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Box 15, Folder 19 - "Discipline/ Obedience/ The Will/ Concentration/ Control of Error" (E.M.S)

Edwin Mortimer Standing

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Index

Discipline Based on Liberty	1
An abused Fact - description.	1
" latent energies liberated "	1
Not obtainable by Commands.	1
Description - enlarged life.	1
and Mental Expansion & Revival	1
Comparison to Convulsion	2
Description this Work	2
Special Kind of work. (method)	2
D. achieved thro' action.	2
D. by Indirect Means. -	3
(The Two forms)	3
Special Kind of Work. a. b. c.	3
Simile of Balys Actions	3
Could	4
Commands useless	4
Confusing Comparison with Miched A	4
Description & Ordered Movement	5
Actions with an Aim	5
Confusing Comparison "evil" "good"	5
Must have an active <u>goodness</u>	5
Goodness & Action.	6
Description a Path	6
A Voluntary (not vicious) Circle	6
D. a Spiritual Awakening	7
Description & Fatigue	7
True Rest	8
Rest & Intelligence	8
Fatigue & Disorder	8
C. into Puritan Gods	8
Self Dt greatest joy	9
Rebellion in C.	9

Rebellion Examples in Ad. life	9
Rebellion & B. Discipline	10
Patience of Emerson.	10
Different Rhythms	10
"	11
Panda Trains	11
Thwarted C. wastes energies	11
Discipline & rest.	11
Obedience. a Natural Tendency	12
" in the mind examples	12
Obedience an Achievement	13
Indirect Prep ⁿ for Obedience - Will.	13
Examples - 1. 2. 3. 4	14
Develop of will - Power.	14
Necessary 1) Will. 2) Knowledge.	14
Obedience a latent rest. ✓	15
Various Stages ✓	15
Three Stages 1. 2 3. ✓	16
Discipline & Order	17
Promises of Fruits of Spirit (Concourse ^{values} of)	17
Thus 2 Things - work: identity.	18
Religious more than Academic	18
<hr/>	
<u>Obedience.</u> Contrary to Nature	19
not a "ligame naturelle"	19
Social relation	20
The disobedient child - Shouting at him	20
Struggle between C & A.	20
Simile. Child of nine months "run"	20
Lacks Development.	21
O. requires inner result.	21
Must be a rapport.	21
O. a) creature b) social.	21

What is necessary - Two Factors. -	22
Obedience v. Submission.	22
Submissioners analyzed	22
alternatives	22
<u>Three Things Necessary</u>	23
Preparation Needed	23
Necessary need - examples in A Life.	23
monastery: army.	23
O. a Conquest.	23
O. on all to P lanes of life	24
O. a Conquest. Submission not	24
Submit or Obey. - difference.	25
O. into First Plane - immediate.	25
How it does <u>not</u> come	25
This is the Substitution of P ^y	26
O. in obedience to <u>an own will</u> .	26
O. of Ex of P. L.	26
O. an Inner Wealth	26
Deed of Will not Breaking it.	26
Perfection of Movement	27
O. Ascension of P ^y .	27
O. a Construction of Self	28
The Rapport -	28
Joy of Obedience	28
Leading to a larger life	28.
<hr/>	
Acts of Will Examples	29
Co-Efficients of Will - Mot. Intuition	29
Will - Intelligent Direction of Mot.	29 #
Action with Unconscious	29 a
Analysis of Habits	29 °
At the margin of Consciousness	29 °

Wk. in Child	30
The "Supporting Girdle" -	30
Work + Discipline.	31
Discipline of Free Movement	31
Social habits + Freedom	31
Organiz ⁿ of Useful Mechanisms	32
Deviations - "Good, 'enough', 'abuse'.	32
Action + Cure	32
Equilibrium.	33
Cases of Disharmony	33
Continuity	34.
Interrupted Work	34
Wk. + Decision	34
Moral Decisions	35
Building up Stone on Stone	35-
Examples of Preparation	35
Develop + Substitution of P ^y	36
<u>The Comparison</u> - (Theorist)	36.
Disruption + Error.	37
Control of Error	38
Voices of Error	39
ValORIZATION.	40
Wk. Salub. Content ^m . Continuit.	41
Manual Wk. Content ^m Social Life.	41
" "	42
Concentration + Genius - to Cultiv ⁿ of Ped ^y	42-3
Attention of Graded Stimuli.	43
The New Teacher.	44

Class Discipline and the Group Spirit.

Modern psychologists lay an increasing emphasis on what they sometimes describe as the "gregarious" nature of man.

The psychology of the isolated individual, they tell us, is one thing, that of the individual as member of a "crowd" another, a quite different thing.

We do not need to pore deeply over manuals of social psychology to realize how profoundly each is influenced by the "Group Minds"—whether national, social, political or religious—of which we form a part. A little self-analysis is enough to bring home to ourselves how—chameleon like—we tend to take on the colour of the particular group in which we find ourselves at any moment.

Nowhere is this phenomenon of the "Group Mind" more strikingly manifest than in a school. Boys and girls are particularly open to suggestion from their fellows, and tend very rapidly to take on the characteristics of the "group" into which they have been placed.

There are many such "groups" in any large school, many of which intersect each other. Each form or class, for instance, makes such a "group" and come to acquire as the term goes, a psychic and moral temperament of its own, recognisably different from every other.

The same boy or girl will behave differently according as he finds himself in this group or that.

But perhaps the most striking differentiation into distinct groups that one finds in any school is that which divides scholars from the staff.

The traditional relationship between these two groups vary in almost every school; but, whatever they are, they are found to affect each individual who enters the school, whether as scholar or teacher.

In some schools the staff live very much as a race apart. Like the Olympians, they dwell in a different and remote sphere, from which they descend at certain times only to perform their official duties. These done they gather about them the skirts of their divinity and ascend once more to distant studies and common-rooms, there to enjoy a life of pleasures and liberties not lawful to the ordinary boy.

The more distant and purely official the relationship between the staff and scholars, the more completely—other things being equal—will any new master (or mistress) going to such a school be regarded by the scholars as belonging to a different and alien group.

It is a characteristic of the herd instinct that it tends to regard anyone outside the herd as its lawful prey. Hence it is only natural that if a class finds a new master weak in dis-

cipline they will regard him as their prey and will rag him unmercifully. There is—as some teachers know to their cost—no limit to the "persecution" that a class will go to once it is possessed by this collective demon. Wordsworth's "wolves, howling in troops along the Bothnic Main" are as nothing to them.

Yet it does not by any means follow that a teacher who has serious difficulty with the discipline of his class, especially in the beginning, is necessarily an inefficient one. For there are some teachers—and they often turn out the best in the end—whose natures revolt against the extreme class distinction between staff and pupils in which they find themselves. Being of a friendly and genial nature they wish to enter into more than merely official relations with their scholars—to throw off for a while their gown of office and speak to their pupils as man to man. It is a highly commendable wish; but, put it into practice, leads to a situation fraught with many dangers to the inexperienced. So these we shall shortly return.

There is, however, another type of teacher who has no such longings. He is quite content to come into his class, take his lesson, perform all his official duties, whatever they are, and then—pack up his books and go away. He has no wish for further traffic of any kind with his scholars. He has instructed them: they have learned. That is all, and it is enough. He departs therefore, with clear conscience, to play golf, read his novel, go to the theatre or to whatever other form of amusement his nature desires.

To such a one discipline is a comparatively easy matter. He runs far fewer risks than the other type, which we may call the genial type. He never (like Prospero, when he laid aside his robe) comes down off his pedestal and becomes an ordinary man. He knows that his mere status—as a member of the ruling group—gives him a certain dignity and authority. And he knows, too, that if he discards his Olympian dignity and descends as an ordinary mortal amongst the inhabitants of the lower world, the latter may discover the god to have feet of clay. And it will not be long before they are treading on his toes. He therefore keeps his pupils at a safe distance, and suppresses any attempt at familiar or personal relationships. As he never descends from his pedestal, he never has to perform the much more difficult feat of getting on to it again.

But the other type of schoolmaster—the one with the more sociable temperament—by allowing familiar and personal relations, runs straight into the most unexpected difficulties.

If we look into these carefully we

can see that they arise, for the most part, from the special nature of the "group mind."

It is quite safe, from a disciplinary point of view, to allow certain familiarities on the part of one's pupils as isolated individuals—as, for instance, if one met them during the vacations; but it becomes at once a different matter when one is dealing with members of a class. One has now to reckon with a new and very incalculable factor—the presence of the herd.

There are disorderly and anarchical elements in every class which are ready to assert themselves at any moment against authority. They form as it were a mass of inflammable material which needs only a match to set them ablaze. An impertinent answer, a rather personal remark, some silly idiot trying to be funny—any little thing may set the ball rolling; or, to choose a better simile, start the fire spreading—that sudden, contagious excitement of rebellion, spiced with danger, which by means of suggestions, leaps like a flame from individual to individual, till they cease to act as individuals but simply as members of a group.

The curious thing about it is, that sometimes the very boy with whom the master has been speaking in friendly and personal terms only the moment before may, under the circumstances, suddenly and incomprehensibly turn against him. The frank and friendly relationships which just now existed between them as individuals cease abruptly, as the boy, "forgetting himself," is caught up and whirled along by the collective spirit of the group. He ceases to think of the master as an ordinary human being like himself, but regards him, for the time being, simply as somebody outside his "herd," and treats him accordingly. He is, in short, reduced to matter for "good hunting."

Boys are themselves frequently mystified by their own behaviour on these occasions, and, when questioned privately about it afterwards—when the group stimulus has subsided—can only answer shamefacedly enough, they did simply "because the other fellows were doing it."

The chief danger, therefore, in entering into familiar relations with one's pupils lies in the fact that at first, at any rate, such a procedure tends to multiply the chances of arousing and antagonising the group instinct.

A remark, for instance, on the part of a boy to a master, which might be quite allowable in private conversation, might, in the presence of the class, be sufficient to upset the general equilibrium.

It is therefore very desirable that every teacher, particularly those of the genial or familiar type, should be on his guard against the dangers he incurs, especially that of letting loose, as it were, the demon of the group spirit against him. Furthermore, he should be aware of sundry expedients which are of great value in exercising this spirit when it has begun to appear.

Since teaching is an art more than a science, no hard and fast rules can be made which fit every case. The following suggestions, however, based on experience, will be found useful; and will be endorsed by any teacher with a long practice.

First and foremost, of course, it is essential that the teacher should have a full command of his subject. By coming to a class with a lesson ill-prepared he is asking for trouble, for a badly given lesson generally results in a justifiable lack of interest in the members of the class. As long, however, as the teacher is able to hold the interest of the class, it stands to reason the less chance is there of the disorderly group-spirit showing itself.

In point of fact, so long as a keen general interest is maintained any incipient signs of disorder will be crushed by the group spirit itself. [Because the class as a whole is anxious to go on with the lesson.]

Next to a knowledge of his subject we would place the importance of a sense of humour. Especially should a master be prepared to see a joke against himself if he has been the unwitting cause of it. Readers of Bergson's "Laughter" will realize how deep-seated is the instinct to laugh at an absent-minded slip in another, for it indicates a slackening in that "attention a la vie" which is so important a matter for the race. By joining in the laugh against himself—instead of fuming and fussing in a fury of injured pride—the master makes his normal self one with the group; and this is the wisest thing to do, for in this case the group instinct is the biologically sound one.

Another very important corollary to be derived from the study of the group spirit is the imperative necessity of "nipping things in the bud." By this we mean the necessity of striking at any signs of disorder while they are still at an individual stage, and before they have become a matter of collective psychology.

In almost every case where there has been a scene of great disorder in a class, it will be found that there were a few choice spirits (with strong Bolshevik tendencies) who started the whole thing going. These are the people to watch for, and to strike down as soon as they raise their heads! Should the teacher—out of a mistaken kindness—postpone this necessary enactment of justice, it may very soon be too late. In a few minutes—seconds even—the disorder will have spread, and, in spreading, it changes its character and becomes a new thing—even as four separate notes on the piano struck together make an absolutely new thing—a chord) which is something very different from the sum of each taken separately. It is, in fact, a qualitative difference. If the teacher postpones his disciplinary measures until this change has taken place, he will be dealing, not with individuals, but with a group. Restoring order then becomes a task comparable to trying to quell the fabled Hydra. For every one that he now

punishes there will spring up at once, out of sympathy, a couple more.

The great principle to be observed all along is that of splitting up and keeping separate the antagonistic elements, and thus preventing their fusion. Very often the whole trouble in a class can be settled by the simple expedient of physically separating disorderly elements that are perpetually tending to fuse—i.e., by simply making Smith and Jones sit apart!

Similarly, when the teacher is asking questions, he must, take care that the members of the class do not shout out and answer together. The very experience of shouting out together, along with the confusion that is apt to be caused, is quite enough to suggest the idea of collective disorder, and may even set it going.

If, for any reason, as the teacher is giving a lesson, he feels that his class is trying to get out of hand—which means that the group spirit is gathering way, like a rising tide—he will be generally well advised to turn his class to some written work: to dictation, composition, answering questions in writing, drawing maps or diagrams, and so on. At once, as though by magic, the incipient spirit of disorder is exorcised, and the class settles down quietly to its work. Here again—if one analyses the situation—it is because the attention given by each pupil to his own work, especially the physical act of writing, has had the effect of breaking up and dispersing the group spirit.

Many other and probably much better examples will occur to any experienced teacher, but enough has been said to indicate the general principles.

MORTIMER STANDING.

THE FORTHCOMING SENATE ELECTIONS.

At a meeting of the students of the Dingle Irish College, specially convened, under the chairmanship of Mr. P. J. Fleming, N.T., Killarney, the following resolution, proposed by Mr. C. O'Kelly, Limerick, seconded by Mr. D. Moynihan, Rathmore, was carried unanimously and with acclamation:—"That we, the students of the Dingle Irish College, heartily endorse the candidatures of Messrs. W. Cummins, N.T., outgoing Senator, and D. Nealon, ex-T.D., Tipperary, at the forthcoming Senate elections; and we unhesitatingly pledge ourselves to do our utmost to secure their return at the head of the poll."

Conscience is a coward, and those faults it has not strength enough to prevent, it has seldom justice enough to accuse.

The pain which conscience gives the man who has already done wrong is soon got over.

After men have travelled through a few stages in vice shame forsakes them, and returns back to wait upon the few virtues they have still remaining.

Don't tell the dull child he is a blockhead. That would be cruelty to him and cowardice on your part.

VOTE NEALON No. 1 at SENATE ELECTION.

He has worked 50 years in helping every Religious effort and Political movement, the G.A.A., Irish Language, Land—its proper distribution, stable government before and during Cumann na nGaeleat, toleration and appeasement by mutual and complete forgetfulness of recent differences, every organisation for farmer, labourer, and Education.

He is senior P.C. for Tipperary was supported in Dail by votes from all sides. His brothers also worked for Ireland, from '67 down. He has subscribed for every good purpose, which accounts for his being

THE LOWEST FINANCIALLY ON THE MILLIONAIRE LIST OF THE PANEL.

(Copy of Letter to Mr. Nealon.)
CILL CORMAIC,

1.8.25.

A Uóinnaitl, a cara,
Is maí liom do sgeúl san. Com-
airliúim tuit leanaimt. Tá do
úileagra ar áilneact an domain agus
sinne go bfuil sé do onóra agam aine
do beir agam ort agus ar do élan
agus ar do muintir—creomíó ná fuil
ms an noileagra san ac corplár an
páinne. Turóim ácas ort agus ar
t-obair. So n-eirigíó leat go ceal
ms an obair atá curta agat roimh.

Ní fadó dom a ráó do noéanrao pé
beagán is féoir liom ar do son. Níl
ve loct agam ar do úileagra ac fan
oireas is focal faeóilge do beir ann.
Tá súil agam go bfuil sib go léir go
maí-tú féin agus do muintir agus fad
a mbaineann leat. So n-eirigíó leat,

is mise do cara,
HAMRAOÍ UA GRÁINSÉIR.

Advt.

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MOUNTRATH.**

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K.A.A.

Central of Error

1) Cylinders

2) Spindles. a - b

3) Clean abstraction

4) Attention to actions

Bk 5 - page 45

5) Moral Errors

6) Church

Disciplining Children

Discipline Based on Liberty

(P)

p. 95

The Fact. Our Discipline with 40-50 Children in class is better

Description of School

Different ages - Boys of 3 years next to boys of 7.

Does not enter him in his physical or mental status

Discipline & Work

(P)

They worked incessantly - even when waiting for examⁿ.

No quarrels for possession.

"Inexhaustible amiabilities" (Mme Pujol)

Faultless Table Manners 96.

"Every one is deeply moved by the sight - caused by
occult energies latent in the depths of the soul.

Cannot Be Obtained By Commands

(P)

or by summarizing or any other methods.

Discipline and Life

"Not only were the actions of these children set in
an orderly condition, but their life was deepened
and enlarged" (P)

of Discipline and Mental Revelation

"Such discipline is on the same plane with school
exercises extraordinary for the same age

Depends not on Teacher

but A sort of Miracle occurring in the
Life of the Child

Miracle Combined with Convulsion p 96 a.

Subhuman heightening of strength martyrs

Conscience of muses

obedience of monks

First Denoting of Discipline Through Work

"At a given moment it happens that a child becomes keenly interested in a piece of work showing by ^{the} expression of his face, by his intense attention by his persistence in to some exercise. That child has set foot in the road leading to discipline. Whatever he has undertaken, an ex. In the sense, an ex in buttoning or lacing, or washing dishes - it is all one to him."

Value of Silence Game.

"Some influence on the permanence of the pen."

Perfect individual: alert attention, carefully co-ord. mot.

- efficacious to set what has "in order."

We Must Surrender to Habit of Work.

Once habit is formed.

We must surrender with scrupulous accuracy.

Graduating exercises.

Rigorous

Discipline comes from Appliⁿ of Method

Discipline an Achievement Through Actions

not by words - "through hearing another speak"

Discipline by Indirect Means

"The prereq of discipline needs as a preparation a series of complete actions such as are presupposed in the complete appropriation of a really educative method."

Discipline is always reached by Indirect means.

The End is reached

not by attacking a mistake and fighting it

but

by Developing activity in Spontaneous work.

This Work can not be arbitrarily offered

There comes to method

It must be

Work which the human being instinctively desires to do

work - towards which the latent tendencies of life instinctively naturally turn to

work towards which the individual ascends step by step

work sets P⁴ in order - voluntas

Example from the Baby's Actions

Baby's lack of discipline is fundamentally a lack of muscular discipline

The child is in perpetually disordered movement: he throws himself down: he makes queer gestures, cries.

What underlies this is - a latent tendency to seek that co-ordination of movement wh. will be established later

[Baby Contd]

The baby is not yet sure of the muscular movements of his body muscles or of his tongue: he will become so, but for the present he is abandoned to experimentation full of mistakes and of fatiguing efforts towards a desirable end, latent in ^{his} instinct, but not clear in his consciousness.

[That is to point

- a) A desired end - latent in instinct
- b) ~~Fatiguing~~ efforts of the abandoned C to find ~~to~~ way by experimentation

Uselessness of Commands

No good saying to the Baby "Stand still, as I do" (Deaguly's spelling: Brennan's "cheek").

Words bring no light to the Darkener

Commands do not bring into order a complex muscular system

Confusing Parallel with Adult

We are confound at this point by the example of the Adult who, through a mixed impulse prefers disorder and who may (granted he can) obey a sharp admonishment which turns his will in another direction, towards that order which he recognizes and which is within his capacity to achieve

In the case of the little child it is a question of aiding the natural evolution of a voluntary action.

Thus it is necessary to teach all the co-ordinated movements, analysing them as much as possible and developing them bit by bit.

Order Discipline a Muscular Achievement

It is necessary to teach the degree of immobility leading to silence
Chair, walking, left-foot, upright, morning salutes,
analysis of movements

Thus instead of Command — a) Perfect Immutability
b) successive perfecting of actions

The Work has a Definite End.

He responds to nature because he is in action; but
these actions being directed towards an end, have no
longer the appearance of disorder but of work.

Thus discipline —

End obtained by a number of conquests

Thus the Disciplined Child is not

- 1) one who knows how to be good passively
but
- 2) an individual who has made himself better.
- 3) has conquered his future in his present.

The Two Confusing Conceptions

- 1) Be Quiet
- 2) Be Good.

He has enlivened his Dominion. — Does not need
some one to be at hand — saying Be quiet Be good.

His Goodness is Active

The Goodness he has conquered can not be
summed up by inertia: his goodness is now all
made up of action [This is to imitate even
In Elect I — Tablet at tea — an enlivened life]

Goodness and Action

Good people are those who advance towards
to good - that good which is made up of their own
self-development and personal acts of order and
usefulness.

Discipline is a Path - not a fact

External acts

Stimulate internal development

The external acts appear as the manifestation
of this internal development. -

The Two elements inseparably interwoven.

A "Virtuous Circle" Discipline & Work

Work develops the child spiritually, but the
child who is better developed spiritually grows better
this improved work fascinates him -
and thus he continues to develop spiritually.

So that

Discipline is therefore not a fact but a path -
a spiral path in following which the child grows
to abstract conception of goodness with an exactitude
that is fairly scientific

"He that doth know shall know to do"
Always to some - to human not angelic way -
learned from 'concrete experiences'
comes justice & just actions etc.

This discipline is in fact the
cause & result of a

A Spiritual Awakening

Beyond anything else to C. savors the supreme delight of that spiritual order (intellectual) which is attained indirectly through ~~the~~ conquests directed towards their own ends.

In this long preparation to C. experiences and enjoys spiritual awakenings and pleasures, which form his inner treasure-house in which he is steadily picking up that sweetness and strength which will be the source of upliftment

[Theologically - This is the Concourse of the Natural Virtues - See. Mannion]

Spiritual Awakening Reflected in his Person

That he learned to perform useful acts

A special grace of action (a grace I had devaluing?) which makes his gestures more correct & attractive, beautifies his hands & all his body. (because he is sure of himself.) refines the expression of his face & of his serene brilliant eyes -

in short - Shows ^{that} ~~the~~ spiritual life has begun in another human being.

Orderly Action and Fatigue

Co-ordinated actions directed spontaneously ~~call for~~ little by little (that is chosen and directed in the ec. by the Christ himself) must call for less effort than disorderly actions performed by the child left to his own devices

True Rest - Question of Fatigue

True rest for muscles intended by nature for action is in order of action: just as true rest for the lungs is the normal rhythm of respiration taken in pure air (Voluntary & Involuntary muscles?). To deprive the muscles of action is to force them away from their natural motor impulse; and hence besides tiring them means forcing them into a state of degeneration — just as lungs forced into immaturity would die instantly, and to what agnoscere with them.

Rest and Intelligence

Rest — for whatever naturally acts — is in some specified form of action corresponding to its nature

[St. Augustine. "Love is never at rest until it is at work".]

of repose — but Repose of Spirit

To act in obedience to the hidden precepts of Nature — that is rest. In this special case, since man is meant to be an intelligent creature, the more intelligent his acts are, the more he finds rest in them

Rest & Disorder

When a cloud acts only in a disorderly, disconnected manner his nervous force is under a great strain, while on the other hand his nervous energy is positively increased & multiplied by intelligent actions.

The Cloud in the Pueran Garden 98. acts

Spiritual ray. }
 Escure } the 3 rays of life ministering to
 Sunshine } his splendid life.

Unconscious cum non self - out, not eschimal fact

Self-Development - No Greatest Joy

Misunderstand - Why

A. judges them according to his own measure.

Thinks C. wishes to find some tangible obj.

not Self-Develop. -

Eg. Purpos action of dressing to being dressed

act of washing to being clean

to make a house than ~~own~~ ^{own} it.

Baby's Curriculum

1-12 Months. - large degree nutrition (has advanced mother)

also: Establish psycho-physiological functions of organism

2.9. to Pioneer Baby: -

a) Exercise muscles by letting

b) Train eye - estimate distances

c) Ex. Reasoning in connexion with work

d) Ex. Will by deciding his own action

not to possess some little stones.

Repetition in Childhood

To learn something is a lot of repetition

Enjoys repeating: develops precise activities.

"No Not you, because you know it." "This happens because of considering the act of knowledge as final"

Adult Repetition

The very thing we know best, most care for

The thing to which some living force in us responds.

Eg musical phrases - "form a part of the fabric of our lives"

We live to Repeat Stories.

Lado Prayer. "~~always new~~ No matter how many times we repeat the Lado Prayer it is always new"

"Loves" "I love you"

Repetition - Psychology of and Discipline

In order to repeat in this manner, there must be first the idea to be repeated, this is indispensable to the beginning of repetition -

In the Repetition, not in the mere grasping of the idea - consists to ex. which develops life.

"When a child has attained this condition of repeating an exercise he is on his way to self development -

and to Externalize himself is his self-discipline (of Babushka II in Snake-Game:).

The Patience of Children - Different Rhythm

The Time needed to do anything.

Children who are undertaking anything for the first time are extremely slow.

Life governed by different laws.

Accomplish slowly & perseveringly complicated actions agreeable to them - Dressing, undressing, cleaning rooms, washing themselves etc -

Are extremely patient - difficulties presented to an organism still in process of development

Our Mistake - I think they are "trying themselves out", "wasting their time" in doing what we can do in a moment and without any effort -

So we put ourselves in the C. place & do it ourselves

We say to ourself, or soap, or shoes, or coat etc

that my child, always practiced by those who even with benevolent intention overbear others.

We call him impatient simply because we are not patient enough to allow his actions to follow

Laws of Time differing from our own.

We call him tyrannical exactly because we exhibit tyranny towards him.

Protestations of Child. diverted from

This Mission in Life - those who fancy they are helping him but really pushing him backward in the highway of life.

Mental Gymnastics are Ponder Trains | (Sensual M)

These mental gymnastics are not mere psycho-sensual but true therapy for spontaneous association of ideas, for ratiocination developing out of definite knowledge for harmoniously balanced intellect.

Ponder Trains being mental explorations

Exquisite emotions of growing consciousness
Writing & Reading.

Thwarted Child Wastes Nervous Energies Rest

The child 'struggling in vain to reach his desire always hindered and thwarted by people stronger than he, always excited & weeping over his failure is wasting nervous energies

Such a child never gets any real rest

The Children in our schools are really at rest - ardently allowed free to use the materials - & have no notion that their eyes & hands are vivahaling them into the mysteries of a new language

(The HOOK)

Discipline and "Rest"

Children so at work are calm because nervous system is at rest

Calm Man not Same as Disciplined Man

However a calm man & a self-disciplined man are not one & same thing. -

Thus this external calm is a premium.ⁿ

merely formal & partial

Compared to the real Self-Disc. being developed.

Obedience in the World

A Common Misconception. - "all we need to do to obtain a voluntary action from a child is to order him to do it", We believe that this premium exists - to obedience of the C.

Specially difficult with small children

"Obedience occurs later as a natural ~~instinct~~ tendency in older children, and then as an instinct in the adult. It springs spontaneously into being; one of the strongest instincts of humanity"

Civility rests on a foundation of Obedience, civility goes on it. Human organisations are often founded on abuse of it - e.g. gangster's groups. obedience is the key-stone.

Obedience in the World Condo O. is a sacrifice

We are so accustomed to an infinity of obedience in the world, to a condition of self-sacrifice, to a readiness for renunciation that we call

matrimony the blessed condition tho' made up of obedience & sacrifice. The Baldur again

another example: the Malfactor because he lacks it

Are Insist for Deult. How many people have had the desire spiritual escape of an arid out-theme to obey some thing or some person that leads them along the path of life - more than this a desire to sacrifice something for the O. M maskiron

Obedience an Achievement

① can be reached only through a complex formation of the psychic personality

To obey one must have

- 1) Not only to wish
- 2) But to know how to

When a command is given we presuppose a corresponding active or inhibiting power in the C (Heuristics II!)

Obedience then presupposes:-

- 1) Formation of the Will.
- 2) " of the mind.

Indirect Preparation for Obedience WILL

"When a child completes co-ordinated actions, directed towards a given end, when he achieves something he has set out to do, when he repeats patiently his exercises he is training his positive will.

Similarly, in a very complicated series of exercises he is setting in activity his powers of inhibition as in Silent Game. - long continued inhibition of many actions -

When called - must go slowly + silently instead of running

Examples of Lack of Knowledge

- 1) Form II A Walking silently on tip-toe not dragging feet along
- 2) Dining room - raise with chairs. Sumbly Don't know how
- 3) Setting Down Quiet Period - No intensive work

Examples of Preparation for Obedience (Contd)

The child of 2 who carries the big tureen full of hot soup - isolates himself from any external stimulant - resists childish impulse to run & jump; does not yield to the temptation to brush away the fly on his face, entirely concentrated on the great work of carrying the soup without spilling. -

Eg Little Boy - kept steady - but next on for 20 children. This is an immense training in the will: a theatre for discipline. He never forgets the vigilance necessary to control actions

Development of Will - Pari-Passu

Will power, like all other activities, is integrated & developed thru methodical exercises:-

All our exercises are mental & practical (theatre involving will). The child seems to be learning each little & great action, to be refining his senses, to be learning how to read & write; but much more profoundly he is learning how to become his own master.

[Example Form II A in Silent Period why? are used to directing their own actions to a definite, reasonable, self-chosen end.]

To Obey is Necessary to have

- 1) The Will -
- 2) The Knowledge. -

[Eg. in walking quietly or sitting or rising in dining-room. or in pulling plates & cups down]

Obedience - still Latent

Obedience appears as a latent instinct as soon as his personality begins to form.

[Obedience to the Formation of Personality]

Analogy ① A child will do a certain exercise perfectly & wishes to do it again, but for some time the exercise is not a success.

② Then comes a stage when he can do it right nearly every time if he chooses, but makes a mistake if some one tells him to

Thresidinal Command does not as yet produce the voluntary act. [How like this is to our own state as regard to the moral law and our special weaknesses!]

③ When however he ex. always succeeds, then an order from some one else brings about an obedient, adequate action: the child is able to execute the command.

How often T says "That child was doing it all right yesterday - but he can't now!"

Three Stages in Acquiring a Capacity to do an

16

Obedience Three Stages Operation

1) Subconscious One when in to confused mind of the C., one produces itself by a mysterious inner impulse in the midst of disorder.

This produces as external result a Completed act, which however being outside the field of consciousness can not be produced at will

2) Conscious Period - when there is some action on the part of the will which is present during the process of the development and the establishing of the act

3) A Period in which the will can direct and cause the acts, thus answering to commands from some one else

Obedience Falls into Similar Sequel

1) Period of ^{spiritual} Disorder - when child fails to obey, exactly as if he were deaf. & out of hearing.

2) He wanted like to obey - looks as though he wanted like to obey and looks as tho' he understood but can not. At least he does not always succeed. - Is not 'quick to mind' and shows no pleasure in obedience

3) Third Period. He obeys at once, with enthusiasm and pride because he knows how to obey. This is the period in wh. he runs joyously to obey, and - at the most gentle request - leaves what is most interesting - so that he may enter the solitude of his own life, and enter this obedience into the spiritual life of another.

Thus Discipline and Order

Thus Discipline is due to the Phenomena of order established in a consciousness former chaotic. -

And opens out like a new creation.

Night is separated from day

Come Spontaneous Developments.

"The child has in his mind not only what he has laboriously acquired -

but

Free gifts which flow from his spiritual life.

- a) first flowers of affection,
- b) gentleness
- c) spontaneous love for neighborliness -

perfume the souls of the children.

Promise of the Fruits of the Spirit

Concourse

St Paul. The fruits of the spirit are

love, joy, peace, long-suffering, gentleness, goodness, faith, meekness.

Long-suffering - in yielding to the commands & ~~just~~ desires of others

Patience repeating the exercises

Good Rejoicing in the well-being of others without jealousy or rivalry

"like doing good in consciousness of heart & in peace, and they are eminently marvellous & industrious

But Not Proud - because not conscious of acquiring a moral superiority.

"They have their feet set on a path leading to neighborliness, simply because it is the only way to attain true self-development & learning.

More Religious than Academic

So we have a Method - Discipline depends
on and a) Rational Organization of Work

b) Liberty

These substitutes for criticism + sermonizing by T.

More like a Religious Field than academic Field
"inasmuch as it has recourse to the spiritual
energies of mankind"

Discipline & Civic Progress

This sort of discipline - like all true
civic progress is founded on

- 1) Work and
- 2) Liberty.

Obedience

O. Something Contrary to Value

I wish to make it clear that O. to another person is something, so to speak, contrary to Value -

but something belonging to Super-Value

Analysis of Obedience

Let us see what it means to obey another person:

1) One person thinks a thing. 2) Another has to do it. There is not a "legame naturale" as when I think a thing and I speak it or when I hear a thing with the ear and it gives rise to a thought

Natural when:- I want to ring a bell. I set it - I go to ring it. I think the idea I command myself.

But if on the other hand Another person sees the bell and commands me to go and ring it - This is

not un fatto naturale

It is a passage - a passing, a contact from person to person.

it is a great social relation
not in Nature

[Our wills are ours we know not how
Our wills are ours to make them Thine]

Practical Difficulties in C's Obedience

So you will realize there must be great
practical difficulties in bringing about this thing.

• Children are disobedient

Shouting at Disobedient Children

So if there is disorder after to A commands
more loudly - shouting at the Child
"as if it were deaf" -

But

this does not make this contact

• There being no natural connexion to C
does not obey or obeys with difficulty.

So the question resolves itself
more into a Struggle Between the Child & Adult

An Example. Child of Nine Months

If you tell a small C. of 9 mos to run
it cannot obey you. why? - Because ---

It Lacks Development

And in this case everyone understands that you must wait until C. has developed before it can obey such a command.

Obedience Requires an Inner Development

But the other aspect - more delicate - is not so easy to see - but it is really the same. That is to say: To be able to obey requires

① an inner formation

or in other words requires a developed individual [How true this is also on the moral plane!]

② There must be a Rapport between him who makes the command and him who obeys. [again the moral rapport!]

Seen As a Whole Obedience is
 something creature -
 Social.
 Individual.

It is necessary that :-

Necessary Factors

22
48

- 1) The Individual creates something in Himself
- and -
- 2) A Relation Between Persons in a Social Entity.

True Obedience and Submission

We see now in the C. the desire to obey
This desire to obey you must ~~not~~ confuse
with the action of the submissive child
[Here again the Intellect comes with a
light and separates Similarities]
- the submissive child who obeys
a "maestro patenterissimo" (an all powerful
master) - Dictator!.

The Case of Submissiveness

In this case it is simple less of an
evil to obey this 'prepotente' person.
- the less of 2 evils.

And in this case he will disobey as soon
as he can -

so that he is so resigned that
he does not disobey even if he can -
like a dog!!

But True Obedience - this fact of Supernature -

Demands :-

- (a) A Preparation
- (b) A Development
- (c) Superior relations between Individuals.

The Preparation Needed

Examples. Monastery - Novitiate
 Army - ^{military} Service
 - ^{Recruit}.

In both spheres Obedience is paramount - but a preparation is necessary.

Similarly.

Chad needs a Novitiate for Obedience

He must do something similar - and do a "grandissima zelanità" of actions to arrive at this point of obedience

Obedience a Conquest

Obedience is a great conquest - that my abuser is so great that it enables me to do not what I think but what another thinks

["Not my will but Thine!"]

I must be able :-

- 1) To interpret the command
- 2) Carry it out with the capacity acquired
of and of which I am proud

of Kipling (Kim) "It is an order."

Obedience on All Planes of Life

So it is on each of the planes of life. On each plane we find obedience of a different kind.

- eg 1) External Commands 2) Moral Commands (Boy Scouts) (3) Spiritual.

Obedience a Conquest - Submission Not

Obedience is a "lunga camine" - a long journey & this is what we mean by the obedience of the small C.

Obedience is a conquest but submissiveness is not a conquest.

Very important to Distinguish these things from the beginning.

National Importance Submit or Obey

It is v. important to distinguish from the
lugging between True Obedience & Submission

Do we wish to make a people ready
to submit or to obey?

If we look to the future we see the enormous
importance of the development of these 2
different kinds of obedience.

Obedience on the First Plane Direct Contact

In this first plane obedience - like everything
else here - is something immediate

where everything is "sensory-motor"

part sensual ; part motor.

In this first kind of obedience. the Teacher

tells me to do some motor thing -

a plane of direct contact.

How it Does not Come: the True Obedience

It does not come by the T telling

the C. to do 3 things one day

6 things the next

9 " " " + so on.

Substitution of Personality

26

52

This would be a plane where one would be always under the individuality of another -

For one would more - not in obedience to one's own will - but always to that of another

- Some must rather give this capacity to obey (eg Kerry shutting the door quietly). This means that one can be obedient - one is able to be so

These Exercises of P. L. + Grace + Comby Lead to Obedience

all these ex. lead to obedience - through first of all Control of one's self

● Inner Wealth To live and command oneself - this is a form of inner wealth. To be able to touch lignum, walk on the line, more than carefully lay the table etc - all this requires a control of the will

[Not Breaking It! as if an athlete would start off by breaking his leg. For it must be remembered these children use their will to do something real & purposeful]

Perfectionment of Movement

And so little by little being able to move in this way brings a perfectionment of self. — move with exactitude

When C. puts the knife or fork in the exact place — this is obedience & he has learned to be proud of it.

An Ascension of Personality

The Science Lesson comes with the control of all his muscles. This self-mastery brings an awakening towards oneself — observation of oneself. — an Ascension of Personality — this ability to be master over oneself.

Before if the T. said "Lay to Table" I could not have done it — but Now — after these exercises of exactitude — I can do it for I know how

So if to-morrow the T. asks me to do it

I am proud -

I can obey. → I love to do it.

And if the T. says "Touch lightly" - & still more
lightly on this surface I am glad to obey as
I have acquired this capacity

→ All a Construction a Perfectionment of Self

and

A Rapport - possible now between the Person
who commands and the Person who obeys with Joy

This Teacher " who commands me to go
along that path which gives me
the chance of acting perfectly - in a
way which fascinates me.

So " I understand that this Master is
helping me to still further conquests

[cf also in Religion] He is like a

Master leading me by the hand before I can walk.

So - to Conclude - Obedience is a primitive preparation
for something done in the long years
when the child is in the Lucas Chaise.

Acts of Will - Examples

- 1) Choose object he likes., replaces it.
- 2) Consents to give it up to another
- 3) wants for another piece of material in use
- 4) persists for a long time at the same ex
- 5) Correcting the mistakes
- 6) Silence - game - restrains impulses

- all acts of will.

Exercise of will is continuous

Will - built up on the internal fact of prolonged concentration

Co-Efficients of the Will

The whole external expression of the will is contained in MOVEMENT.

Whatever action man performs, walks, works, smokes, writes, reads, shuts out a scene - he acts by motion

This may be an Inhibition.

eg. restrain desirably motion of finger not to snatch from another

So we see

The will is not a simple impulse towards movement but the intelligent direction of movements

Will is manifested in Completed Action

"The way to hell is paved with good intentions"

Life of Volition is the Life of Action

Actions are resultant of

	Impulse	}
	Inhibition	

Action and the Unconscious

By constant repetition of actions this resultant may become unconscious and habitual

Examples Rising for a lady.

Saluting -

Buying to get sweet etc

Impulses necessary without impulses we could take no part in social life: but without inhibitions we could not correct, direct, utilize our impulses

Impulses give the driving power -

but inhibitions control, direct.

Analyses of Habits

Reciprocal equilibrium of opposite motor forces.

Ancient habits. No longer the sense of effort.

Do not need - effort.

reason

knowledge

But not reflex. - are habits

"L'absence" of the "nouveau riche" -

"he is obliged to "perform" these other all the necessary co-ordination of voluntary acts, and these other direct them under the vigilant & immediate control of consciousness.

nal The effortless custody of the subconscious

"The will stores up its fringed efforts outside consciousness, or at its extreme margin, and leaves consciousness itself unencumbered to make new acquisitions and further efforts.

Effortless Control

Thus we cease to consider as evidences of will (ie present evidences) those habits in which we nevertheless see consciousness, as it were, hanging over and watchful of each act, that it may accord with the rule of an external code of manners.

Examples. Riding a bicycle
 Playing a piano
 Serving at tennis.

"Mechanisms stored up in the margin of consciousness."
 no longer possess a "valitudinal value".

Will in the Child

An unbalanced creature.

The prey of his own ~~instinctive~~ impulses

Subject to obstinate intuitions

Personality a Combination of Opposites

Two opposite activities of the will have (not)
 combined to make
 the new personality

The Great Essential is that this combination
 this adaptation shd. take place & establish
 itself as a superior guide at the margin
of consciousness.

Action is Necessary

For it is through action you exercise power
 of valuation. -

It is to construction itself which is necessary
 not the external result achieved

The End is that the C sh act together with
 other children, and practise gymnastics

of the will in the daily habits of life.

Work & Discipline

The child who is absorbed in some task, includes all movements which do not conduce to the accomplishment of the work. He makes a selection among his muscular co-ordinations of wh. he is capable, persists in them, and begins to make such co-ordinations permanent. This is a very different matter from the desiring movements of a child swung way to unco-ordinated impulses.

[Here we see a use in games]

Examples (More) of Discipline

• Respect to work of others.

Wants partners to ballet desired. no snatching

Walk without banging or knocking -

This is organizing process of valuation

Bringing impulses & inhibitions to

an equilibrium

Discipline and Free Movement & Liberty

Such an attitude prepares the way for social life. It is impossible to bring about such a result by keeping children motionless, sealed side by side. Under such conditions there could be no "relations between children" no infantile social life.

Social Habits and Freedom

It is by means of free utterances, of real practice wh. obliges each one to adjust his own limits to the limits of others, that

Social habits may be developed

Dissertations on what ought to be done
will never bring about the construction of the
mill [of Trapps & his Geometry! & keeping
to compasses shut up]

Formation essential

Educⁿ Orgⁿ of Mechanisms useful to P^y

at an early age.

Analogy. As with Muscles & movement

So analogous mental gymnasiums

for psychic co-ordination

and here to Freedom is essential

1) The Good Child - Abused.

2) The Naughty Child "never keep still"

aggressive to their companions - they try by
every means to raise their companions from their
quiescence & draw them into an association.

3) The Abused Child - timid.

Inhibitory Powers Dominant in Some

Free Action & Cure for all Three

a) Abused requires to constant and interesting
movement & that is the best medicine

b) Energies divided into order, channelled by
definite exercises inhibits impulses wh.
are disorderly

c) The child too subervient - when freed from
the bondage of surveillance is free to act
privately on his own initiative.

He is removed from all external
incentives to ex. inhibition - & is able

to find an equilibrium between ^{volitional} to know forces
 The weak gain strength.
 The strong achieve perfection.

Equilibrium to Great Things

Balance between Impulse & Intuition.

Action and Thought.

rashness and timidity

The Victim of Disharmony (from Passage)

The victim of his own powers of intuition, is
 certain to be unhappy sufferer. He remains
 immobile & silent. Internally he longs to move.
 A thousand impulses which can find no outlet torture
 his soul which strives to act, to work. Eloquent
 speech as his own misfortune and fair flow from
 his lips to implore help from a physician or crimped
 from some lofty soul, but his lips are sealed. He
 feels to horrible oppression of one buried alive.

On some prohibitions occasion in their lives they ought
 to have come forward to show their work but they were
 unable to do so. A thousand times they have thought
 that a sincere expression of feeling might have
 straightened out a difficult situation, but the
 heart has closed & the lips have remained mute.
 and so on pp 177.

"intuition was as restless maternal force."

Free Education would cure this - provided such a
 cure was undertaken when will was in a
process of formation.

The Will and Continuity - Perseverance

(By Brennan this morning & his story!)

Perseverance : Continuity : sticking to job.

The Little Child Reveals the Continuity

The Perseverance in his work to first construction act
of physical life

To building up to Constant Man

The Interrupted Work Culture v. Personality

He who interrupts to choose in their occupations
in order to make them learn some pre-determined
thing : he who makes them learn cease to study
of their^e to pass on to Greg do. Thinking it is
important to direct their culture, confuses
the means with the end & despoils man for a variety
that which is necessary to direct is not the culture
of man but man himself

Decision the Pure Act of Will

Persistence - The Foundation of the Will

Decision The Act of will - for excellence

For Every Act we must Decide

Decision is always result of a choice

Seeking Advice.

We are really seeking for knowledge

The actual decision we jealously guard
for ourselves.

Power to Make Moral Decisions

That wh. gives strength of will to resist is not moral vision
it is to exercise of will power.

This exercise shd. come in the Routine of life

Temptation and Character

To build the walls of an impenetrable fortress

Build Stone by Stone. — eg

Persistent work;

Clarity of Ideas —

Habit of setting conflicting values. — in little & great

Decisions constantly taken in small things

Preparation in M. School

Constructing walls by:—

a) Process of Self-Edⁿ

b) Put in motion complex mental activities
of comparison & judgement — order & clarity
of ideas

c) Decide all the time.

a) To take or not to take,

b) to move to song or not.

c) check in other impulses

d) Constant work is set in motion

kept going by decisions

not

to Chaos of impulses

"A voluntary life develops gradually within
them: doubt & timidity disappear together
with the darkness of the primitive mental
confusion."

How Can the Will Develop of decisions
are taken by the adult all the time

Stoy. p 185

"I will ask my Teacher"

26 Comparison - Analogy

It had never occur to any one, in order to develop
the voluntary mobility of a child, to

- 1) Keep it absolutely motionless, covering its limbs
with cement (or breaking them!)
- 2) Then Tull was paralyzed
- 3) Then read stories of acrobats etc.
This is what we do with Beagiatones

Education

- 1) Protecting the powers
- 2) Directing them without disturbing them
- 3) Thus bringing man in contact with
the spirit within him.

Lecture in Therapeutics. Dec. 1941

Errors of the Past

All preparation for the future.

Assimilation of Form of Social Life unsuited for children

So had the usual nature

"a future being" "one who is to become"

Man does not live by Bread alone — even in infancy.

Social environment of adult unsuited for child

Kept away from it.

The Present - not the Future

To live accord to the psychic needs of the present.

It is the Deviations we know this Defense

29/12/41

weeping, shouting; Tantrums, timidity, possessiveness
selfishness: spirit of destruction.

"Moral malnutrition & mislocation of the spirit are as fatal for the soul as physical malnutrition for the body."

Child cannot live a natural life in the complicated

world of the adults continuous supervision

dictatorial attitude

hinders development.

"All the good forces which are working in the soul are suffocated in this manner, & a subconscious impulse to free himself from every day overburden."

The More the Social Consciousness to Needs - more limited activity of teacher

Children stand in need of furniture as much as to adult
more because
furniture is means to development.

Movements directed by a conscious will

Deception " They can be left alone without any danger
because they know what they want "

Beliefs The need for activity is almost stronger than the
need for food. (Title heading).

"Small tormentors converted to cheerful workers"

Provoked destroyers " zealous custodian

Order channels for these tremendous energies.

Critical of Error " Surrounded by admonishing friends
whose voices are not to voices of adults

Beautiful fragile objects :- if the child lets them
fall or break he will lose forever the objects that gave
him so much joy, that attracted his eyes & hands -
Gone, lost forever, just because he had not taken enough
care of them, because he let them slip between his fingers.

They are now broken to pieces, dead, no longer here to
call him and smile at him. What greater
punishment could be meted than that of losing his
beloved objects: nowhere else was he allowed to
touch, except in the small house which had been
built for him, to suit his size this mortal quest.

What stronger voice can there be than that
wh. admonishes the child " Be careful of yr
movements; Every undesired movement of yours is a
Danger of death for one of your beloved friends

which surround you!" What a great pain is "blow of a
beloved object to a child we who have been with him know.
And who wd. not feel the urge of consoling one of these
tiny beings who, all red in face, stands crying
before a beautiful little porcelain vase wh. he has let
fall? And if you cd. see him later! From
that time on how concentrated his face when he
comes toward objects, how visible the effort of will
to command all his movements in order to achieve
their correctness".

The Voices of the Child

T. stands about matches.

"Be careful! Don't you see I am your beautiful little
table! I am all shiny & polished & varnished! Don't
scratch me! Don't spit on me! Soil me!"

Aesthetic Objects as a force to attract

gaily painted broom handles dusters - even to soap
rings & rectangular asking to be used.

These objects say: Come touch me. make use
of me! Don't you see me? I am the beautiful duster
all pink red. ~~and from the other side of the room~~
Come let us go make the dust all black & blable.
And h. bath the side of the room. How I am the small
broom. Take me in yr. little hands & let us clean the floor!"
And still another vase says. "Come beautiful little
hands. Dive into the water and take the soap."

From everywhere the bright objects call to child: they
cannot begin to form a part of its mood, of its being,
of its very nature, and there is no longer any need
for the mother to say "Charles clean the room! Oh. wash
your hands."

Human Dignity & Independence

Every child who has been tried - care for himself - dress himself - at mirrors in his joy to reflection of human dignity. Because human dignity is born of ones independence

Valorization

It is not attainment of set aims - which stress on to the activity - but -

Valorize - exercise latent energies.

Valorization determines to duration of the activity.

God let me be such

My? the mind to let her ear to label! & feel!
The little heart could louder than her stomach!

Social Development Brought about

- 1) Child has an aim he understands very well.
- 2) His intelligence seeks for this aim, + so
- 3) We place it within the frame of the unit
- 4) Give him freedom

His Deeper purpose -

- 1) satisfy a desire for activity
- 2) slacken a thirst wh. always below of deal.

Exp of P Life - A beginning - an indication

least important side of his activity

Discoveries of Science date to Concentrations

more than knowledge.

Exp of P Life are more Social

In this way that part of the child's activity of the child which is aimed toward social purposes is developed.

When he finds a field of accomplishment which corresponds to the ultimate needs of his soul he will reveal also what else he needs for his well-being. He is seeking for the moment his relations with the rest of humanity around him & he is finding them.

Solitude Work & Development Concentration
inner exigencies - lead to solitude

"No one can help us to reach this intimate isolation which makes accessible to us our most hidden world, our deepest nature, so very mysterious so rich and full.

"If any one comes to us at such a moment & interrupts he interrupts & destroys this intimate work of the soul.

This concentration which is obtained by freeing oneself from the external world must arise in our very soul and what surrounds us cannot prevent its growth, its order & its peace.

This concentration makes great men. It is the origin of their inner force, of an inner strength which makes them stand out. From this concentration springs forth the faculty that great men have of influencing masses with meditated tranquility & intrinsic benevolence.

Close Link Between Manual Work & Concentration

Studying the phenomenon we see that there is a close link between the manual work which is accomplished in common life and the profound concentration of the spirit.

Although at first sight it seems that these two things are opposed, in reality they are

Deeply united, because to me is but the source of to
other. The life of the spirit prepares in solitude the
strength wh. is necessary for ordinary life, and in
the turn, daily life fixes the concentration through
orderly work.

(The spiritual life develops but this
find motor activities). The need of energy is
continually replaced from the source of concentration
of the spirit. The man who sees clearly in himself
feels the need of an inner life, just as the body
feels the needs of material life such as hunger
& sleep. The soul which no longer feels its
spiritual needs is in the same dangerous position
as the body which no is no longer capable of
feeling the pangs of hunger or the need of rest.

Concentration the Genius & the Child

Not an exceptional state - but a universal
quality of human soul which on account of circum-
stances, survives only in a few people in adult
stage

The Child & the Centuries "Then suddenly she ceased
to smile & glared like her limpid eyes. She
appeared as though a weight had been lifted off
her shoulders as if she had undergone a period
of rest & smiled as children do when they
wake to ventral sleep.

Effect Although look done with this type of concentr-
the appear always rest & ultimately strengthened.
It seems almost that in this soul a path had
been opened for radiant forces revealing their best side
They become kind & serene. They give themselves to do
things useful for other people. full of desire to be good.

Concentration to Key to Pedagogy

Centre

Sometimes a clue has come, whisked - as if
mealing a secret "Teacher, I am good!" -

"I saw a law in what was taking place
in these souls & I understood it. I and the law
gave me the vision of the possibility of solving completely
the problem of education. I understood what the
had revealed. Clear before me arose the idea that
order, mental development, intellectual & sentimental
life must have their origin from this mysterious
& hidden fount. - and since then I have done
all I cd. to find experimentally objects that
wd. make this current possible.

And I studied with great care how to produce
that environment wh. wd. include the most favorable
conditions to arouse this concentration; & it was
in this fashion that I began to create my
method

Chapter II

The Centre in all

Concentration here is the key to all pedagogy - to
know how to ^{recognize} this precious instinct of concentration
in order to make use of it in the teaching of
reading, writing & counting & Latin in in
grammar, arith^c. languages science & so on.

Especially psych. - 1) arouse interest.

2) a vivacious attention

So the matter resolves itself in this - to make
use of these intimate & hidden forces of the
child for his education

Attention & Graded Stimuli

Attention is order to be able to concentrate
 diff. ness graded stimuli

First Stage

In the beginning these will be objects
 easily recognized by the senses - colours, colours,
 sounds, roughnesses...

Later

Alphabet; numbers; writing.
 Reading; grammar; drawing -
 more diff. sums, science.

at different ages. -

By different stimuli
 Culture will be built

} is always to be
of contact

New Teacher

- 1) She cannot have immediate influence on
 inner descriptive of students
- 2) Confidence must be placed on inner values
 emerges.
- 3) Her indirect action must be as subtle
- 4) Distinguish kinds of action
- 5) Always calm
- 6) Ready to run when called
- 7) Show her love & sympathy.
- 8) Consecrate to a little humanity -
 ('Vestal virgin' - the flame of the
 inner life in all its purity)

Freedom & Compulsion

45⁵

~~For anyone else to 'comp'~~

In the history of the C. there are 2 or 3 phrases
wh. speak abt. 9. "compelling our rebellious
wills". Now for anyone else to 'compel my will'
w'd. be to destroy it as a will, & we; see Sam
Cromwell fully confessed; "the will suffereth no
compulsion": I cannot be made to will
against my will. That w'd. be a contra-diction,
though I can be made to act agst my will,
for my actions do not necessarily imply that
my will is in them. Whereas, then, no one
else can move my will without utterly destroy-
ing my moral freedom, God can, for He is
intimate to the will & moves it, not really as
an external but as an internal power.

LETTER FROM REV. FATHER TACCHI VENTURI . S.J.

Jan. 20th. 31

Last November I went to "Isola Farnese" , which is about 15 kilometres from Rome , where Marchioness Ferrisioi has opned a scholl for the village .

There I found the Montessori Method in full swing to the great profit of the pupils and to the general satisfaction of every one . This is to prove to you that in Rome we much appreciate the Montessori Method .

It is very much to be regretted that certain persons have read into the article in the Osservatorio Romano any cause for being less enthusaistic about the Method and its application . Such persons have not understood the ideas of the person who wrote in the pontifical newspaper. It was not the Method which was there criticised but certain exaggerated expressions which had been used by certain persons in describing it and recommending it .

The Method itself is good - excellent - for the intellectual , moral and religious education of children ; and I shall never cease to recommend it . "

(Extract of a letter to Signorina Maccheroni)