian doctrine, namely, his aim, his method, and his means of education.

The great phenomenal increase in the number of kindergartens and kindergarten enrollments after 1900 may be considered a result of the modifications of the Froebelian

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doctrine. When the reformers in the kindergarten movement under the leadership of Patty S. Hill based the underlying principles of the Froebelian doctrine on pragmatism rather than mysticism, the kindergarten began to show its greatest value in respect to increased enrollments. At this time it may be said that Froebel's educational aim of individual development, his educational method of self-activity, and his educational means of social environment became more applicable to and characteristic of the American way of life - the democratic way.

Professor John S. Brubacher of Yale University stated:

Liberated from the cramping of necessity of extracting certain symbolic effects from games, songs, and art activities, Patty Hill and Alice Temple conducted the first modern kindergarten where the activities were enjoyed for their own sake. Freedom was accorded children in these activities in order that they might learn to adapt materials and activities to achieve purposes of their own. It was this conception of the kindergarten which came to predominate in the twentieth century.⁵

Nina C. Vandewalker in her study on the kindergarten movement in America stated:

The kindergarten movement is one of the most significant movements in American education.⁶

⁵ John S. Brubacher, A History of the Problems of Education, New York, McGraw-Hill, 1947, p. 407.

⁶ Nina C. Vandewalker, The Kindergarten in American Education, New York, Macmillan, 1908, p. 1.

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To the kindergarten, Miss Vandewalker gave credit as one of the chief agencies in the transformation of education in the United States during the nineteenth and early twentieth centuries.⁷

The three most important contributions to the educational system in the United States from the Froebelian kindergarten have been, probably, individual development, self activity, and social environment. Considering that individual development is a result of self-activity and that social environment leads to self-activity, it may be said that self-activity is the greatest contribution of the Froebelian kindergarten.⁸ One phase of self-activity is meaningful play which has been given emphasis in the educational system. Ellwood P. Cubberly in his History of Education stated:

Today, largely as a result of the spreading of the kindergarten spirit, the world is coming to recognize play and games as something like their real social, moral, and educational values, wholly aside from their benefits as concern physical welfare, and in many places, directed play is being scheduled as a regular subject in school programs.⁹

⁷ Ibid., p. 1.

⁸ McCormick, op. cit., p. 550.

⁹ Ellwood P. Cubberly, The History of Education, Boston, Houghton Mifflin, 1948, p. 768.

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At an earlier date, Paul Monroe had stated:

One of the most marked influences of Froebel upon the practical work of the schools was the demonstration of the value of play in the earlier stages of education---But the general value of the use of play activities in the kindergarten has consisted largely in the demonstration to the educational public at large of a truer conception of the meaning of education.¹⁰

The kindergarten of Froebel influenced also the development of constructive work in the schools.¹¹ The kindergarten gave a creative value to constructive work as a form of self-activity or self-expression. The proposal of Froebel that this work begun in the kindergarten, weaving, needlework, work with clay and sand, be extended and developed in higher education was accomplished through his disciples. The development of industrial arts and manual training courses in the elementary and high school is attributed to Froebel.¹²

The value of the constructive work in the United States' educational system is summed up by Cusberly in his statement:

In the United States the work has been individualized perhaps more than anywhere else, applied in many new directions - clay, leather, cement, metal - and used as a very important instrument for self-expression and development of individual thinking.¹³

¹⁰ Paul Monroe, A Text-book in the History of Education, New York, Macmillan, 1908, p. 661-662.

¹¹ Ibid., p. 662.

¹² Cusberly, op. cit., p. 768.

¹³ Ibid., p. 772.

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Paul Monroe considered construction work as:

the most concrete form of expression of ideas,
a most definite process in the formation of
habits or shaping of character.¹⁴

From the kindergarten phase of the Froebelian movement has also come cultural values. The emphasis on music in the kindergarten brought into the schools methods of teaching music that were in agreement with the kindergarten
¹⁵
ideas.

The extension of the Froebelian doctrine into higher stages of education shows more clearly the social effects of the Froebelian movement. As a kindergarten movement, it had stamped its effect on the educational system in respect to awakening the American educators and the general public to the realization that self-activity properly guided in a social environment could result in the growth of the individual and that the development of skill and knowledge could be the results of activity of the child and not the end of education. It would be folly to say that educators found in the kindergarten the answer to the question they are constantly facing: How are men to be inducted into the life indicated by democracy. But, the principle of cooperative action as found in

¹⁴ Monroe, op. cit., p. 664.

¹⁵ Cubberly, op. cit., p. 768.

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the kindergarten influenced the educators in their efforts¹⁶ to solve the problem. Such men and reformers as Francis W. Parker, C. Stanley Hall, and John Dewey saw in the ambiguous writings of Froebel, steeped in vagaries and mysticism, certain salient features that they deemed valuable to education for social living in a democracy.

Francis W. Parker's self-expression theory, an outgrowth of the Froebelian doctrine, probably had more influence on the development of an education based on the child's own activity than can be determined. It has been said that Colonel Parker had great influence in bringing about the acceptance of the principle of self-activity as applied to¹⁷ the elementary school. In consideration of the fact that Colonel Parker's work was accomplished prior to the sanction of the Froebelian doctrine by modern psychology, it is logical to think that his self-expression theory was the beginning of the new social trend in education. At least his emphasis on the child as the center of education has been acclaimed as a¹⁸ "far reaching and enduring reform." His development of

¹⁶ Vandewalker, op. cit., p. 250.

¹⁷ Ibid., p. 250-251.

¹⁸ Brubacher, op. cit., p. 411.

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Freebel's principle of self-expression has been the basis¹⁹
of every successful method in use today.

G. Stanley Hall's culture-epoch theory basing
Freebel's principles of education on the Darwinian theory
of evolution led to the child-study movement. Founded as it
was on a false conception of man and his nature, his theory
influenced the trend towards the setting up of educational²⁰
aims that are purely materialistic.

The Froebelian movement actually took on a social
significance under the leadership of John Dewey. Since Dewey
is looked upon as "the most authoritative representative of²¹
contemporary American thought in the field of education,"
and since he is the vital force of the Froebelian movement
at the present time, any consideration of the Froebelian move-
ment in the United States today concerns the philosophy and
educational theory of John Dewey. It was through Dewey's
pragmatic philosophy that education today has become concerned
with social outcomes. It was through the influence of Dewey
and by means of his socialization theory that the educational

¹⁹ McCormick, op. cit., p. 550.

²⁰ John S. Redden and Francis A. Ryan, A Catholic
Philosophy of Education, Milwaukee, Bruce, 1942, p. 184.

²¹ Franz De Hovre, Philosophy and Education. Trans-
lated by Edward B. Jordan, New York, Benziger, 1931, p. 101.

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aim has become more social than individualistic. With the establishment of the educational aim as the growth of the individual in a social environment, the ultimate end of education has become society.

Much controversy has resulted in respect to the value of such materialistic aims. From a philosophical and theological point of view, the absence of an end beyond society is fundamentally unsound. The theory of socialism is based on a false foundation and a faulty interpretation of the aim of education. According to Catholic philosophy, the primary and ultimate end of all education is the knowledge of God and the enjoyment of eternal happiness with Him in heaven. In order to achieve this aim, the Catholic viewpoint offers as secondary aims such objectives as tend to develop the individual as a social and a moral being. The primary aim is, therefore, spiritual and the secondary aims are individualistic. The Catholic viewpoint contradicts the socialistic premise of Dewey that the individual is subordinate to society. In reference to this theory, Dr. Redden and Dr. Ryan stated:

Such a philosophy presents a false interpretation of life, of the individual and of society.²²

²² Redden and Ryan, op. cit., p. 427.

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In an evaluation of the educational theory based on experimentalism into which category Dewey's theory of socialism has been placed,²³ Dr. Redden and Dr. Ryan have pointed out the fallacies of the theory as determined by the norm of scholasticism. The study presents the following²⁴ fallacies in the theory:

- 1 The creation of the soul is denied.
- 2 The experimentalist holds that 'mind' develops organically.---Knowledge is relative, and truth is indeterminate.
- 3 All truth is relative and is the outcome of tested consequences of experience.---
- 4 Knowledge and results of knowledge are identified. Knowledge is a form of experience, and one with action.
- 5 Freedom of will as an inherent power of man is denied.---The affects of original sin and their consequences on man's conduct are negated.
- 6 Circumstances are the sole determinants of morality. Society by means of the application of pragmatic sanctions judges what is good and what is bad. The mores can make anything right. In his own experience, the individual tests for himself all judgments of morality independent of any supernatural sanction over and beyond mere personal experience. Society sets the norms for conduct.

²³ Ibid., p. 476.

²⁴ Ibid., p. 522-530.

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7 There is no ultimate criterion of morality since morality cannot be separated from experience but rather must be subject to science and its tested thought products. Thus, moral conduct is a natural product of the occasions offered by social life and motivated solely by the sanctions of service to society.

8 Duty or moral obligation is founded on expediency. Its sanction rests in society. Through pragmatic results of experience, the experimentalists seek to make totality of life better. Duty and social amelioration are one, and are limited entirely to a materialistic, evolutionary notion of man and society.

9 The ideal character is adjusted to his surroundings. He is one with society, and exists solely to serve its interests. All that man is, all that he hopes to be, are determined by society.

10 Democracy implies 'meaningful living in the present' as the best preparation for the future. The social order is evolutionary. No limit is set, by a higher law of values, to the adjustments to be made in case of conflict between institutions and individuals. There is no interrelation between democracy and religion.

11 There must be a scientific morality rooted in human nature independent of metaphysics and religion. Moral and religious codes are mere hypothesis to be tested by experience. A personal, immutable God is unrecognized and denied.

According to this evaluation, the Froebelian movement may be criticized for its unchristian pragmatic foundation. In its interpretation of the nature of the child as the chief agent of experiences, in its emphasis on development by experiences through self-activity that is motivated by the

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child's felt need, in its emphasis on moral training that is based on social standards, and in its omission of a spiritual end, the Froebelian movement fails to fulfill the requirements necessary to attain the harmonious growth of the individual.

Present day methods reflect Parker, Hall, and mostly Dewey, in the use of self-activity, self-expression, and development. It has been said that self-expression, self-activity, and development are essential to every successful method in use today.²⁵

The value of self-activity as a means of education is dependent upon the amount of control and direction that is supplied by the teacher. The self-activity of the Dewey school, however, allows the child to adjust himself to situations through experience without proper guidance. Dr. Redden and Dr. Ryan present the investigator's point of view in their statement:

Activity which stresses pupil initiative, self-adjustment, and self-development, wherein the child, through his own efforts subject at all times to the control of constituted authority, achieves the full measure of self-realization consonant with his true nature and that of society, is wholesome and desirable.²⁶

²⁵ McCormick, op. cit., p. 550.

²⁶ Redden and Ryan, op. cit., p. 532.

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Since self-expression and development are results of self-activity, what has been said concerning self-activity is pertinent to self-expression and development.

The wide-spread influence of the Froebelian movement on public school education is due to the work of the propagators and disciples of Frederick Wilhelm Froebel, but the acceptance of the advocated theories in part or in their entirety by public school education is due, to a great extent, to the fact that the democratic spirit of the Froebelian philosophy seemed to meet the needs of the American people.

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