

Faculty Research Edition

of

The Savannah State College Bulletin

Published by

THE SAVANNAH STATE COLLEGE

Volume 17, No. 2 Savannah, Georgia December, 1963

WILLIAM K. PAYNE, President

EDITORIAL COMMITTEE

Blanton E. Black

Joan L. Gordon

Charles Pratt

J. Randolph Fisher

E. J. Josey

Forrest O. Wiggins

John L. Wilson, Chairman

Articles are presented on the authority of their writers, and neither the Editorial Committee nor Savannah State College assumes responsibility for the views expressed by contributors.

Contributors

Arthur L. Brentson, Assistant Professor of English

T. T. Chao, Professor of Chemistry, Fayetteville State Teachers College,
North Carolina

James A. Eaton, Professor of Education

Dorothy C. Hamilton, Assistant Professor of Education

Phillip J. Hampton, Assistant Professor of Fine Arts

Thelma Moore Harmond, Associate Professor of Education

Elonnie J. Josey, Librarian and Associate Professor

Walter A. Mercer, Professor of Education and Director of Internship
Teaching, Florida A.&M. University, Tallahassee, Florida

Luetta C. Milledge, Assistant Professor of English

Malvin E. Moore, Professor of Education, and Dean, Fayetteville State
Teachers College, North Carolina

Louise Lautier Owens, Associate Professor of English

Evanel Renfrow Terrell, Associate Professor of Home Economics

Willie G. Tucker, Associate Professor of Chemistry

Nazir A. Warsi, Associate Professor of Mathematics

W. Virgil Winters, Professor of Mathematics and Physics

The Savannah State College Bulletin is published October, December, February, March, April, and May by Savannah State College. Entered as second-class matter, December 16, 1947, at the Post Office at Savannah, Georgia under the Act of August 24, 1912.

TABLE OF CONTENTS

	Page
How Practices and Attitudes Regarding Marking and Reporting in a Sampling of Randomly Selected Secondary Schools Compare with Research Findings in the Area	5
Thelma Moore Harmond	
The Chlorination of Pyridine with Cupric Chloride	17
Willie G. Tucker	
On Curved Shock Waves in 3-Dimensional Unsteady Flow of Conducting Gases	20
Nazir A. Warsi	
Using Class Projects As Indexes of Student's Feelings	32
James A. Eaton	
Some Practices in Conducting Programs of Off-Campus Student Teaching in Selected Institutions of Georgia	37
Walter A. Mercer	
A Correlation Study on Grades Between High Schools and Fayetteville State Teachers College	42
T. T. Chao and Malvin E. Moore	
Honey in the Carcass: A Study of Some Antipodal Imagery in <i>All The King's Men</i>	50
Luetta C. Milledge	
A Review of Pertinent Literature on the Nutritional Status of the Negro Child: 1919-1954	55
Evanell Renfrow Terrell	
Enhancing and Strengthening Faculty-Library Relationships	65
Elonnie J. Josey	
Whitman's Attitude Toward Humanity, Death, and Immortality	73
Arthur L. Brentson	
Superconducting Magnets	91
W. Virgil Winters	
The Life and Works of Johann Heinrich Pestalozzi	94
Dorothy C. Hamilton	
An Approach to Art for Preadults	106
Phillip J. Hampton	
Language in Government—and Elsewhere	112
Louise Lautier Owens	

The Life and Works of Johann Heinrich Pestalozzi

by

Dorothy C. Hamilton

Introduction

Rousseau, the vagabond writer of Geneva and Pestalozzi, the philanthropist of Zurich were both dreamers. Both of these men were also moved by a deep sympathy for down-trodden men. So the question as to which of them exerted the greater influence on modern education often arises.

Rousseau, a model of what a teacher ought not be, influenced education profoundly through his books; Pestalozzi, exerted little power through his writings, but by his methods of teaching won the world for universal public education.

The life and character of Pestalozzi form the most inspiring biography that can be studied by anyone interested in education. Of Pestalozzi it can be said "no other great historical character succeeded so remarkably and failed so miserably." It seemed as though the selfish impulses were left out of his nature and his altruism was unbounded.

Out of the depth and bitterness of his failures, he pioneered and succeeded in awakening the world to a faith in the school as the supreme instrument for saving man from misery and prostration. Pestalozzi did this out of his own inaptitude.

The Early Life of Pestalozzi.

Pestalozzi was born January 12, 1746, in Zurich, the intellectual seat of German Switzerland. His father, a capable physician, died prematurely leaving the mother, a gifted and devoted woman, with a slender fortune and three children. One girl and two boys made up her group of offspring.

Babeli, a faithful, young servant girl in the household, promised Pestalozzi's father on his deathbed that she would not forsake the family. She remained with the Pestalozzi's until she died and she helped the widow bring up the children under difficult and painful circumstances.

Feminine characteristics were more dominant than the masculine ones in the Pestalozzi household. This inclination was present in Pestalozzi himself, and it was no doubt increased by the mother and the nurse, for they appealed to sentiments and devotion rather than to his reason and manliness. Constant examples of the self-sacrifice of his mother and nurse left ineffaceable impressions upon Pestalozzi's memory. Since there was no masculine influence to counter-balance

this feeling, Pestalozzi grew up as an impractical and an emotional dreamer.

This same influence gave him an altruistic bent which was the source of all his strivings, all his failures, all his sorrows and equally the source of his imperishable success. In speaking of him, his friend and helper, Niederer, said, "in Pestalozzi, there is as much of the woman as of the man."

Pestalozzi was puny from birth. This condition could have resulted from his having always been kept indoors, brought up by women and deprived of a father's influence. In addition he had not had boys of his own age nor had he been influenced by outdoor games or interests. He remained small and weak, shy and awkward, impressionable and quixotic.

School life failed to correct this one-sided influence of the home; on the contrary, it further accented the character he had been forming. In his social relations he developed no power of self-assertion, no discernment of character, not the ability to understand the actual conditions of life, and to distinguish his own impracticable notions from the world of stern reality. He was always the sport or fun of his fellows, he described himself as being "everybody's plaything." He was sent where no one else would go and did all the things that his playmates wanted him to do. None of the many tasks he performed, though, promoted intimacy between Pestalozzi and his playmates. At another time, Pestalozzi said of himself, "although I worked hard and learned some things well, I had none of their ability for ordinary lessons or play, and so I could not take amiss at being dubbed, Harry Oddity of Fool-borough."

Pestalozzi attended the ordinary elementary school and later the Latin school. It has been said that he learned very little. His grandfather, Andrew was a minister and exerted powerful influence upon the boy. He pastored at Honegg, a small village, 3 miles from Zurich. When Pestalozzi reached age 9, he began spending his vacations with his grandfather and continued to have this kind of experience until he became of age. These holidays enhanced the youth's opportunity for coming close to nature and for finding a satisfaction in his love for it. Through accompanying his grandfather on his daily visits to the schools and to the sick and poor of the parish, Pestalozzi came to know the bitter realities of life and of people. Throughout his boyhood, his acquaintance with suffering touched him with profound compassion and aroused in his heart an unquenchable desire to find some remedy for the evils he saw on every hand.

The Political Scene, Mid-Eighteenth Century.

The political setting of Switzerland and surrounding countries reveals the roots to the evils which haunted Pestalozzi.

France.—At the beginning of the eighteenth century, the dominant French feudalism was slowly evolving into absolutism, and the royal will was all powerful. Every function was under the control of King

Louis XIV during his reign. A source of the coming French Revolution could be seen in the newly rich, through commerce and manufacturing, or graft and monopoly; and the peasantry cry for liberty and equality.

Germany.—In Germany, up to now people had held a profound sense of subservience to the prince and the state. Through efforts of Hecker, education passed from the control of the church. Schools here were noted for their harshness. On this scene, people plodded along like dumb cattle without permission to think of politics, or to think on world affairs. The school law of 1763, promoted by Hecker, ordered compulsory winter and summer attendance for all children who were 5 to 13 years of age, could not read and write, or did not know the principles of Christianity. Parents of these children were fined if their children did not attend. Local pastors supervised the schools by making visits twice per week. Tuition fees for the poor were paid by local, civil and church authorities.

Good character was demanded of all teachers and a list of forbidden activities was given to them in writing.

Teachers were forbidden to:

1. Keep a tavern
2. Sell beer or wine
3. Engage in any other occupation
4. Hang out at taverns
5. Make music at dance halls

Prussia.—Frederick II, also called Frederick the Great, of Prussia, felt it sufficient if the masses could read and write only a little, therefore, he did not enforce school laws on them. On the contrary he was an advocate of education for the nobility. This attitude resulted in poor educational conditions for the common people. Consequently, education for these people consisted of little achievement beyond the catechism. Memorization was the only method used and the teachers possessed no fitness for their tasks. The privileged classes assumed that people of poorer classes were not eager for knowledge and that they were content with their lot.

Most schools were held in private homes where domestic duties were carried on during school hours. King Frederick often appointed disabled soldiers as teachers. Tailors, tavern keepers and brick-layers were also employed as teachers at times. The choice of a teacher was sometimes determined by a person's possession of a room where children might assemble.

In this overcrowded room youth were seated, breathing foul air, and the windows were never opened and seldom were they cleaned. The children were fairly heaped together, and so closely, that it was impossible to get in or out without climbing over seats and tables.

Switzerland.—In Switzerland, living conditions, if possible, were even worse for the common people. They lived in indescribable degradation, more like animals than men. In Zurich, 5000 citizens lorded it over 140,000 peasants, who were a little better than serfs. Political

offices, industry, production and trade were monopolies of a few. The revolution in Switzerland abolished these privileges for the few and emancipated the people. Agriculture and industry began to develop, but poverty, squalor and misery, due to ignorance, remained. The people were shiftless, and their sense of futility and hopelessness, their want of purpose, and their utter loss of human dignity stirred the soul of Pestalozzi to those depths of pity and concern which he never forgot.

College Life of Pestalozzi.

Pestalozzi's college experiences were in the higher school at Zurich which had the following two parts:

1. The Collegium of Humanitatis with a two year course in the arts
2. The Collegium Carolinum which included professional courses with emphasis upon theology

At college, two faculty members exerted great influence upon the life of Pestalozzi, J. J. Breitingger, Professor of Greek and Hebrew, and J. J. Bodmer, Professor of History and Politics. Bodmer's teachings were concerned with the history of Switzerland and they inspired his students with a passionate love for justice and liberty. The students came to despise wealth, luxury and material comfort, and to care for nothing but the pleasures of the mind and soul. It has been said that at one time, Pestalozzi whipped himself until he bled, so that he might be able to bear the pain for any punishment his warmth of affection might bring upon him. There is some doubt as to the quality of scholarship Pestalozzi exhibited in college.

The Educational Movements of Pestalozzi.

Pestalozzi's boyhood experiences with the plight of the poor helped him make a first vocational choice as a minister, but he was so overcome with compassion at the trial sermon that he broke down. This caused him to change his interests, and he turned toward the study of law and politics. As a statesman, he thought that he could direct legislation so that a better social and political world would be ushered in. But the common people distrusted him and marked him as a radical. This condition prevented his having the support of the very people he desired to help.

Rousseau advocated a return to simple life and held up agriculture as the most noble and happy of all arts. At this time also, growth of the population and depletion of the soil made the food supply a problem. These circumstances caused Pestalozzi to develop an interest in agriculture, and he spent a year with a practical agriculturist in an effort to equip himself as a farmer. In 1768, he borrowed money, purchased 100 acres of land, constructed a comfortable home, and settled down to raise vegetables and to demonstrate the value of improved methods of agriculture to the peasants. This location was Neuhof.

In 1770, Pestalozzi met and married, much to her parent's dismay, Anna Shulthess, the daughter of a well-to-do merchant of Zurich. Anna was a woman of much ability and seven years older than Pestalozzi. She was not too attractive, but she did have a little fortune. Anna bore Pestalozzi one son, whose early education he undertook. This was his pioneer effort in practical child study. He reared his son according to the principles of Rousseau. From the time his son was 3½ years old, Pestalozzi recorded his work in a "Father's Journal." His views on education in it were found and special notes of the principles of intuition and sense perception were given as the only real basis for true education.

Pestalozzi's Personality—The gods had not smiled upon Pestalozzi's countenance either, for he was far from being attractive. He was small in stature with an ugly face and his health was never good. Added to these features was his absolute indifference to his dress and appearance. He wore knee breeches. His stockings were often down and his shoes were unbuckled. His eyes were wild and roving. His manner was nervous and his conversation was animated. He was utterly informal and approachable and equally ready to explain his principles to a peasant or to a king. There was such a spirit of good will and abandonment to his purpose, that instinctively everyone loved and trusted him.

Anna loved him dearly, for who could not. The limits of her devotion are revealed in a letter which she wrote to him following her parents disapproval of his untidy manner. Anna wrote:

Be sure that you would owe little gratitude to nature, if she had not given you your big black eyes, through which shine the goodness of your heart, the greatness of your mind and the depths of your love.¹

In 1775, the 5-year-old experience at Neuhof failed miserably, and Pestalozzi lost everything except the house in which he and his family lived.

Soon he became captivated by a new enthusiasm and turned his home into an orphanage which became the life-long idol of his heart. Several years later this dream faded, and again Pestalozzi was completely down and out.

Pestalozzi had tried to unite training in gardening, farming, cotton spinning and housework with instruction in reading and writing at the orphanage. Rousseau's *Emile* had inspired him and he began to dream of uplifting mankind through education. In 1781, he published *Leonard and Gertrude*, which was the story of the wife of the village drunkard. At home she had trained her children and her neighbor's children and she had united handicraft with reading, writing, arithmetic and other subjects. This book aroused interest as a descriptive novel, but to Pestalozzi's chagrin, not as a treatise on education. He

¹Pinloche, A., *Pestalozzi and the Foundations of the Modern Elementary School*, (New York: Charles Scribners Sons, 1908), p. 3.

later wrote several sequels to this book, but the more earnest his attempts became, the more utterly he failed.

After several years of desperate poverty, Pestalozzi was introduced to the philosophy of Immanuel Kant and this incident led to his writing a very carefully thought out book, *My Investigations Into the Course of Nature in the Development of the Human Race*. This book was his most important work, but the scholars of the world looked upon it, too, with indifference. While writing this book Pestalozzi took over an orphanage at Stanz. Despite its brief existence, this institution became the cradle of the modern elementary school.

Although Pestalozzi had reached an age of more than 50 years, he turned to the primary classroom. It was his conviction that the regeneration of society could only be accomplished by the slow processes of raising each individual to a higher level of self respect and sense of power. He pinned his faith to the possibility of improving even the lowest rank of human society by the psychological development of the power of each individual. He aimed to produce in each child and man, a deep sense of personality and dignity by making him aware of his own inherent powers.

The revolution had brought liberty for the down-trodden class, but Pestalozzi felt that the winning of political, social and economic rights meant little for the people unless they were accompanied by development of their capacities to profit by, and utilize their liberties. Without the development of a child's capacities, all other rights were useless and a mockery. These were the conditions and conviction which motivated his profound interest. He believed the elevation of every individual is the only certain means of elevating the whole group. This principle of the dignity and the importance of every man, is still in progress today. For these reasons, Pestalozzi became an educator and social reformer.

When Pestalozzi began to teach he had no complete set of educational principles. He only knew his purpose and he gradually felt his way to a sound pedagogical practice. He culled certain fundamental principles from practice, but he was always an experimentalist.

Burdorf and Yverdon were boarding schools for boys. Pestalozzi took charge of them in 1800-1804, and in 1805-1825, respectively. His fame was established through these two institutions. From 150 to 200 boys aged 6 to 18 were enrolled at Yverdon and the majority of the pupils were Swiss. Some French, German, Italian, Polish, and English also attended. The prevailing languages were French and German.

At Yverdon, Pestalozzi, his wife and the unmarried teachers lived in the school where they conducted a well organized family. Pestalozzi felt that the home should always be the ideal educational institution and that its ordinary activities should be the best means for stimulating a child's constructive powers. Family life is the most effective medium for developing social experiences and for understanding personal relations. It is therefore, the foundation of all moral, political, and religious life. To emphasize this, Pestalozzi once said:

Our educational machinery has only a value in so far as it approaches the character of a well ordered house in all its details.

A peasant who came to the school to visit his son, out of surprise at what he saw, remarked that this was not a school but a family. Pestalozzi answered, "that is the greatest praise you can give me. I have succeeded, thank God, in showing the world that there must be no gulf between the home and the school."²

Life in Pestalozzi's schools was of this nature. Some of the masters slept in the same room with the students. In summer, they were up at 5:30 A.M. and in winter they arose at 6:00 A.M. They took one-half hour for dressing. From 6 to 7 morning prayers were held and the first lessons were given. After washing and breakfast, 30 minute lessons continued from 8 to 10. The more difficult subjects, such as arithmetic came first when the mind was freshest. During the five to seven minute interval between the class periods a sandwich was eaten and from 10 to 12 lessons were held again. Dinner and recreation experiences took up the 12:00-1:30 period before classes were resumed until 4:30 or 5:00 o'clock each afternoon. Then a short period of recreation was given before lessons were resumed until 8 or 9 P.M. Evening prayers were said before the boys went to bed.

The subject matter deemed most heavy was scheduled in the early morning, while the lighter subjects, e.g. music, drawing, fencing, and manual training came in the afternoon. Special private lessons in languages and other subjects were also given at this time. Recreation played a large part in this school life. Wednesday and Saturday afternoons were reserved for picnics or free time periods. The life of the place was simple and varied. At times Pestalozzi became so interested in the after-breakfast plays, that he allowed the games to continue until 10 o'clock or later.

Children under 8 years of age were taught in a primary class. But the school proper consisted of 2 groups. One of these groups was made up of 8 to 11 year old boys and it was called the lower class while the upper class consisted of boys 11 to 18 years old.

The discipline was mild and paternal. Pestalozzi believed that learning must be wholly natural, therefore, he was opposed to any kind of coercion. In general there were neither rewards nor punishments. Rivalry and fear were not invoked as incentives. The masters were not permitted to punish any boy, and corporal punishment was only resorted to by Pestalozzi, himself, in extreme cases.

The evening assembly hours were led by Pestalozzi, and this time was used to give the boys moral and religious instruction. The questions of discipline were also discussed here.

Because authorities needed the old castle of Burgdorf for other purposes, this institution was closed and Pestalozzi went to Yverdon where he gained fame. This was between the years 1805 to 1810.

²Arrowood, Charles Flinn and Eby, Frederick, *The Development of Modern Education* (New York: Prentice-Hall Inc., 1936), p. 630.

His last years at Yverdun were full of bitterness and sorrow. Many of his personal characteristics were responsible for his failures. Noteworthy were his strange personality and numerous idiosyncrasies, his loquaciousness, his emotionality and his slovenliness. Further, his inability to express himself clearly and his seemingly confusion of ideas, caused people to misunderstand him and to distrust him. According to Arrowood and Eby the following problems may have also added to his lack of success at this location:

1. The duality of languages
2. The wide fame received by the school, which served to turn the heads of Pestalozzi and his professional associates
3. The growth of the school served to demolish the simple home-like atmosphere which Pestalozzi dearly prized.³

Pestalozzi, himself once acknowledged that he was in a fog regarding most of his views, and specifically his failure at Yverdun. He said:

This institution and its work was founded in love,
but love has disappeared from our midst.⁴

Pestalozzi must be awarded the prize as champion of successful failures. Every enterprise that he undertook was a failure, yet, he was honored by kings, governments and savants, and his system of instruction was put into operation in many lands. Of his many failures, Pestalozzi often said:

The cause of the failures of my undertakings had nothing to do with the undertakings themselves, the cause lay essentially and exclusively in me, and my decided incapacity for every kind of undertaking for which essentially practical qualities are necessary.⁵

This was evident at Neuhof, for Pestalozzi could not keep accounts. He did not choose to submit to the minute details of book-keeping and only troubled himself as to the general results. It was the opinion of his associates that Pestalozzi had none of the qualities necessary to succeed in an industrial undertaking any more so than he had in agriculture.

Morikofer referred to his failures and said:

Pestalozzi, the worthy citizen, undertook the management of this orphanage with the best of good will and with all possible energy, but his temper, embittered by much suffering, the weakness which is the result of his age, the manner in which he neglects everything external, and other defects, contribute to the results. This good work has, from the beginning, failed in its beneficent aim, and every man would have wished to see Pestalozzi anywhere but here.⁶

³*Ibid.*, p. 661.

⁴Monroe, William S., *History of the Pestalozzian Movement in the United States* (Bardeen Publishers, 1907), p. 113.

⁵Adamson, John William, *A Short History of Education* (Boston: Cambridge Press, 1922), p. 17.

⁶Saucier, W. A., *Introduction to Modern Views of Education* (Boston: Ginn and Co., 1937), p. 113.

At a time when it seemed that Pestalozzi might fail his greatest undertaking he said with deep grief:

Truly, this parting causes me so much sorrow, that it seems as if I have put an end to my own life.⁷

Pestalozzi's general theory of education was based on the idea of organic development. He looked upon the child as a natural organism that unfolds its inner life according to definite orderly laws. He frequently used the growth of a tree to illustrate the process of human development, in such manner as follows:

Man, formed from the dust of the earth, grows and ripens like a plant rooted in the soil.⁸

He sought to discover the laws according to which the body, mind and heart of the child develop. These laws, he believed, were as natural as any laws of the physical world. Although he often used the tree to make his analogy, he was aware of the fact that the human organism is much more complex, and makes far greater changes than this plant specimen. Another saying, common to Pestalozzi when he compared man's growth to that of plants is:

Man is the one creature whom nature takes time to educate.⁹

Pestalozzi held that the organism has the following three distinct aspects:

1. The intellectual which results from man's relation to his surroundings and which he called The Head.
2. The physical side which expresses itself in motor activities and which he referred to as The Hand.
3. The moral and religious side which relates man both to his fellowman and to God and which he referred to as The Heart.

From this conception of organic development, Pestalozzi deduced the following general principles and methods to be observed in the processes of training and instruction:

1. Harmonious development of the organism's 3 aspects
2. General education must precede the vocational
3. The increase of power and not knowledge, is most essential
4. The child's power must burgeon from within
5. Grading must be based on slow unfolding
6. Method must provide the environment for growth

Should Pestalozzi have been asked, What the true type education was, Arrowood and Eby, say that he might have answered:

It is like the art of the gardner under whose care a thousand trees blossom and grow. He contributes nothing to their actual

⁷Pestalozzi, Johann Hienrich, *How Gertrude Teaches Her Children* Edited by Ebenezer Cook (New York: George Allen and Unwin, LTD., 1894).

⁸*Ibid.*, Arrowood and Eby, p. 637.

⁹*Ibid.*

growth; the principle of growth lies in the trees themselves. He plants and waters them, but God gives the increase. . . . So with the educator, he imparts no single power to men. He only watches lest any external force should injure or disturb.¹⁰

On the basis of these principles, Pestalozzi was confident that he had discovered a method of instruction so easy, so simple, so mechanically foolproof, that he wrote, *The Book for Mothers*. He feels that this book could help parents develop their infant's powers of sense perception.

This theory was not new, but special credit was given to Pestalozzi because of the new insight and practical methods he employed.

Pestalozzi attached great importance to right beginnings, so he spent much time in having children observe, analyze, count and name objects.

He took no account of Mother Goose stories, fairy tales, and literature, because he considered these kinds of writings as being too remote from living experiences. In his efforts to construct a system of education, Pestalozzi ignored the theories that the child's need for mental play as well as physical play are the function of imagination in developing conceptual thinking and that his failure to understand the function of man as a historical and social creature, were his greatest weaknesses.

His greatest influence was application of principles. He believed that if practical powers were to be developed then every impression must find expression in action. Man is not a creature who merely thinks. Thought must complete itself in action, that is, in doing.

Subject matter, in Pestalozzi's schools, was of the following nature: In arithmetic, the use of concrete objects for arriving at number concepts was stressed; in drawing, this he placed first among the skills in the elementary school, as training in accuracy and observation; as to geography, his students began with nature, then moved to the study of maps and abstract materials; singing was in his curricula also; he held high regard for language also, seeing the function of language in developing the mind.

Religion, Pestalozzi felt to be the keystone to his whole system. He felt that faith, not reason, is the faculty by which man apprehends his Maker, and if religion is an emotion, it cannot be taught. In a letter to his friend, Gessner, which is included in the book, *Gertrude Teaches Her Children*, Pestalozzi wrote:

There is no perception of God from mere knowledge; the true God lives only for faith, for childlike faith. . . . What is dim to the wisdom of the wise, is clear and simple unto childlike eyes.¹¹

Ebenezer Cook, who edited the letters to Gessner, interpreted Pestalozzi's meaning of religion in this manner:

¹⁰Ibid., p. 644.

¹¹Ibid., Pestalozzi, p. 196-197.

Then the heart, only, knows God, the heart that, rising above care for its own finite being embraces mankind, be it the whole or a part? Whence comes the good man's conviction of God? Not from the intellect, but from that inexplicable impulse which cannot be comprehended in any word or thought, the impulse to glorify and immortalize His being in the higher imperishable being of the whole.¹²

Among those who knew Pestalozzi best and revered him most, were Fichte, Herbert, Nicolovius and Suvern, high officials of the Prussian government Froebel, Karl Ritter, and many others. From Ritter, comes this statement:

I have seen more than paradise of Switzerland, for I have seen Pestalozzi, and recognized how great his genius, and how great is his heart; never have I been so filled with a sense of the sacredness of my vocation, and the dignity of human nature, as in the days that I spent with this noble man.¹³

From the efforts of William McClure, Joseph Neef brought Pestalozzi's teachings to Philadelphia in 1809. This pioneering act caused this city to gain the reputation of being the first city in the world to recognize the merits of this man's great educational reforms. Noteworthy today are the teaching of special subjects, (the Oswego Movement), and teacher training in object lesson teaching which originated with or gained momentum from Pestalozzi.

Joseph Neef then brought Pestalozzi's teachings to Louisville, Kentucky a few years later after he initiated them in Philadelphia. Pestalozzi was once labeled, Harry Oddity from Foolborough whose methods continued until they were superseded by the incoming tide of Herbartianism and Froebelianism; and the ideas of G. Stanley Hall and John Dewey.

Pestalozzi died February 17, 1827. He was buried at Neuhof. His country-men, inscribed the following epitath on his tomb with great admiration:

Here rests Henry Pestalozzi. Born at Zurich, the 12th of January, 1746. Died at Brugg, the 17th of February, 1827.

Savior of the poor at Neuhof, at Stranz the father of orphans, at Burgdorf and Munchenbuchsee, founder of the popular school, at Yverdon, the educator of humanity; man, Christian, and citizen. All for others, nothing for self. Peace to his ashes.

Bibliography

- Adamson, John William. *A Short History of Education*. Boston: Cambridge Press, 1919, 371 pp.
- Cubberly, Elwood P. *Readings in the History of Education*. Boston: Houghton-Mifflin Co., 1920, 684 pp.

¹²Ibid., p. 197.

¹³Ibid., Arrowood and Eby, p. 666.

- Eby, Frederick and Arrowood, Charles F. *The Development of Modern Education*. New York: Prentice-Hall, 1934, 922 pp.
- Forest, Isle. *Pre School Education: A Historical and Critical Study*. New York: Macmillan Bk. Co., 1927, 413 pp.
- Graves, Frank Pierrepont. *Great Educators of Three Centuries*. New York: Macmillan Co., 1912, 289 pp.
- Kilpatrick, William Heard. *Philosophy of Education*. New York: Macmillan Co., 1951, 465 pp.
- Leonard, Edith, Miles, Lillian and Van Der Kar, Catherine. *The Child at Home and School*. Atlanta: American Bk. Co., 1942, 850 pp.
- Monroe, Will S. *History of the Pestalozzian Movement in the United States*. New York: Bardeen Publishers, 1907, 244 pp.
- Mueller, Sustan, E. "Heinrich Pestalozzi, His Life and Work." *The Harvard Educational Review*. 16: 141-159. Summer, 1946.
- Pestalozzi, Johann Heinrich, *How Gertrude Teaches Her Children*. Edited by, Ebenezer Cook. New York: George Allen and Unwin LTD., 1894, 250 pp.
- Pinloche, A. *Pestalozzi and the Foundation of the Modern Elementary School*. New York: Charles Scribner's Sons, 1901, 306 pp.
- Reisner, Edward H. *The Evolution of the Common School*. New York: The Macmillan Co., 1930, 590 pp.
- Saucier, W. A. *Introduction to Modern Views of Education*. Ginn and Co., Boston: 1937, 490 pp.
- Thompson, Merritt M. *An Outline of The History of Education*. New York: Barnes and Noble, Inc. 1951, 159 pp.
- Ulich, Robert, *History of Educational Thought*. New York: American Book Co., 1945, 412 pp.