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**Box 18, Folder 17 - Notes/ Outlines/ MS Fragments: "Montessori
and Dewey" (E.M.S.)**

Edwin Mortimer Standing

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To Typist

When you come to the end of the longish quote from Dewey (in four sections) - please stop. The last words in that quote are @ "Fourth Individual Attention" .

At this point please stop the disc and go on as follows :

not on disc

In all this we see that Dewey had before him a quite definite plan of research . The area of his enquiries was , within certain limits , clear and definite , and he knew before hand what he was looking for ~~he~~ was seeking definite answers to definite questions - a state of things quite normal in educational research .

But with Montessori the case was different . The wonderful success which she had recently had with her backward children who had passed their examinations with almost the same degree of skill as normal children - this experience had made her feel that if her idiots could do as well as that there must be something very wrong with the ordinary methods of teaching if her if the normal children could be equalled by those with so much less mental endowment . And for some time she had entertained a vague idea that if the methods which she had used with backward children were applied with normal children there might be good results . For this reason she willingly seized the opportunity, which almost came by chance , of doing this ,
But she was not looking for nor even expecting

On First Looking into Chapman's Home

Dewey (Dates)

MILLERS FALLS

To Travel

When you come to the end of the road, you will find
the most beautiful view of the valley.

COTTONWOOD

There are many places in the valley and also in the
mountains, where you can see the most beautiful views.

The first view is from the top of the mountain, where you
can see the whole valley and the mountains.

The second view is from the top of the mountain, where you
can see the whole valley and the mountains.

The third view is from the top of the mountain, where you
can see the whole valley and the mountains.

The fourth view is from the top of the mountain, where you
can see the whole valley and the mountains.

The fifth view is from the top of the mountain, where you
can see the whole valley and the mountains.

The sixth view is from the top of the mountain, where you
can see the whole valley and the mountains.

The seventh view is from the top of the mountain, where you
can see the whole valley and the mountains.

The eighth view is from the top of the mountain, where you
can see the whole valley and the mountains.

The ninth view is from the top of the mountain, where you
can see the whole valley and the mountains.

The tenth view is from the top of the mountain, where you
can see the whole valley and the mountains.

The eleventh view is from the top of the mountain, where you
can see the whole valley and the mountains.

The twelfth view is from the top of the mountain, where you
can see the whole valley and the mountains.

The thirteenth view is from the top of the mountain, where you
can see the whole valley and the mountains.

The fourteenth view is from the top of the mountain, where you
can see the whole valley and the mountains.

The fifteenth view is from the top of the mountain, where you
can see the whole valley and the mountains.

The sixteenth view is from the top of the mountain, where you
can see the whole valley and the mountains.

The seventeenth view is from the top of the mountain, where you
can see the whole valley and the mountains.

Outline ①

To go further with to Jefferson

Drew never saw the "N. Curson"

No idea of the real nature of Mart. Wash^{ts}

the discovery of the "hidden nature" of

beamed — and how it is brought out

↳ Normalization the Work

~~He never saw it because~~

~~in fact he did not go himself~~

to

~~Sent Helphand~~

If he had seen the Liberald ch. he

wd never have said the things he did

~~Let us~~ We can reasonably surmise this by
comparing two quotations.

① D

② To Curson could.

Drew never actually ^{used} St. M. himself at

first hand : he sent Keph.

Outline II

Wrote to
Sonia Josephina

what else or sweat. ' do at
our Ment. School.

M. Examined - deal with that later

It comes to this.

M. & D had profound & distinct ideas
as to the true nature of the crisis. -
+ involved in the of the League of Nations
We go so far then & say of the Harmon(?)
Very nature of the butcher's Harmon
Mind & how it works.

The immediate cause of this -

because D never saw the real crisis

because he never gave to this

real freedom to choose its occupy

in an Event suited to it

- a Reverse Event..

Still an
obstacle.

~~As to Reason why D never saw & shared the
real crisis was~~

The influence of the Reverse Event.

The Smile of the Market.

It is true & ^{much} to be credit - that D never
realized the influence of action -

& exercise - but he never really

(free to crisis.)

unhappy etc.

Enlarge
this.

Outline 3

The reason for this is because D. could not ^{concentrate} ~~concentrate~~ off to ^{being} ~~being~~ process - ~~set~~ ~~center~~ ~~set~~ going on instead to stimulus of ~~to~~ group + various "requirements" to being process.

In this project method to ch. were always acting as a group - being directed by the leader along the way in that project. ~~That the~~ ~~were~~ ~~to~~ ~~suggestive~~ ~~of~~ ~~the~~. (Should have had full of course & all that set to fact remains to be done now in a group - ~~the~~ ~~group~~ ~~only~~ ~~was~~ ~~to~~ ~~call~~ ~~they~~ ~~to~~ ~~all~~. -

The Group Versus the Individual

Veal growth ~~known~~ by its ^{very nature} ~~nature~~ in an individual phenomenon
"Mental expansion:" -

is essentially an individual thing.

~~If to~~ ~~and~~ ~~spontaneous~~ digested assimilated in an individual system of thought
Essential Nature of Knowledge } real cultural Value.

Deer saw to Old Methods new
of leader to being moved
being moved

Outline 4

At that time -
and methods -

Deery and M both realized have had

Summaries

Both - to need for interest
Exhu

to Achy.

Deery and to Tables. (Stories in NYork)

S. Period - plus 4 new is hot.

Psychologues subjects

Psychologues to values to be
learned.

Sc. C.

137

45-47

Prep Eng

(materialized observations)

Summaries

Summaries

Da The Middle Course. (2) MS

Falloving

Falling Nature

Symbol a real thing.

But

The Tool Saly is Born.

A
on MS.

Also to Chak on
No Conditions

Outline
of outline

Chak II

Dear num saw New Chuan di

No Proof Qualifications.

∴ Differ as to the Very Nature of Ch
& being process.

— more than a being process

It Chak & Presumably.

Immediate Cause of this —
no real problem
Remaining part.

~~Simultaneous~~ Since of the Market.
make clear by noting certain.

Simultaneous

Saw what was wrong.

To do system

No vital interest. —

~~There~~

Examine

Process.

To Middle Case —

002

The Three Beings in
How to put it right —

~~Dewey to Group.~~

Monism. — The True Nature of the
Mind
How it works.

The Miracle of Monism:
Spont. ^{and} Working of ^{human} H. Mind - Res

Chance — an end in itself

^{only obtained}
But through activity Hand & Brain
Freedom. etc etc

The Hook

Dewey's ^{Answer} Answer

The Group. —

Do ^{not} we believe in Sp. ^{activity} activity

The ^{Stimulus} Stimulus of the Group

The Tool Say is born

MONTESSORI AND DEWEY NOTES

They both agreed on the value of Experience and the necessity of Activity -----

but

the important thing is what kind of experience -- and what kind of activity .

Both believed in "Continuity"

but again how different .

The principle of the HOOK

Both believed in the necessity of Freedom

D. Taked of it a lot - but never understood it in the sense that Montessori did - or the Mpent child experiences daily

This seen in the Followers - "the Sctivity School "

Aslo with Dewey it is always a collective freedom freedom to wlk along together the same path - the

PROJRCY under the collective guidance of the Adult .

How ~~txe~~different THE PREPARED ENVIRONEMTN AND THE ABSORBENT MIND --- and THE PREPARED PATHS TO CULTURE .

The Crux of the whole matter lies in The New
NE W RELATIONSHIP - the removal of the adult interference

Must be the PREPARED ENVIRONMENT FOR THIS ABSORBENT MIND

To realise it you have to see this child acting freely in the Prepared environ ment..

Similarities A

S.P. Shaking while it from is Hat.

Sc+C. page 29

a good quote. excellent

But again (lower same page)

"interests in reality are but attitudes
to possible values"

$$3 \times 8 = 24$$

$$8 \times 3 = 24$$

of Explanations

Summary of New Science

+ Manuals

of Sc 37
ps
psychology

The legitimate way out is to transform the
manual - to psychologize it - that is ... to
take it + develop it within to range

to scope of the needs life (rather
according to the needs psychology)

but it is easier ... to learn it as it is.

"by a trick. method to make it
meaningful"

The Prepared Emancipator - 46 Sc+C

46-47

Sc.C

p 45-46
47

Similarities Child 2

from the
Mater-Ego

Suggestion

not original to Suggestion

ScC

p 59 "The Start must come from the Chi."
(X)

60x There is ground..

There is a Middle Course

That Declaration of Abandonment

(X) Nothing is more absurd

But how different to Middle Course

(a) The Preferred Path to Culture

Play Playhouse. p 61 not word

Society &
Gender

Individual &
Self-choice

Falling Value

Deer (X) p 60

The key with M. is Calculation & Free Choice

Similarities Could 3

Emmott

Can't describe and of nothing

(a) Page 32 Sc + C + Mont + that Paris School
c

(b) Prep. Ent: on what to Put in It
Q Q Q p 33 Sc + Ch.

Development — "to possible over
open to to used"

The Curriculum & Experience

(x) Preparatory Paths — of "The Map" p 35

Good p 37 Sc + C. Preparatory Manuals
and 38 (x) "psychological"

Curriculum & Child —
not set one against each other

The Symbol next symbolize

The exam — how to defend
eg $(a+b)^2 =$ example

But again. "Lack of Motivation"

p 40 The Tool Subject is Bern

Emulation (3)

Need for extensive
action

The Story of the Desk.

Dewey & Marbury

Human Ed.

Ed for itself.

~~Comp. Ed.~~

Treason. p. 99.

" Dewey's ideas have led to the elimination of many academic subj. in schools that they are not useful in life."

The Human Mind

wants to know

Made for knowledge

Truth

No Need of a Total Subject -

Wrote him to me on epiphany - that
had no need of a single chain
(thought supplied) -

Art Development

Deery & Marlsons

Summit - D. Condensing - The Group
M. Revealing!
• @ Intel. @ Social

Ann Slate. (D)

Kingdom of God. Marlson
Seek Development first etc

From the Notes (slits) ①
Norden of Progressive Education
S.P. Incarnation p

① This Interest. — a vital thing. Boltan
to grow. —
Grows the leaves.

"Requires and yet needs."

② Instincts v. Reason. Institutional Day.
v. human (her small
Growth)

③ The Pace Inst. Reality. Inst. Inst.
① Unit Summary. set in order
Order in inst. Home Socy.

Inst. to P. of order
Exam in Seminal Matter
Ideals & Content

④ This about. Relationship
Inst. to Bank
Proposed

⑤ Inst. Work (real in a group)
Inst. to grow

haguel + Porelme
Geometry
letters.
Answers

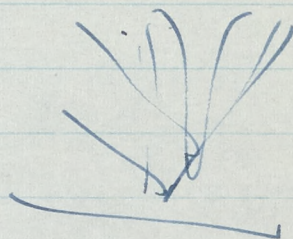
Geometry

The Spradec Project.

or

The Paints of the Hook

↓ Ormas Paths



S Puro

Geometry

no real idea of

letters

why? to find out

Columns

Establishment Fault

Progressive Manipulation

The Tools

Luogo Chiso - Centre of Identity

Explorations - to Genus -

English - a Genus

Environ
Hera inter...

Joy of discovery

(3)

No Abstract Mind

Religions

all ideas related to W. W. W.
not to
God or Creator

The Story - W. W. W.

Wholes & Parts

Source of Human Suffering

See the film

Number - 1077 8½ - 10

The Structure of a Problem ?
further problems

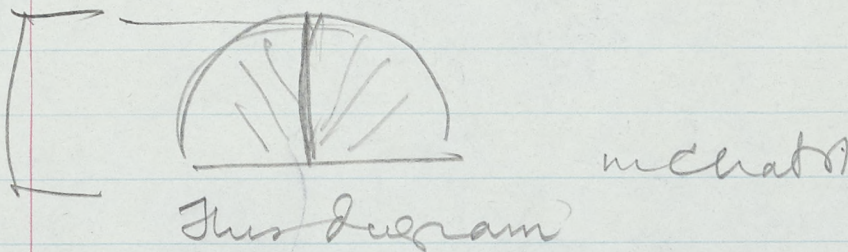
Meaning of Repetition

The Su. grows Deeply

The Ch. to have led us to the end
away of.

Chapt

A New Sense of Fairness



I Dray never saw to
be lower than

never studied it since.

Saw a different Child —
Cotter labored in detail

Same example

① Child — ^{Person} Person — not lips

To be to exclude

② Tool Subjects — Problems
Wg. — never seen to Award Ch.

③ S. Periods

New year started

Sent Kelpalnd

(wants to see J. J. J. J.)

Chapt

land with - over
Dear man saw this New Chess

She has turned to passac
fr. Dev. to Normalcy..

~~It~~ explains certain deep differences
Cavoy's has idea of Chess's nature
was in many ways dramatically
different.

Let us take 2 quotations.

Edⁿ of Ch.

Send of Chess board

~~Any comment attempted~~

The quot. sp. to heretics - any comment
wd weaken the contrast -

Dear - Fool Subjects

To Spontaneity of C. Mind.
"Like Stupidly done"

Born out in 57 years esch.

D Ballard -

Exp to begin

No Re-placements necessary
reeds, waders, pumpkins
canned, personal influence.

This again Dewey had never seen
or he would never have expected
numbers of re-placements.

Examples

the conditions

1) the children

underprivileged , disadvantaged -

poor , unkempt , undernourished , uncared for , undisciplined

little vans timid , shy , bewelled

defacing the walls etc .Quote description

2- Their parents

slum people - uneducated , illiterate , uncivilised

gaining a precarious living .

3) Given to Montessori not as a teacher to instruct

as a doctor

4 The "teachers " in charge .

insert
"divine impatience" that the truths which she has established may prevail $\frac{1}{2}$

of
These words were written as far back as 1919 but the question is one of perennial interest. In fact it crops up with each fresh batch of orthodox Christians as they come to be convinced, through their own experience, of the characteristics of ^{these} "normalized children" who have shed their "deviations" as a result of ~~their long continued~~ spontaneous work in the ordered and prepared environment of the Montessori school. It seems appropriate then to round off this chapter, ~~and this particular aspect of it~~, with some direct quotations from Montessori herself.

"There is evil in the nature of man. You may be surprised to hear me speak thus, as I have so frequently been accused of false optimism. How many sermons have I not received from persons who say that I do not take into account the fallen nature of man; and that my children - uncorrected - will grow up criminals and find themselves ~~imprisoned~~ in prison.

But this is not true. I see it - this original sin - who would not see a thing so evident? In the depths of the human soul is the possibility of continuous decadence - from alza in balza (^{heights to the depths} ~~from abyss to abyss~~) In fact there are innate tendencies in man's soul which lead to maladies of the spirit sometimes unknown even to ourselves - just as the germs of disease may work silently and unknown $\frac{1}{2}$ This is the death of the spirit which

- including even His ~~disciples~~ parables - sprang up impromptu out of passing events and conversations of the moment as they came into being. So it is in the good Montessori School. The Directress is ever on the watch for the psychological moment for presenting a new truth as occasions arise - which themselves are a part of "una vita che si svolge" (a life that unfolds itself).

"The Directress" said Montessori, "should be one who encourages; one who vivifies the environment, one who awakens the sleeping soul of the child. She must be like the sun in whose light we are able to see for ourselves what was always there, but which did not signify anything to us until the light came. Like the sun too, she gives the warmth of enthusiasm to foster growth; but (again like the sun) she leaves the actual growing to be done by the children themselves". How truly is this also a description of Our Lord's method. He was indeed the great encourager. How often does He greet His disciples with the phrase "Be of good cheer". He too was a Light (as He still is) in which even the most trivial circumstances of life suddenly take on a new meaning as they become illuminated by His teaching (cf. St Therese's "Little Way")

The Montessori Materials

and The Sacramental System compared.

If you watch carefully any small child that you happen to meet in house, garden or even in its perambulator, you will nearly always find that his tiny fingers are holding on to, and manipulating some material object. It may be a stick, or a stone, or shell, or a flower, a bit of cloth, or anything else; but he will nearly always be "fiddling with something". Why is this?

Because this "Young Explorer" (see Chap. V - Ibid) at Nature's imperious bidding, is studying these objects in order to abstract from them their various qualities - size, colour, height, texture and so forth. The child's prolonged and repeated activities with these things is a sign of inner mental development. Exactly the same sort of thing happens in a Montessori School; but with this difference, that the objects with which the child is occupied have been specially thought out, and so constructed as to render such spontaneous investigation more easy and more profitable. In the Montessori School we are constantly confronted with the same mysterious, and prolonged repetition of an action; but now it is with the prepared materials. We have been at some pains to point out elsewhere (Vol. I, pp 129 and 224) that this special kind of repetition is always accompanied by an inner mental development, either of the senses, or of the refinement of bodily movements, or of the intellect, or, as often happens, of all three together.

Now we have an almost exact parallel to this in the manner of the development of the spiritual life, especially amongst religious. The monk or nun repeats the same prayers, the same liturgical actions, day after day, and year after year; and similarly the course the various divisions in the Liturgical Year repeat themselves - with all their special devotions - with each new year. Everytime a priest says Mass he repeats the actions prescribed by the canon with unvarying constancy. This unchanging repetition is incomprehensible to those who do not understand its inner significance, just like the apparently unmeaning repetition

of children mystifies others. But the reason is the same in both cases. The religious repeats the same prayers, the same actions, the same rites day after day, and year after year, with a secret and inexpressible joy because, by doing so, his inner spiritual life is becoming constantly renewed, and made richer and more meaningful; for as with the children these repetitions are accompanied by an inner growth.

Many years ago the present writer attended an informal talk on Montessori psychology by a Mrs. Lily Hutchinson who was then the headmistress of a London County Council School. Mrs. Hutchinson had been sent out by the L.C.C. in 1908, as their representative, to make a special study of the new Montessori Method which, at that time, had caused such astonishment in Rome. She herself, was not a Catholic (nor for that matter was the present writer, at that time) but it was remarkable that, in trying to explain the childrens long-continuous repetition with, and concentration upon, the Montessori materials, Mrs. Hutchinson said "We must remember that something unseen and mysterious is going on in the minds of the children, as an accompaniment to this external and visible activity with the materials. It is like what the catechism says of the external actions of a sacrament: they are "the outward and visible signs of an inward grace". We must not, of course, make the mistake of letting this comparison "run away with the bit in its teeth", i.e. of trying to read into it a more complete similarity than really exists. The Sacraments of the Church and the activity which they stimulate and the growth they assist are a part of the supernatural life of the

Church, their aim being to assist the individual's growth in Grace, But there is nothing supernatural about the assistance given by the Montessori materials to the child's intellectual development - a point to which we shall return at the end of this chapter.

Exaggerations and Distortions.

The aim of this chapter is to substantiate the belief that Our Lord was aware of higher and nobler characteristics in children than we adults usually credit them with possessing. It goes without saying that if such qualities do exist in children, either potentially or "in fact", Our Lord did surely know about them since it was He, as God, who created them. He "who knew what was in man", would as certainly know what was "in children".

But at this point we must be on our guard again. If it is true - as we believe it is - that, hitherto, we have read too little significance into Our Lord's sayings with regard to children, it would be an error equally great to read too much into them. Unhappily it cannot be denied that some of Montessori's followers have fallen into this error. Having become acquainted with that striking "conversion" (to use Montessori's phrase) from disorder to order, from disobedience to obedience, from dissipated energies to creative work - in short with all that group of psychological phenomena which can be sub under the title Normalisation through Work, these people have been so impressed that they have come to look upon the child as a perfect being; and have consequently elevated him into a sort of Messiah.

It is not difficult to see how such persons have come to

adopt this extreme and exaggerated point of view. "The difficulty of writing soberly about Montessori and her work" says Mr. Claremont (1) : "is that it is only possible to a person who has not understood it. Directly the barest gleams of truth begin to penetrate all the world looks different: students and lecturers alike, pass into a state for which enthusiasm is hardly the word and religious fervour would be more appropriate". (The New Era, 1958) From the very beginning it was like this. The "revelations" of those little slum children in the first Montessori schools were so astonishing, so breath-taking in their novelty and charm, that those educationists who at that time came to Rome, from all parts of the world, to study this "New Method" felt themselves obliged to speak in superlative terms , in order to convey the depth and astonishment of their impressions. Take Mrs. Sheila Radice, for example. She was then sub-editor of the "Times Educational Supplement", and was sent out by that paper to Italy expressly to study and report on this new experiment by Dr. Montessori which was causing such a stir. She published the result of her observations on this subject, in a book entitled "The New Children". Her opposite number, from the United States described his impressions under the equally arresting title - "The Discovery of the Human Soul".

If these people, who were comparative strangers to the movement, could write in this strain it is not surprising that some of Montessori's more immediate followers, who had had longer and more intimate contact with Montessori's work and ideals, should have gone even further in their extravagant and ardent expressions,

and enthusiastic hopes. To such as these, "The New Child", discovered by Montessori was looked upon as the Regenerator and Saviour of the Human Race to them. The Child (always with a capital "C") became the final hope of humanity - the New Messiah. In other words what they were proclaiming (and some of them still exist) was really a New Religion.

And the Creed of this new religion is simple and short: "I believe in the Child, and in Montessori as his Interpreter". Mankind will be redeemed by and through this New Messiah, and the wished-for millenium will arrive when - and only when - the Montessori Method covers the land as the waters cover the sea. All we have to do, then, is to prepare the right environment for the child, at each stage of his development, give him freedom to build up his personality in it; and hey presto! - a new race of supermen will inevitably appear on the planet. Thus all problems, individual, national and international, will be solved at a stroke, and the reign of universal peace and justice established on earth for ever and ever, Amen!

It must be confessed that Montessori herself, in her endeavour to proclaim the stupendous importance of her discoveries, expressed herself at times in terms so enthusiastic, and figures of speech so extreme, that they were taken by themselves out of context susceptible of this kind of interpretation. For this reason it seems worth while to pause for a few moments to place this whole matter in its true perspective.

The fact is that Montessori saw so vividly the immense harm

that is done, everywhere and continually all over the world, to children by wrong treatment by adults, and saw with equal clearness the immense amount of good that is immediately released in children's characters when this erroneous relationship is put right, that she felt obliged to express herself in the most striking and arresting terms. We have already mentioned how the first observers felt the same urge to describe these things in superlative language: and one could give many more examples. For instance: in 1912, the London County Council sent the above mentioned Mrs. Lily Hutchinson to study the method in Rome. When her report was read at the committee appointed by the L. C. C. to consider it, one of its leading members, Sir John Garnett, rose and said, "Gentlemen, this is not a report: it is a rhapsody!"

Montessori was well aware of the danger that her expressions might be taken too literally. She said once: "Those who were associated with us in our desire to help the child, became aware that they had much to learn from him; and ended in a veneration verging on idolatory. This causes the question to be raised, 'How far will this enthusiasm of yours carry you? Before long you will be starting a philosophy of the child, a religion of the child'. This is not so, however, for our love of the child has always been tempered by a scientific attitude". In a lecture on Adolescence, given in Rome some twenty years before she died, she made some observations that bear on this question:

"The idea that education is of great value as the means of bringing to birth a better society is not a new one. But

CHAPTER VI

The time has come - after this long and apparent digression - to return to our main theme - the comparison between the educational ideas of Montessori and Dewey. It is quite clear both from his writings and from his practices Dewey never realised that the essence of Montessori's work was - and is - the revelation of the deeper nature of the child which is usually hidden from us by a host of different deviations. If he had ever seen and lived with these "New Children" he would never have said the things he did about the nature of the child. (The phrase "the New children" by the way was the title of a book by Mrs Sheila Radice who was sent out by the London Times Educational Supplement to observe and report on the Children's Houses in Rome - it is a name which still comes spontaneously to the lips of those who see a good Montessori school for the first time.)

It will suffice to make this clear if we take two quotations from these two educators and compare them.

First Dewey. In his The School and the Child ^{p 63} ~~xxxxxxx~~ 4. Dewey says :- "Little children objective and or intellectual sort"

The other quotation - from Montessori - is from the Secret of Childhood (pp 133-4)

The contrast in the two views with regard to the nature of the child - expressed or implied - is so obvious that comment is superfluous : they speak for themselves.

This concentration of small children on objects rather than persons - such as this three year old child upon the cylinders - is no isolated phenomenon in the Montessori child : it is in fact one of the salient features in the Montessori Method. We should note in passing that this profound concentration which is manifested

by all normalised Montessori children is always accompanied by some form of bodily activity - either with the whole body as when a child washes a table or with the hands as in the case mentioned above with the cylinders . A point to which we shall return later .

It is quite clear that Dewey considered the then new Movement of the Montessori ferment not in the light of a total change of personality in the child - the emergence of the characteristics of the true child hidden from us for the most part by characteristics - such as instability of attention possessiveness etc (see page) He thinks of it purely in terms of a method of education American teachers he says are concerned to know the meaning of this agitation and are professionally curious to ascertain the worth of them They prefer to examine a new program element by element reserving the privilege of selecting and rejecting as their judgement decides .

. . . . They are not of the type completely to let go of one institution in order to seize another . They prefer the safer position of being reconstructors of the old " In all this it will be seen there is not the slightest indication that he is dealing with a real discovery of the very nature of the Child nor is there any ~~such~~ indication that Kilpatrick in his "Montessori Examined" to which Dewey wrote the introduction from which we have just quoted . . . there is equally no indication that Kilpatrick had any idea that any such matter was involved as the discovery of the true nature of the child .

Chapter VI

To return after this long ~~excursion~~ excursion into
the To return again more precisely to John
Dewey after this long excursion into the
nature of the Montessori movement.

It is time to go further & in more detail
believe to educational ideas of M. T. Dewey —
It is quite clear both from Dewey's writings
& practice that he had never seen "~~The New~~
~~Children~~" revealed by Montessori discovery of
the Dewey value in the Child. ~~He had never~~
"The New Children" by Long was the little
given by W. S. Radice who, at the beginning
of the month was sent out by the London Times
& Supplement to see these new schools in
Rome — to Casa de Bambini — which
had created such a stir. & to those who
Dewey in fact had no ~~little~~ idea of
the source of M. work, nor was
aware of the hidden nature of the Child, which
had come to light through the process of
Normal Work.

If he had seen these "Child's Children"
these ~~the~~ ~~trials~~ trials of a human
nature in Ch. he could never have

have never seen them by any still The N. Clinton.
This includes not any Deans but to
far the whole no of Education Professors in
America today.

Said to hope he did.

It had sufficed to make his abundant clear by giving 2 quotations one of W. White M. p 63 Sch. 12.

Quote 2. See of Ch. p 133-4.

The concentration on an object, not a person, was not an isolated phenomenon. In fact such concentration on the subject of the mind became one of the salient features of the Mont. Method. We should have put in frame that the concentration which is manifest in all normal Ch. is always accompanied by an object - either of the whole body is in service a table or just to hands as in the case of the Ch. of 3 - to conclude

Nature

of mind

knows knowledge

Dewey for the too ~~far~~ ~~into~~ & along with language of 20th professions & administration was unable to ^{conceive} conceive of a class of such small child 3 1/2 6 or 7 in which there was no other motive for to ~~concern~~ ^{concern} more than their sport interest in to work itself.

(3)

James goes to
the page just from 5 years on

Because even all that ~~is~~ ^{is} ~~not~~ ^{is} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~mind~~ ^{mind}
but in ~~the~~ ^{the} ~~mind~~ ^{mind} it is not to last
Censoring defined and but to stop which
leads to ~~the~~ ^{the} ~~end~~ ^{end} ~~of~~ ^{of} ~~the~~ ^{the} ~~system~~ ^{system}
The manual shows as to basis of ~~the~~ ^{the} ~~system~~ ^{system}
existing social relations with
Now to take up typical occupations of
Society along -

I believe (p. 95) that the only true education
comes thru the stimulation of the child's power
by the demands of social situations in
which he finds himself. The child is
stimulated to act "as a member of a group."

The child ~~has~~ ^{has} ~~power~~ ^{power} ~~given~~ ^{given} ~~to~~ ^{to} ~~starting~~ ^{starting} ~~point~~ ^{point}
for all education but we do not know
what these powers mean until we can
transform them into their social equivalent.
If we eliminate the social factors from the
child we are left with only an abstraction.

(Knowledge for draft). Creating p. 98)

What it amounts to is this.

Every name understood to value of the
 cross mind — or for that matter
 to train of knowledge as a whole

I became not believe that anyone could
 come to know & seek to know with
 no other aim than that of knowledge
 itself.

When to MM came to know a form
 LCC. I remember wrote a book called
 The Living School. In one chapter he
 speaks of The Miracle of Man. —

— all with no other intent than
 to know itself.

They ~~do not~~ do not ~~see~~ believe in this
 Dr. Caplan & some for knowledge
 because they have never seen to know
 essence of it.

And they have never seen to know
 it because they have never given
 bound to those —

- 1) Freedom to act & think for itself — to
 choose its own path & continue at it
 as long as it likes.
- 2) All that is said to know
 contains the means to knowledge
 which can be obtained by

5

combined axis of mental
head axis - hand + brain joint
together.