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Box 15, Folder 15 - "The Young Explorer;" "Idea of a book;" "Natural Education;" " Environment of Peace" (E.M.S.)

Edwin Mortimer Standing

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" THE YOUNG EXPLORER "

During the past twenty years there has been a wide-spread improvement in the bodily care of babies and young children with the result that in matters of food , clothing , nursery furniture and so on better hygienic conditions prevail in hundreds of thousands of homes . This is undoubtedly a matter for congratulation ; yet it is only the first step : there is a more important one to follow. What is needed now is a similar awakening with regard to what one might call the Mental Hygiene of the Child .

For after all the infant is much more than a young animal . We can say of him what Hamlet says of mankind in general :

"

"What is man

If the chief good and market of his time
Is but to sleep and feed?- a beast, no more .
Sure, He that made us with such large discourse ,
Looking before and after , gave us not
That capability and god-like reason
To fust in us unused ."

From the very beginning the baby comes into the world at least potentially endowed with that capable and god-like faculty which distinguishes man from the lesser creation . And although for the first weeks it seems dormant it soon awakes and becomes active - much sooner than most adults imagine . Indeed it is scarcely an exaggeration to say that the child becomes a philosopher before he can talk and an explorer before he can walk .

That luminous faculty , the human intellect , works continuously and spontaneously , as do the five senses which minister to it, supplying it with the raw material it needs for its immaterial creations . But the workings of the child's mind are not easy to discern because he lacks the instrument of expression . We are so apt to think that because the baby is so small , so helpless , and says nothing that he has no mental life . Why many adult persons find it hard enough to express their thoughts when they have language : how much harder must it be for one to whom this instrument is denied ! We have in fact in the baby an immortal soul of infinite potentialities linked tied down to a few pounds of unco-ordinated matter - "In-completely incarnated " as Dr. Montessori puts it , and therefore lacking adequate means of expression . But the poet speaks more truly when he apostrophises the small thinker child in these words :

"Thou , whose exerior semblance doth belie
thy soul's immensity "

For a thinker he really is - must be if you consider the matter carefully . Let the reader compare the mental horizon of a child of three with that of the new-born infant and he will realise the truly stupendous task which has been accomplished practically unaided , by the child's intellect in that time . It requires a distinct mental effort on our part to realise do this ; but it is well worth the trouble .

Let us try and picture to ourselves the task which confronts the mind of the new-born infant . From the security and stillness of its pre-natal environment it finds itself suddenly plunged , weak and helpless , into a new and strange world . It has no ideas of Space or Time , of colour or form of Cause and Effect . In fact it has no ideas of any kind , for ideas have to be built up on a basis of sense impressions and its senses have only just begun to operate . This world is so new to it , the objects in it so strange and mystifying that there is nothing there it can recognise , not even its own self . As Prof. James well said , Its universe is nothing but a big , buzzing, booming confusion . Out of this bewildering chaos of impressions which pour in ceaselessly upon it through all its senses at once this tiny philosopher has to build up for himself an orderly world - two worlds in fact , one within and one without . The world in which he finds himself is to him like an jig-saw puzzle with thousands of parts all of which are jumbled together in complete disorder - higgledy -piggeldy , anyhow ; and it is the business of his mind to fit them together in an orderly pattern . It is no light rask .

Let us consider a little more in detail some of the elements of this cosmic jig-saw puzzle . He is totally ignorant of the spatial position of things , their sizes and their relationships one to another . A baby a few months old will

put out its hands to grasp the moon . Some one said to a boy who was at least old enough to sit at table " Take care or you will fall into your mug " , and for weeks after he would not drink from that same mug . A child of two and a half wished to exchange shoes with a grown-up man , and saw nothing preposterous in the suggestion = and only the attempt to carry out the idea convinced him of its impossibility . Watch any child of three occupied with the Montessori cylinders and you will realise that its intense and joyful concentration results from a growing sense of power in being able to recognise and compare the various sizes of things .

Time , and its divisions , is no less a mystery to the growing child , as Space . This capacity of " looking before and after " is a human attribute , but it requires practice and experience . One young friend of mine (aged two) defined everything that happened in the Past as happening "last night " whether it occurred yesterday or two months ago . Similarly all future events were going to happen "tomorrow" . It was a start at any rate , and the finer divisions would follow . For that is the way the mind works in that creation of the inner world - just as in the account of the Creation in the Bible the rough divisions came first - land and sea for instance - before the finer creations as animals and man.

The intellect is like a light , and like a light at its coming reveals form , limitation , distinction where all was confused and formless in the dark . And so as the child's

experience widens it makes distinctions where formerly there was none . One of the most important of these is the distinction between the Self and the Not-Self .

"The baby new to earth and sky ,
 What time his tender palm is prest
 Against the circle of the breast ,
 Has never thought that 'this is I '

But as he grows he gathers much ,
 And learns the use of 'I' and 'me'
 And finds ' I am not what I see ,
 And other than the things I touch ' "

Then , too , the child must learn to distinguish between things real and things imaginary . His experience of reality is so limited that - as G.K.Chesterton observes - he will as easily believe it if he is told there is a dragon round the corner as a dragoon . Sometimes too the memory of his dreams confuses him and he has to learn to separate such experiences from those of waking life .

The more we consider the matter the more we realise that he is puzzled and mystified by a thousand and one facts of daily life which we take for granted and give never a thought . Take for instance the Law of Cause and Effect . "Be careful " , said a foolish adult once to a little boy , "or you may fall up that chimney " ; and for a long time the little fellow was afraid to go near it .

And as if these all these and many more such problems were not enough to occupy his energies the child is grappling at the same time with the whole problem of language and the acquisition of speech

(5)

The intellect is like a light : and as a light at its coming reveals forms , limitations , distinctions where before all was formless and confused , so - as experience widens - the child's mind makes distinctions where formerly there was none . One of the most important of these is the gradual differentiation between the Self and the Not-self.

"The baby new to earth and sky ,
What time his tender palm is prest
Against the circle of the breast ,
Has never thought that 'this is I ' "

But as he grows he gathers much ,
And learns the use of 'I' and 'me'
And finds ' I am not what I see ,
And other than the things I touch ' "

Then , too , the child has to learn to distinguish between things real and things imaginary . His experience is so limited that - as G.K.Chesterton observes - he will just as readily believe you if you tell him there is a dragon round the corner , as a dragoon . Sometimes the memory of his dreams confuses him , and he has to learn to separate such experiences from those of his waking life .

The simplest laws of nature are unknown to him , even the law of Gravity . "Look out , young man"said a thoughtless uncle to a boy of two , "or you may fall up that chimney " . For a long time the little fellow was afraid to go near it though there was no fire in it .

And as if all these and many other similar problems were not enough to occupy the child's mental energies during these first three years he has to grapple at the same time

(6)

with the problem of language and the acquisition of speech . In addition to this he has another big undertaking on hand which occupies him daily - that is the effort to make of his body and ever more efficient instrument of his mind - to co-ordinate his whole muscular system under the direction of his will .

That the child of three , after measuring itself against these colossal tasks comes out of it fresh and smiling is - could we read it aright - the clearest proof of the tremendous spontaneous power of the human intellect . The child is not overcome by these mental labours because he undertakes them in the joyous spirit of an explorer .

Every child is a born explorer . From the first moment that he opens his eyes they are wide with wonder . Things which are commonplace to us fill him with an exstasy of surprise and fascination . He is like a savage brought suddenly to a civilised country who sees at every turn strange and unfamiliar objects and customs . Indeed the ordinary things of life so fill him with wonder that he does not know the meaning of the word "extraordinary " . If a conjuror produces a rabbit out of a top hat the child of two is in no way abashed by this feat . For all he knows such may be the natural habit of the animal . On the other hand this beautiful , new , furry creature , with its long ears and wobbling nose , is far more wonderful to him than the conjuror's skill , which

is lost on him . G.K.Chesterton remarks somewhere that the sentence " He opened the door and peeped fearfully into the passage " sounds intriguing to a boy of ten . But the sentence "he opened the door " suffices for the child of two . To open and shut a door is for him a new and joyful accomplishment in itself : indeed he may do it ten or twenty times running just for the fun of it .

Or again we may compare the small child to an explorer setting forth in a small boat on an infinite and unknown ocean " his business everything and his intent everywhere . His barque has five sails - the five senses - and the captain is the intellect : but the latter is without training , and he has not even a chart to go by .

Watch carefully any child of three and you will realise how much of the day he spends in experimenting , testing , comparing , exploring . The smallest and most insignificant things are of interest to him - a piece of wood that floats on the water , water itself , a pebble , a shell a beetle ("Alexander " !) , a scrap of coloured paper , and so on indefinitely . Touching , handling , moving , arranging re-arranging , dissecting , opening , shutting , collecting comparing , these little scientists are unceasing prying into everything " as if they were God's spies " . To them every passage is a secret passage , every walk an adventure , every ride in the pram a South Sea Voyage of Discovery .

Seen rightly each child is a tiny Columbus setting forth to discover new worlds , ' voyaging forever through strange seas of thought , alone ' ; each is a miniature Ulysses , to whom - as to that great prototype in the childhood of the race- " all experience is an arch wherethro' Gleams that untravelled land whose margin fades For ever as he moves .."

It is just this sense of wonder welling up from the clear unfathomed eyes of childhood which gives that period so much of its attraction and charm ; for wonder ' is like a stream of fresh water flowing over the surface of the soul , and is , as Plato tells us , the beginning of Philosophy . Happy is that man who , growing older , never loses it , for ' wondering he shall reach the kingdom ' .

Confronted with this indefatigable zeal for exploration in the growing child our duty as adults is clear. First we must train ourselves to recognise it under its many manifestations (even before the child can walk or talk) and having found it to respect and encourage it in every possible way . We must be on our guard against suppressing it through misunderstanding, or lack of patience , or a too jealous regard for our material possessions . We shall think twice before we say to a child " dirty! " if we find it feeling a roughened part of the pavement and comparing it with the smooth , or call it bad mannered because it has

been fingering the velvety texture of a stranger's dress ; and - forgetting our dignity and importance - we shall respect its wishes and wait on its pleasure for a while when it pauses on a walk to examine a snail or a tiny rivulet left by the rain . Above all we shall cease forever crying out "Don't touch " "Don't meddle " for by so doing we are fighting against the very urge of Life itself in its highest form . If there are things those little fingers must not touch then - in removing them - we shall substitute something else as interesting .

Secondly it is our duty , as the child grows older, to provide him with a "prepared environment " of such a nature that this young explorer can continue his investigations on ever higher planes . The Montessori or Individual Work Kindergarten is just such a carefully thought out "prepared environment " : and we shall find - given this and a well-trained Directress - that this same spontaneous intellectual energy, which has accomplished so much in the child's first three years , will be sufficient to carry him , still spontaneously , along those ' prepared paths of discovery ' which lead to Reading , Writing , Arithmetic , - and in general to the foundations of Culture . And all this , and more, he will joyfully accomplish (given the right conditions) without hope of reward or fear of punishment or any other motive beyond the satisfaction of his intellectual hunger .

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Natural Education

"WHEN I was a child I spoke as a child. I understood as a child, I thought as a child." So wrote the great Apostle, in a flash of his most penetrating power of inspiration, to the Corinthians. We who have heard these great words so strongly simple, and so simply strong, for many years read out to us in Church as the day's epistle, may perhaps have taken little if any notice of their manifold meaning.

When St. Paul told this truth to the world he revealed the whole secret of what we have come to call Education. "I thought as a child." He knew that children do think, remembering his own early thoughts, and their deep reality to the child who does the thinking. It is a pretty fad of the day for modern mothers to keep a diary, in which they enter the little babble of each one's wonder-child. This is all very well, but the true point is the inner thought of the child rather than its odd outward expression. And the child begins thinking very soon after its birth, if we take thought as being, in fact, every way of grasping mentally what it sees and hears and feels in the life around.

We are not now dealing with the "age of reason," or with the coming of years of discretion. We are here only concerned with the thought of the child which begins as an elementary process when it is still an infant. That, we believe, was what the Apostle intended when he wrote of thinking as a child. But that is the very time at which any true teaching must begin its work. This is the principle at the base of our schools, with their infant classes for the little ones which are always so well attended and so much appreciated by children and teachers. In truth, a real system of training as a part of education cannot begin too soon in its effort to mould the minds and bear up the bodies of our growing children.

One great point upon which eminent writers on education continually insist is that the teacher must always regard and respect the freedom of the growing child. The famous Mgr. Dupauloup, who did so much, many years ago, in improving the system and the teachers in the schools of Paris, was very insistent upon this principle of all true progress. He always held that each child was a person, or personality, well worthy of close consideration, and was not merely a little human item, known only by a number in a class. He always spoke of, and dealt with, children as real living and growing little people, with their own thoughts and feelings, which were entitled to all respect. This was one of the maxims that he often repeated, and which was, and is, equally held by all the best writers on the philosophy of education.

This fine thinker, writer and priest knew well that every child wants and wishes to learn all about new things that come into its little life. He knew that true teaching consisted in helping and encouraging the child's earliest efforts in their natural development. The duty of every teacher, he held, was to widen and strengthen the child's own attempts to get more knowledge. It was not to be done by injecting information into the mind and memory of the little personality. If we could only come to believe that little children love to be learning something that is new to them, and which at first includes everything, we should begin a new era in the art of teaching.

It was upon this broad and bold basis of principle that the eminent Italian lady, Dr. Montessori, founded her system of education. Besides her natural genius and womanly instinctive sympathy with little children who are always trying to reach out to and grasp the new things around them, she has, by being a Catholic, the deeper insight into their little minds given by her earnest outlook on religion. Her method is always to respect and remember the freedom of the child and to deal with each of the little ones as a separate and dis-

inct living and growing personality, with its own quickly changing and developing character. We would wish all our readers who are concerned with education, to read her book "The Child in the Church," lately published by Messrs. Sands and Co. at five shillings.

Child Must have an Environment of Peace
Peace

because he is a Solitary - working alone.
an individual spirit.

What will make it of no to Adult.

Making this new environment - is the
Base of the New Education.

New Society After the Revaluation

My Kingdom not of this world.

Does not live in external world of competition
+ worldly, external values.

Use of External World.

is a means to perfection, of Religious
Orders.

To Use + not possess

"Our ~~to~~ plate; our cup -"

Temptation of Adult is to let the external
thing become the end, the final goal. - the
material thing becomes the end +
enslaves the man.

Child uses external things only in so far
as they are means to development.

The Spiritual Man. - considers the material
world only in so far as it aids to
perfection.

This Working Alone of Spiritual Life.

"who is the spiritual man if not the one
who detaches himself fr. the world, from
material attachments, + from laws + conventions
of organized life.

AUTHOR 'S NOTE

This book makes no pretensions to being an exhaustive treatise on the Montessori Method . It is merely an Introductory Study for the general reader ; and it is written with the hope that it may lead some people to study the system more profoundly .

The Montessori Method is a vital principle, a germinal idea. Such ideas - in whatever sphere of human thought they operate - are like living organisms. They must take time to grow, to develop, to unfold what is latent within them. They must enter the world and take part in the "struggle for existence". If they are truly alive they survive; if not, they perish or are modified out of all recognition. If the new idea is a true and living one it will display a capacity to assimilate without losing what is essential to it; it will go forth continually making new conquests, revealing new aspects of itself, unsuspected affinities, fresh applications.

It is now some twenty years since Dr. Montessori's first experiments in Rome attracted the astonished attention of the educational world; and the Montessori Principle is still growing, still developing, still conquering fresh fields. This is true psychologically, in its ever-increasing application to a wider field of culture; and geographically, in its continued expansion in all parts of the world. What Prof. Percy Nunn (London University) says of this country is equally applicable to every other country in Europe :

"It argues", he says, "no ingratitude to the great name of Froebel and his thousands of devoted followers to connect the new impulse which is everywhere at work in our schools more directly with the doctrine and labours of Maria Montessori than with any other single source".

To take but one example. In Germany - the very citadel of Froebel - the Montessori Method is making astonishing progress. In all parts - in Berlin, Dresden, Munich, Aachen, Cologne, Freiburg, to mention only a few - Montessori Schools are springing up like mushrooms. Over thirty students from the Fatherland attended Dr. Montessori's five months course this year in Rome. In the discussion which followed a recent lecture in Cologne, one of the most able speeches in defence of the Montessori Method was made by the Principal of a large Froebel Training College - where already a Montessori School exists for the observation of the students.

A School Then is

A place where it is possible to give the maximum help to the development of the child, by means of

- a) The Environment.
- b) The person specially prepared to understand & approach the child.

[What the children do in this environment is the most interesting part: it is an experience and their actual is different from what we should expect.]

2

Order of the Book

Fundamental Principle

Let Child to develop without Adult
Interference.

Three important

Relation between Adult & Child

Moral - Training of Teacher & Parent

Social - Child Extra. Social -
Destructive.
His work

Biological

Psychological.

What is Pedagogy

Environment

Enot

Must recognize the right of the child to create for it its own environment.

In fact Pedagogy is just the creation of this environment made to do this - Pedagogy, the art of helping to live.

Real content + development of Pedagogy lies in the creation of the environment - to help live - a development which would correspond to the art of teaching - be its substitute.

Introductions on Limits

② Enumeration is ~~not~~ always something too rigid. . . But on the other hand as we are talking of limits, number limits also to discourse.

And limiting the discourse behind the words begin to orient themselves. —
hence limits a thing of supreme importance

(To limit one self is to write a book)

Also limit - in the question of Crud.

See also - Moral Limits

Stus argues etc as going beyond the limits.

Also in Education - must set limits by necessity; to find the limits necessary to the environment to live in so that the child will not loseⁱⁿ his consciousness of his sensibility - we must put limits

See also T

The New Pedagogy

Good. - means - as regards to child. Everything which helps him to live -

Bad Everything which destroys the good -
the constructive energies of the child -

Policy of Lausanne - tunic

All these complications reduce to a thing most simple. "laissez faire" - N.B. when there is this interest (this biological interest) because this interest has great value.

Fundamental Principle

Auto-Education Old System

The change wh. I have made in it has in of education is very simple. Generally the educator to child, forms it, aids it, with rigidity with violence, or weights it on into Rindness & prizes.

Always the same thing, same error - the adult does everything for the child. Even of studies psychology it is with the same end in view to "mould the child" (plasmare)

Room to Live

But our principle is to limit the action of the adult on the child, leaving to the child the possibility of developing itself without having a stronger will always over it to force it.

These Two Principles -

- 1) Preparation of Env
- 2) Limitation of Intervention of Teacher.

Apply also to the Home

Mussolini

La Germania è bella perché ha gli occhi limpidi coi quali si affaccia a rimirare il vasto e tormentoso panorama del mondo.

Auto-Education & Prepⁿ.

"When we speak of Auto-Education we speak of something which needs a profound preparation" -

Yes. a) On the Part of the Adult

1) Self

2) Environment

b) The Child - relative to his different stages

This is one of the Principles.

Thus we must be clear in what we represent.

We are precise in the presentation of these objects - the clearness is in the thing itself.

We think of many details in our Preparation of the material, so that what we give is crystal clear.

Points of View

Relation between Child & Adult

Morale. - 7 yrs. Period

Social. - An environment:
Oppressed class

Biological.

Tells the child to Adult

Introduction

New Wine &
New bottles.

Old words with new
signification.

Long Time to Understand

"How many times I shall
speak, you will have taken
in what I say according to
your own experience; but and
it will happen that I
have meant the words
in another sense.

The Science of Pedagogy

So then our business is to construct the means for assisting the child to seize itself the knowledge required. Preparing means to help the child thus is a science put into practice - the science of pedagogy.

Thus to help it to perfect itself we give
it a determined object, abstractions, qualities
all classified. e.g. 16 dimensions of bodies,
colours, forms, temperatures etc.

The Science of Pedagogy

Biological Foundations ✓

Not a closed System ✓

Master Principle
Metamorphoses ✓

Diffuse Between Ch. & Adult

Work of Child & A. Comp ✓
Repetition

Rhythm of C. ✓

Non Intervention of A ✓

Circle & Periphery ✓

Struggle for Independence ✓

Incarnation of Man } ✓

End of P. life } Sequences ✓

The Will. ○

Discipline ○

Reason for history ✓

2 Stages of learning ✓

Escapisms ✓

Immense Sp. Acting ✓

- Explorer. ✓
 Purpose of did manual ✓
 Keys to the Universe ✓
 S.P. in Edⁿ. ✓
 Dropper Sticks ✓
 S.P. for Order ✓
 Age of Sensation ✓
 Sensorial Fundⁿ of Int. (+1 magnitudes) ✓
 Letter to Ascend ✓
 The Infants Class ✓
 Before the Intellect Dawn ✓
 Sensorial Manual
 (Isolation of Stimulus) ✓
 Conditions for Intellect Dawn ✓
 Periods of Sequence ✓
 Cardinal of Error ✓
 Prevision ✓
 Description 6

End of Stage One ✓✓

Right Age to Begin School ✓

Transition to Kindergarten ✓

Prepared Paths

Path to Numbers

Abstraction

Path to Language
Intellect word ✓

Path to Geometry

Analysis of Diff.
Separation. ○ ✓

Parallel Ex. ○ ✓

Rising to know ✓

Hook ○ ✓

Liberty ✓

Respect for Voluntas of C ✓

Best for Lawless ✓

Following Nat. ✓

Culture + Examinations ✓

Activities. Instruct not Person Thing

Biological Foundations ✓

Not a closed System ✓

Master Principle
Metamorphoses ✓

Diff. Between Ch. & Adult
Work of Child & A. Comp ✓
Repetition

Rhythm of C. ✓

Non Intervention of A ✓

Circle & Periphery ✓

Struggle for Independence ✓

Incarnation of Man } Seguin ✓

End of P. life ✓

The Will ○

Discipline ○

Reason for history ✓

2 Stages of Learning ✓

Escapism ✓

Intrinsic Sp. Activity ✓

Explorer. ✓

Purpose of the Manual ✓

Keys to the Universe ✓

S.P. in Ed. ✓

Dropped Sticks ✓

S.P. for Order ✓

Age of Sensation ✓

Sensual Foundⁿ of Int. (+1 magnitude) ✓

Liberty to Ascend ✓

The Infants Class ✓

Before the Intellect Dawn ✓

Sensual Manual
(Isolation of Stimulus) ✓

Conditions for Intellect Dawn ✓

Periods of Seguin ✓

Control of Error ✓

Prevision ✓

Discipline ○

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Path to Language
Intellect Word ✓

Path to Geometry

Analysis of Diff.
Separation. ○ ✓

Parallel Ex. ○ ✓

Rising to know ✓

Book ○ ✓

Liberty. ✓

Respect for Nature of C. ✓

Best for Lowest. ✓

Following Nat. ✓

Culture & Examinations
Activity. Instruct not Prescribe Things

Ia

Stage I
 " and Internal Devel
 The Two Stages (incarnation)
 No sudden Transition
 Mental Growth and Culture
 Developt v. Utility
 Examples to Nature
 Contrast in Methods
 (Logical + Psycho logical)

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I a

Stage I

" and Internal Devel.

The Two Stages (incarnation)

No sudden Transition

Mental Growth and Culture

Developt v. Utility

Examples to. Nature

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(Logical & Psychological)

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"manice. maid. mulwari

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Unknown or growing.

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U Disciples The Spirit of the
Teacher
Critical Consideration

I 13.

"Let us seek to implant in the soul
the self-sacrificing spirit of the
Disciple. with the fervent love of
the disciple of Christ."

Scene of Art I 115

Sweet Relationships

"She will possess each soul

115

Directress

Observations

Critical Considerations !

The Study of Flies in a
pinned collection

Directress. Method

Act upon the Spirit

Social Development

Prepares for life. Actual Descriptive

habit

Simple acts.

more social occupations

Collection Lessons

Cannot be given at outset I 107
hills 1 imp. alone — 108

Starting Place of C. E. M. I 93
Selling Together.

Necessity for C. E.

Discipline

The Teacher - an observer

Most difficult part of training I 107

Discipline and achievement

of Disciplinary Exc.

Good result

With deep gratitude I beg
you to accept this bouquet
of flowers culled from your
own beautiful garden -

K of Hⁿ

The Gospel saying "Of such is the Kingdom of Heaven"

various occasions. Included child.

To inspire of disciples.

Was it merely as a metaphor

Comparison. X^s with C^s women

Something deeper. / with X^s. Depth
of Jesus' teaching

Did he see deeper into the nature of child hood

Something more profound.

Something we have lost.

"Lacking all our lives in darkness lost
the darkness of the grave."

have them a metaphor.

Something lost.

Wordsworth. - "Bath of the spirit of S. that is gone
Different Pond altitude } C.K. Chesterton
moral altitude }

with X^s more

The Normalized Child - The New Child -
a Higher Type of Being.

Examine the Character of the Child. -

Something more spiritual.

Different from the world

The land of life I see them pass.

Adults. Past. Philos. Future.

No room for the Child.

Not made - in the making

Comparison with the worldly life of Religion Advers
Careful Event.

and Exclude. -

what is lost in world.

Excluded what for -

For 9 months

1. Spiritual
2. Physical.

This is "Key" -

Work

- for an inner reason

Not external aim ("to finish")

For inner development

eg washing up. (Nature of Preparation)

cycles.

Propriety

To use that process

Communion of highest kind.

Not mine or yours - "our".

Not for an External Reward - Marks -

ie Competition Absent

For none for of all.

There is no reward for
mutual aid.

Hermits - Living together

Together - sociable - not a society

Each isolated - has own life.

but in communion with others

Meditation.

Materials . Sacramentals

The Greatest is one that sees Teacher

all helping each

The Wander of Life.

Wandering he shall reach to Kingdom.

Added to this. - Innocence -

Sincerity -

Spontaneous Organizing of Society

Spirit des it (of Crusades)

Lost Paradise — "I remember I remember"

Each to "cultivate his spiritual gifts"

Humor • Obstacles.

Effect of Visitors of Mr. School

Glimpse of something lost.

Restoration of harmony.

Something — a little cause

Great effect.

Original Sin

Glimpse of True Nature of Man

Natural Goodness.

Doctrine of Original Sin.

Dangers.

of death. Culture cut to ~~the~~ ~~Other~~ ~~Culture~~ ^{as}

Much remains. —

quote page 3.

~~Wishes~~ Religious Instinct

Communion with God.

Conclusion

~~which~~ was before sin & disorder entered in - that
Eden when man was at ~~the~~ one with his
Maker, there is no better place to do so
than in a Montessori School.

We are a fallen race it is true. The facts of life
taken as a whole ~~emerge~~ apart from revelation. are
not those who deny the doctrine of the Fall of Man.

But it was Henry P. Raymond (dust & Calum) who
argued - as a result of the Fall - that
man was totally depraved.

The more liberal C. attitude has always been
that human nature was blemished - wounded - not
spoiled in its entirety. Though much is taken much
remains. The Balance has been upset and
the work of restoration is still going on - an individual
matter.

But if we wish to catch a glimpse of how
much remains, how much beauty & goodness
& innocence still remains in human nature in spite
of the disaster caused by the sin of our first ancestors.
There is no better place to look for it than in
a M. School. (well run).

I - - - -

Rhodes

If you want to see how much is left,
[Between us & Bats Creek]
Mendocino School.

But it is a Natural goodness
Seeds are the of us
(more sometimes
even naught!).

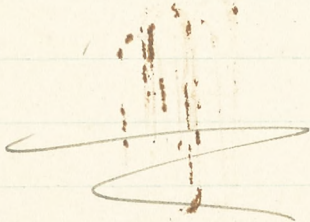
Natural order.

Beauty

Supernatural order

Values

Qualities -



Monday

Cara Standing

Sono stato molto contento
di sapere che è tornato dalle vacanze.
Le dirò tutti serbano ottimo ricordo
delle sue visite! Bravo!

I do not remember about
the extracts of Mammaliani's letter.
But I will look and make some
for you. Was it a very nice thing
to talk together about her? It was.

You know - since when I met
her first I had the great admiration
for the dignity with which she met life.
What would I another have done?

Once at Barcelona. I got into
the tramway - and there she was
with Adria. I do not remember how
the conversation started but I
know she said: This method
to me

you like so much "è venuto dal soffrire - for dal dolore)" I do not remember exactly

At her lessons at the University in Roma, on "Antropologia pedagogica" she had always on her Cattedra a ^{real} skeleton (schellero) of a very tiny body, so small that it stood on the cattedra almost as an adornment.

The fidelity of her heart, the purity of her intention. - How many people do take fancy love as a method of easy going - no, I mean, as an easy matter - not she.

— Will - If you can send some students! They have ^{here} a most charming, young, clever man for all the best about house work, Domestic Science - and another man also young, bright, clever for Dress