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THE
FOUR TEMPERAMENTS
IN
CHILDREN
BY
BERNHARD HELLWIG.



PADERBORN.

J. ESSER.

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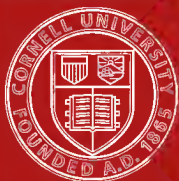
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THE
FOUR TEMPERAMENTS
IN
CHILDREN.

THEIR APPEARANCE AND TREATMENT IN
REARING AND IN THE SCHOOL.

AS APPENDIX:
THE TEMPERAMENT OF PARENTS AND TEACHERS.

BY
BERNHARD HELLWIG.

PADERBORN.
J. E S S E R.

I.

PREFACE.

It is a fact, that the principles of christian pedagogical science remain the same, always and everywhere; and as long as christendom does not permit of any change taking place in its nature, so long will the goal, to which christian teachers have to guide the children entrusted to their care, remain unaltered, and exactly so long will the means leading to this end remain unchangeable in their essential features. It is impossible to shake these foundation-principles without overthrowing the whole structure of the art of Christian training. All children must be brought up according to these principles. Like education is necessary in order to achieve a like result, for treading the same path, the same guidance is an unquestionable condition.

It is nevertheless just as true that these same principles must be differently applied in different cases, without however in any way damaging their essential features, and that they must be modified to suit the different temperaments of various children. The education of a boy must naturally be very different to that of a girl, that of a lighthearted merry child different to that of a child of earnest, thoughtful disposition. The situation in life, the age, the physical and intellectual capabilities and sex demand a different treatment of the child. At the same time there are other points, which play an important part in deciding the

manner in which a child is to be brought up, the principal amongst which, is the temperament of the child.

Without entering into a scientific discussion as to the exact meaning of the word »temperament«, we will simply remark, that in this work the word is used to signify the manner in which a person may regard the impressions of the outside world respecting himself, and in what manner he may suffer or behave under the influence of the same. The disposition shows itself for the most part in the varied intercourse of life, and varies according to the proportions of the combination of excitability and reacting powers of the soul. This combination of excitability and reaction is ever varying throughout the myriad members of the human race. Two men observe the same object, the one laughs over it, the other weeps, — different dispositions! Two persons receive for a like service the same reward, the one is unboundedly delighted whilst the other remains unmoved, — again different dispositions! Two persons in similar situations may be abused by a third in the same words, the one feels himself deeply insulted by the remark, the other laughs at it; it is just as impossible for the one to forget it as for the other to remember it: — again different dispositions. The disposition of a man is very closely connected with, and dependent on his physical attributes. The climate, food, various ages, disease, sex and the like factors play a most important part in shaping the human temperament. Where can one find a greater contrast than that offered by the fiery reckless disposition of the southerner in comparison to the cold calculating cautiousness of the inhabitant of the north, where a more striking distinction than that between the dispositions of grandfather and grandchild? or boy and girl? If we were not aware of the great influence which the disposition of the different nations and individuals exercises in life, we should often be inclined to wonder why the hot-

blooded spaniard is not so calm and imperturbable as the coldblooded inhabitants of the Island Empire or why the hasty Frenchman is not just as persistent as the more careful steady going German. The disposition of every single human being is different to that of all others, so we may conclude that there are exactly as many different kinds of dispositions on the earth as there are inhabitants. In fact the disposition of a person does not remain constant at any time. Education, experience, increase of years, bodily health or sickness and the will itself tend to keep the temper in a continual state of mutability. At the same time the dispositions of different human beings resemble each other in so many points and these changes mentioned are, in the case of a great many men, almost — in fact sometimes quite — imperceptible in their outward behaviour, so that it is well possible to arrange the dispositions of humanity under four principal headings, to which antiquity has already given lasting names:

1. the sanguine,
2. the choleric,
3. the melancholic,
4. the phlegmatic disposition.

Every human being may be classed under one of these headings. Every man is either sanguine, or choleric, or melancholic or phlegmatic; it is of course here to be understood that the possibility of one man being more sanguine, or choleric, or melancholic, or phlegmatic, than another is in no way excluded.

Our task here is to observe and distinguish each of these four dispositions in children, and to point out to parents and teachers the manner in which each of these little pieces of sanguinity, choler, melancholy or phlegma is to be treated.

Without anticipating our subject, it is however necessary to remark here, that if a teacher wishes to see his labours crowned with success, it is absolutely necessary that he should understand the disposition of

a child and the manner in which it must be treated. The same treatment is not suited for every child. A guidance which may be most advantageous for a sanguine child may under certain circumstances be just as dangerous for a child of melancholy disposition. One wrongs the children, and damages the interests of education, if one attempts to measure all children according to the same standard, and to judge the results of their endeavours or non-endeavours from the same standpoint. If a teacher or parent is pretty well acquainted with the nature of the child in question, he will often find himself obliged to excuse much in its behaviour which, without this knowledge of its disposition, he would probably have punished as originating from malice.

It would be very wrong to construe every thoughtless word or deed of a sanguine child as originating from a malicious character, whilst the same is often nothing more than a natural and innocent expression of its disposition.

If we do not know the disposition of a child, it is impossible that we can understand how to manage and guide it aright. A teacher must know at which point he can best impress a child, in order to give it an interest for the one object, or an abhorrence for the other. He must thoroughly understand that, whilst one child may be treated in one manner, another must often be managed in exactly the opposite way. Every man has of course a certain amount of instinct by which he is pretty well enabled to judge in what manner he can best bring up a child scientifically and educationally, but this is only an unconscious instinct and needs theoretic cultivation in order to make it profitable in every direction for the interests of youth.

II.

a) THE SANGUINE CHILD.

I. CHARACTERISTICS OF THE SANGUINE CHILD.

THIS is the cheerful, merry, nervous child; »happy« is perhaps the most appropriate term. The little sanguine is extraordinarily excitable, always figeting with eyes, mouth, hands and feet. It is just as difficult for him to sit still a moment as to stand still, and to hold his tongue for half an hour is a sheer impossibility. Walking is not one of his weaknesses, his usual gait is something between jumping and hopping and tumbling, and where other children walk, he invariably races. When this little sanguine scrap of humanity laughs — and he is very fond of laughing — he does it most heartily, he laughs over his whole face and over his whole body too, from the crown of his head to the tip of his toes. When he cries, — and he cries just as easily as he laughs — he does it tremendously, but he can stop crying just as easily as he began, and if anything strikes him as absurd he can burst into a hearty laugh in the middle of the most bitter tears, and while the latter are still running down his cheeks, his mouth and eyes seem to have begun laughing of their own accord, in the most inconsistent manner. I once saw a sanguine little fellow punished very severely by his teacher and he was crying bitterly, but the fact of the teacher missing his hand at one stroke and striking

the desk with the cane appeared to him so ridiculous that he burst out laughing in the middle of his tears.
— A genuine sanguinist of the purest blood.

The senses of a sanguine child are extremely acute, and especially in girls. It has its little eyes everywhere; it sees and hears everything. It is possessed of an unspeakable desire to »skip-tumble« in every direction where there is anything to be seen or heard. During lesson-time its eyes are all over the room; a fly on the wall is sufficient to disturb its attention. It restrains with difficulty a tendency to jump up at the windows at the slightest noise outside, and to see what is going on. Nothing escapes its attention, but because it is constantly mentally springing from one object to the other in the most flighty manner, it is very difficult to make a lasting impression on the mind of such a child. Anything which may appear comical or ridiculous to it, will be observed and studied more carefully than everything else, and it generally possesses a good and exact memory for such things, reproducing them in their order with greater facility and exactness than is often wished for by the parents and teachers.

Its imagination is vivid and restless and extravagant to a degree. In its conversation it jumps from one topic to another in a manner indescribably irregular, so that it is often impossible for the sharpest observer to discover the least connection in its trains of thought.

If ever anybody ridiculed the law of the association of ideas, 't is the sanguine child. In the middle of a conversation or of a lesson, it will suddenly inquire about places and things only less remarkable than they are distant from the topic of the moment. It often happens that the child makes preparations for saying something apparently interesting, but before the lips have formed the words it has forgotten what it was going to say; thoughts chase each other so quickly through its mind. Outspoken and pert to an astonishing degree, it has the greatest difficulty, even in the society

of adults, — to compell its unruly tongue to observe the necessary decorum.

The thinking powers of the little sanguinist are characterised by an uncommon amount of curiosity. Incapable of persevering investigation, more witty than perspicacious or profound, the sanguine child is possessed of an insatiable desire to learn everything which it does not yet need to know, whilst those things, which it ought to learn have no interest whatever for it and especially when it has been occupied with one subject for a considerable length of time. The little sanguine girl trembles for pleasurable emotion as the teacher begins instructing on an entirely new subject. Her pleasure knows no bounds as the map is opened for the first geography-lesson, and the lesson is only too soon at an end, but in one week's time? — »If 't is nothing more than that!?» — She learns more in the first two lessons than in the next four.

This sanguine child would be placed in the most happy frame of mind possible, if it had not got to learn anything at all; since however it is impossible for it to avoid learning entirely, it would prefer studying fairy tales, as the next best employment to doing nothing; it prefers such employment as occupies the imagination more than the intellectual powers; such discourses as are delivered by the teacher more in a playful or amusing manner, than the dry book-learning. In singing, drawing, writing, scripture and profane history, in short in all those branches of learning where the memory and imaginative powers come more into play, the sanguine child shows up in a very advantageous light, in comparison with his school-comrades, but we may not in the rule expect to find it among the ranks of the good mental and table-arithmeticians.

The mind of the young sanguinist is easily impressed by all things good, true and beautiful, and particularly by things sensually beautiful, but the impressions are light and easily removed. He enjoys

himself always and everywhere and, where he is, there is generally plenty of fun. He is the »wag« of the school and a master at entertaining his school-mates with all manner of comical tricks and jokes during the intervals just before the teacher enters the class-room. His greatest pleasure is when he has succeeded in making the other boys laugh. The rope-dancers, menagerie-keepers, strolling players, and such like people, whom he may have seen at the fair, will be all most narrowly described to his school-fellows the next morning before the entrance of the teacher in the class-room. In such cases, his imitative powers, — which are good — do him capital service. When he has once seen anything he is generally able to imitate it capitally. This fact, in combination with his easily excitable nature, make him the centre of attraction among his school-fellows on such occasions. The simple fact that those around him are enjoying themselves, is sufficient to set this little sanguinist in the best of good humours. Selfishness and self-interest do not belong to his nature. He shares every apple with his little friends, gives away everything that he can possibly do without himself, and divides everything where the possibility of division exists, among his school-fellows. He has sympathy with the poor and unfortunate, and in the impulse of the moment would like to tumble the whole contents of his not too overburdened purse, into the hands of the infortunate one, — at the same time he is sure to remark something comical or absurd either in the appearance or behaviour of the same, whereat he amuses himself mightily. He is raised to the seventh heaven by a beautiful picture and can well appreciate a charming or picturesque landscape. He stands on the most cordial footing with all domestic animals, but none of his impressions or passions are lasting or sincere. What he admires to-day, he will tread under foot to-morrow, and then worship it again the day after. In praising as in blaming, he is equally incapable of moderation. What he considers beautiful,

is indescribably beautiful; what he considers bad, is beyond expression base: he always speaks in the superlative.

He strives principally after sensitive pleasures. He must always be in *dulci júbilo*. He must always have amusement, and the louder the fun, the better he enjoys himself. He has a wonderful talent for discovery, and is continually inventing ways and means for producing some new merriment and in this insatiable desire he forgets everything, alike duty and command.

Passions, — in the fullest sense of the word as far as it represents a particularly strong inclination or disposition to a certain sort of sensitive action — can hardly be said to exist in any children, and least of all in a sanguine child. The merry little chap has no time to let any certain bad inclination within himself gain the upper-hand, and to support this said inclination with his whole intellectual power, (which constitutes the real definition of the word »passion») he is of a much too flighty nature. If however we can consider him as possessing a passion at all, that passion would incline towards a flighty vanity, accompanied by a frivolous love of enjoyment. In conclusion, to sketch the character of a sanguine child in a couple of strokes, we should say that frivolity, vanity, flightiness, distractedness, love of seeking pleasure and dissipation, wantonness and roguishness, on the one side and amicableness, generosity, sociability, sympathy, tractability, and happiness on the other side, go to make up the light and shade of the character of the bulk of children of the sanguine type.

As far as the physical nature of a sanguine child is concerned, it may generally be characterized by a delicate and slender figure, light and springy gait, rosy complexion, lively restless eyes, and particularly by nervous excitability.

2. TREATMENT OF THE SANGUINE CHILD.

Morose earnestness would be repulsive for a sanguine child. It would be reversing the science of pedagogy to attempt to train this hair-brained little sanguinist by attempting to impress him with chosen gravity and solemnity. For goodness sake, let it be given to understand that we are fond of lively, merry children. Play with it within certain bounds, only always let the little hothead feel that it is being done for his amusement, otherwise it will become presumptuous and treat its teacher with a boldness which may soon become impudence and endanger the continuation of the proper respect always due to the teacher. If the teacher is able to maintain the happy medium in this respect, he will soon gain the love and esteem of the child, if on the other hand he is unable to do this and goes over the boundary, he risks his authority. The respect which the child should observe with regard to its teacher fails, and the latter discovers with deep regret, that he has thrown away his dignity and placed himself on the same level as the child.

As for the rest, it is not advisable to judge too sharply of many of the faults of which the little urchin may be guilty, as his sins are all committed more in thoughtlessness than malice, and one should not feel oneself offended too easily at many of the thoughtless expressions, which may slip from its careless lips with reference to its teacher or governess. Pleasant and loveable as the child is, it can at times become just as objectionable, but it is not malicious, and regrets its faults as soon as they are committed, readily begging pardon for the same.

The power which governs the actions of the sanguine child does not lie within the child itself but outside of it, it is interested in everything; the great inattention generally shown by this class of child, especially at lessons, is the result of this fact. The art of education finds here a most expansive

sphere. Everything which could attract the attention of the eye or ear of the child, must be removed from the school-room and the immediate neighbourhood of the same. The mere fact of the canary-bird hanging in the window, is sufficient to attract and disturb the nervous disposition, often for hours. If the child has its place in the school-room so situated that it has a convenient view out of the window, we may be certain that no sparrow will fly past that window without having been noticed by the same. The situation of the school-house and school-room, its interior and especially the position and structure of the windows, are objects, the importance of which should in no way be underrated. The more retired and quiet the position of the school, the better it will serve its purpose. Schools situated in noisy frequented streets are tiring for the teachers and damaging for the interests of the children, and the sanguine child suffers more disadvantage under this condition than any other. Everything therefore which has a tendency to draw off attention from the lessons must, as far as possible, be removed from the school; on the other hand the teacher must endeavour to occupy the imaginative powers of the mind of the sanguine child, by an interesting, exciting and lively method of discourse. The sanguine disposition must have its amusement, and if it cannot find the same in the lesson itself, it seeks it elsewhere during the same and thus becomes a burden to the teacher, learns little and that little with difficulty. A dry purely intellectual method of discourse may be well suited to the professors chair, but it is quite out of place in the school. The great effort of the teacher must be to make the lesson pleasant for such children. His descriptions should portray as far as possible, he should accompany his words by the display of means of intuition, which may easily be found in nearly every object of study, and used advantageously. Various points may for instance be illustrated by sketches on the black board, or in history, by the display of pictures and explanation of the same.

In short, in the case of sanguine children much importance should be attached to the method of teaching by means of outward display.

The sanguine child has a very quick memory, it easily recollects for the moment and forgets just as easily for any length of time. Repetition is therefore a most important point, in fact the principal point to be observed in teaching a nervous child and the saturday-lessons will be most valuable if they consist of an outline review of the whole week's lessons. The maintainance of outward order should be most particularly observed in the pedagogical direction of a sanguine child. Such child has not the necessary calmness to carry on anything it may have begun, to its completion. Whilst it has one task on hand, it is always ready and willing to begin something new, because it imagines that the same could be of a more interesting nature, and it has no objection or scruple in leaving the first work in a state of incomplection. That perseverance and persistance which the child does not possess of itself, must be substituted in this case by firm unrelenting behaviour on the part of the teacher. The child must never be allowed to get a new book into its fingers, before it has read through or studied the previous one, it should never be permitted to leave off a game which it may have wished for, in order to begin some other. Indulgence in this branch of the rearing of a sanguine child — and we would wish to lay particular emphasis on this remark — is a most decided weakness, and in the long or the short run, the evil effects of the same on the child would most certainly make themselves apparent. One of these, and the most dangerous, is the production of a certain form of disinterestedness peculiar to those persons who show a talent for beginning everything and bringing nothing to perfection. Not to entirely pass over the moral side of the education of a little sanguinist, it is necessary to remark, that the object of the most particular attention

on the part of the teacher should be a strict cultivation of the love of truth in the child. The nervous disposition always praises and finds fault immoderately. In both cases it is false and always becomes more disposed to falsehood. The sanguine child in particular inclines most of all to this fault. By placing questions, calculated to cool down the liveliness of the imagination of our flighty young friend in all cases of exaggeration, and by patience and tact, the teacher will find that he has worked wonders in this respect for the moral weel of the child.

He who is fond of lying is fond of stealing too, generally — and just as the sanguine child is somewhat disposed to falsehood, and as the groundwork of this bad characteristic may be found in the nature of its disposition, it is just as easily disposed to theft. In children we term this thievery and as it is generally confined to the family-property, and in particular practiced to satisfy a weakness for sweetmeats common in all children, we should perhaps more correctly term it a pilfering of niceties. Every sanguine child is more or less thievish and pilfering. The reason for this somewhat unpleasant characteristic lies generally more in personal weakness for satisfying the appetite, than in a malicious tendency to theft. Restless and curious as a sanguine child always is, it searches in every nook and cranny of the house. It discovers, in the course of such researches, all sorts of things, and its lively imagination readily supplies it with ways and means for turning the articles thus found to account for its own pleasure and amusement. To prove this, it is only necessary just once to turn out the pockets of a sanguine child! the result will be what Artemus Ward would probably term a »young museum«. The child has no idea of enriching itself through its thieveries, it simply uses the objects — temporarily annexed — for its amusement.

Parents and teachers have certainly every reason for checking this dangerous tendency in children. It is however difficult in pursuing this object to avoid

unnecessary hardness, and the sanguine child should be allowed a certain amount of liberty in its tendency to turn out every nook and corner of the house and collect the results of such voyages of discovery. It would be inconsiderate and wrong to term the child a thief on this account and to punish it under such dishonourable title. The sanguine child likes to realize its ideas, and it is advisable that it should not be hindered in this respect. For this reason it should be allowed the necessary material for its purpose, and we can hardly blame it for searching the same together in every old box and chest that it can find. The thirst for pleasure is too great in him, and the nature of things which cause it amusement, is so very modest that it is difficult to absolutely forbid anything in this direction. If one attempts to suppress this tendency entirely, the children will become sly and masters in the art of deceit. Whole families sometimes exist where the children, on account of a too strict training have become so cunning that they may be vulgarly termed sharpers and are generally spoken of as »having one up their sleeve«.

Should the teacher have recognized in his scholar a sanguinist, according to our sketch of the same, and should he treat such child according to the hints which we have here set forth, he will succeed in making the same one of the most pleasant of children, as well in the school-room as the play-ground or at home. Its memory is comprehensive and quick and on account of its natural curiosity it lends a willing ear to every sort of instruction. Its conversational powers enable it to learn foreign languages easily. Its humanity and amicability make it the darling of everybody with whom it may be brought into connection, whilst its loveable nature allows of its acknowledging everything good and beautiful. Its sociability often brings it into a relation with its teacher which one might almost be inclined to term brotherly or sisterly. It does not dawdle over its work; the liveliness of its mental powers

is never wearied and nothing is able to suppress its naturally cheerful nature for any length of time. Its virtue possesses a particular charm in the eyes of the world, because the earnest steadfastness of the same is paired with a merry humour. It is a child of which the teacher is ever fond, and which will ever after remember the kindnesses of its teacher with feelings of the deepest gratitude, in its course through the »rush and the hush of life«.

III.

b) THE CHOLERIC CHILD.

I. CHARACTERISTICS OF THE CHOLERIC CHILD.

THIS is the hot-blooded, fiery, bold, adventurous child. »Ambitious« were possibly the most suitable word, if we may be able to represent it in one word. The choleric child is always in advance of its age; the choleric little chap is always imagining himself a man, the choleric little maid always wishes the world to understand that she is already a lady. Both feel themselves injured if they are reckoned with the children. Their step, their conversation and their general behaviour, are all intended to represent that they are far, far superior to their age and position, and it is music to their ears to tell them that they are big or strong for their age. The choleric boy always feels himself constrained to stoop, on going through a six foot doorway. He would feel himself only too happy, if he could possibly speak in a man's voice, and gives himself the greatest amount of trouble to effect a deep bass. When the choleric little maid has attained the mature age of eleven or twelve years, she will have nothing more to do with dolls or such like nonsense, they may be all very well for children but not for her.

The best opportunity of observing the choleric child, is perhaps whilst it is playing with other children.

There is a great deal of truth in the statement, that the best way of judging of the intellectual worth or worthlessness of children, is by observing them at their play. Inventive power, perseverance, love of order, honour, sociability and their opposites are most openly expressed in the play-ground. The observation of the choleric child among its play-mates has a particular amount of interest for lovers of children, for in the play-ground it shows itself in its true colours. It is passionately fond of play, but it must lead the fashion in the juvenile society. He must domineer, proposes always the games, pronounces the rules of the same, gives his decisions with weight and dignity in every case of dispute, just in the same manner as Xenophon relates in his *Cyropedia* of the little Cyrus, the destined mighty king of the Persians. The choleric child must be king of the little company, and the choleric little woman, in proud consciousness of her superiority, always attempts to play the part of queen; if they cannot succeed in doing this, they rather retire altogether from the game and then attempt to spoil the others' pleasure by annoying them, or by treating them contemptuously.

The choleric child is bold to rashness. No hindrance can restrain it, and its courage increases with difficulties. No tree is too high for him, and no ditch too broad. He is afraid of nothing or at least, if he does entertain any fears he never shows them. The choleric maid will learn riding and gymnastics and always finds more amusement in such games as are played by boys, than those generally practised by girls. She appears as a little amazonian and when grown up is sure to support the opinions held by the friends of woman's rights. One thing at least is certain viz, that all the societies formed in latter days by the fairer sex, for the propagation of woman's rights, may be said to consist of persons of a choleric nature. The choleric boy delights in everything which demands boldness, resolution, rashness and strength; he loves horses and glittering

arms more than anything and generally wishes to become either a soldier or a hunter. Rashness, boldness and resolution, which generally so adorn youth and manhood and even in children are worthy of a certain amount of respect, are only too often placed in the shade in choleric children by a want of mildness. The choleric child is fond of being cruel to children as well as to animals. In this respect it compares very disadvantageously with the sanguine child. The choleric child always has a stone in his hand; he cannot let any bird, cat or dog go its way unmolested, and if he cannot get near enough to his object he invariably throws stones at it.

Proud of his physical powers and dexterity, he always attempts to make his strength felt by his play-mates. In his sphere he is always the admired and dreaded bully, who finds a certain amount of honour and greatness and seeks to prove his authority, by roughly mistreating the weaker children. Those who desire a peaceful life in school avoid him. The choleric child generally finds a great deal of honour in standing as much knocking about as possible without crying. He is invariably the one who urges the other children on to aggravate and rebel against the teachers, and is generally at the bottom of all plots of a revolutionary nature. He generally entertains a malicious wish to become as strong as the teacher in order to defend himself against any corporal punishment which he may have deserved, and if possible to inspire the teacher with a certain amount of fear of him. A choleric child can make the life of a teacher a misery. He hardly ever cries, indeed by the sharpest punishments. He is much too proud to show such a weakness as shedding tears, and when he cries it arises more from rage than pain. He has a great tendency to passion, and his self-will and obstinacy are unendurable. In order to get its own way it is not unfrequent that such a child will scream and roll about on the ground in passion and indeed threaten to commit suicide.

Any one who has ever had an opportunity of observing children, will not accuse us of having said too much, or of having in any way exaggerated in this respect. This haughty temperament acknowledges all its deeds freely and openly even when bad, but will never admit the same to be bad, on the contrary always endeavours to pass its faults off for virtues. When it has committed a fault it will never ask pardon for the same, it is much too proud to, should it however be obliged to do so, it does it in the most objectionable manner possible, generally advancing with a firm loud step, throwing its haughty little head back, and offering its teacher the hand — or rather the tips of its fingers — in the most condescending and petulant manner imaginable. It is easy to guess its private opinion of such an humiliation, by the way in which it slams the door as it goes out of the room. It always wishes to be independent, never have anyone placed in a superior position to it, or even in an equal with it; but always endeavours to effect something great and extraordinary. The choleric temperament generally produces great men and women, who often influence state and family-life to a surprising degree. Is however such a disposition badly or falsely educated, the result will be reckless revolutionists and daring criminals, or in the other sex women in their worst and most revolting form tyrannous, and furies without morals or shame. The Apostle Paul, Cyrus king of the Persians, Charles the great, and the heroic Judith of old testament renown on the one side, Julius Caesar and Napoleon the great on the other side, may have been all children of a choleric temperament which have risen to true or untrue greatness through grace and their own force of will.

The powers of mind of a choleric child are not so comprehensive as those of the sanguine child. The choleric child neither sees nor hears so much as the sanguine child; but what its powers of mind lack in comprehensiveness is made up for by intensity and

concentration. What it does see and hear, makes a much deeper impression on the choleric than on the sanguine child, in consequence of which the teacher will invariably find the former a much more attentive scholar than the latter.

Its imagination is less fantastic, its emotions are not so numerous, as also its endeavours, but they appear more suddenly, are stronger and more lasting than in the case of the sanguine child.

The power of thought of the choleric child shows early signs of depth and penetration. It learns in order to educate itself, and not content with a superficial knowledge of things, its enterprising little mind pries into the existence of the same. It is often not satisfied by the description of its teacher, begins to doubt the correctness of the same, crossquestions and triumphs if it can succeed in proving the teacher to have made a scientific mistake, or if it can manage to embarrass him with its crossquestioning. There are children, who enjoy nothing better than bringing their teacher »into a corner« and the object of whose indefatigable labours and unwearying attention, is simply to interrupt the teacher in his discourse and to oppose his assertions. If the choleric child is not fond of books, it hates them, but if on the other hand it is fond of them, it shows an aptitude and perseverance in learning anything thoroughly and when once learnt it does not easily forget.

Its passions — particularly its pride and veneration — are strong and its inclination to fits of anger and love of revenge, intense. Its resolutions are quickly formed and carried out. It is particularly remarkable for force of will; everything that lies in its path must bend or break.

The summing up of the character-sketch of a choleric child, would be self-will, pride, presumption, obstinacy, fault-finding, ambition, disobedience, love of revenge, hardheartedness and wantonness on the one side, openness, magnanimity, generosity, perspicacity

and force of will on the other side; these are the light and shade sides of child of choleric disposition.

The physical attributes of a choleric child generally consist in a thick set muscular frame, sharply marked, expressive features, fiery eyes, firm carriage and a resolute gait.

2. TREATMENT OF THE CHOLERIC CHILD.

It is impossible for parents and teachers to remould this disposition. They must take the child as it is. Their duty is, as much as possible to weaken and tone down the bad side of this temperament, and to develop the better tendencies of such a nature, in the interests of virtue. In training the choleric child the teacher has more need of earnestness and authority than in the case of the sanguine child. A tendency to descend to the nature of the child in this case may have serious consequences. The teacher must stand so far above this haughty disposition intellectually, that he is able to impose the child. The sanguine child should love its teacher, but the choleric one must venerate him. It must be under the impression that there is nothing in the world which its teacher does not know and understand better than itself. On this account, persons, not attaching sufficient weight and importance to themselves or their knowledge, will never be able to conduct the pedagogical training of children of a choleric nature with any great success, and should they undertake such task will find themselves continually subjected to the insolence and self-will of the child. The will of the teacher must be strong, his orders well considered and his word—law. It is particularly advantageous in dealing with a choleric child, never to make many words over a matter, and particularly to avoid getting angry in the presence of the class. The little hothead has too much presence of mind and malice, not to remark how a teacher lays himself open before him and the school in such excited

moments. Not very long ago a certain teacher was scolding a child of choleric temperament in a long harangue and in his anger closed with the question, whether the child would prefer an exemplary punishment or his (the teacher's) silent contempt. »Then I would venture to express a preference for your silent contempt« was the ready answer accompanied by roars of laughter from the whole school. The teacher had probably expected to receive no answer at all to his question but certainly no such answer. The boy's answer was hardly punishable but it shook the teachers authority before the whole school.

The teacher must occupy the same position with regard to the child, as good and clever parents generally take up, so that the child may be impressed with the fact that his teacher does not exercise his calling simply in order to earn his living. This is a point, which is of no particular importance in public schools, but of great weight in the case of private tuition. Every child having a private tutor and possibly thinking over the matter should be made to know — and the choleric child should be particularly impressed with the fact, — that there are other and nobler motives which decide the teacher to choose such calling, besides the mere fact of gaining an existence. Children will be children and they all have a tendency or perhaps more desire to shake the dignity of the teacher if possible, but no child is more inclined to consider its teacher as simply the first servant of the house, than the haughty temperament of the choleric child. This fact of itself would not be of much importance if the child itself did not suffer under such circumstances. A reasonable tutor does not trouble himself much about it. It is very true that a tutor is the chief servant of the house, for the parents have laid the care and direction of a treasure in his hands which is more sacred and dear to them than anything else in the world. Thinking parents know perfectly in which light to judge of the position of the tutor with regard

to the family, but children do not understand this and it is not to be expected of them. Should however an incautious remark have slipped from the parents or from the tutor himself, in the presence of the child — and especially choleric children — whereby the child has become aware that the tutor only occupies the same position as any other servant of the house — should this be the case, the authority of the teacher is lost for ever, to the unspeakable delight of the child.

In doing favours, one must be more reserved, with regard to the choleric disposition than any other. At lessons the child may from time to time be praised for its industry and attention, and occasionally undergo short examinations in the presence of the parents and others in order to give it an opportunity of showing that it has learnt something. The child of choleric temperament can do everything, nothing is too difficult no examination too sharp if the reward be honour or praise. It must of course be left to the tact of the teacher, to hold the ambition of the child within the proper boundaries and to use the same in the interest of knowledge and virtue without carrying it too far in which case it may become dangerous.

The choleric child must be particularly carefully watched with regard to the manner in which it conducts itself to the servants of the house. It must be made to beg services, — not too commonplace ones — of the servants, and to use the word please in requesting such, and to express thanks for the same when completed. If it is allowed to command it will become imperious to a degree and will keep half the household continually running about for it, in a very short time. It shows early signs of becoming a tyrant and worry for those connected with it. Parents and tutor must unite to suppress the arrogance, pride and self-will of the choleric child. Religion is able to effect more in this case than anything else. Careful tender reference to Jesus Christ has a wonderful

power over the passionate heart. Christ, — who knew all, — could have everything and do everything and yet was such a mild, modest, obedient and poor child.

Is its pride once broken, the scene changes and the cholerick child become a hero of virtue. It will do good because it knows that to do so is honourable. It will love learning because it understands the value of knowledge. He has given his word and will not take it back. He will follow his good principles and when the whole world laughs and scorns. His courage grows with the danger. He is not inclined to weeping and opposition only fires him on. He becomes a hero in virtue, in good as well as in unhappy times. It ripens into manhood or womanhood and becomes the object of the surprising gaze of the world and often has the power of directing and influencing for good whole parts of human society.

IV.

c) THE MELANCHOLY CHILD.

I. CHARACTERISTICS OF THE MELANCHOLY CHILD.

It is the depressed, pessimistic, sullen, peevishly earnest, nervous child, — in a word — the dejected child. The little melancholist has always poor prospects. He has few pleasures and in consequence, an aversion to the world. It can scarcely be said to be a child at all. It shakes its knowing little head the whole day, shrugs its little shoulders at everything it sees and hears in the most serious and dubious manner, accompanying these, its favorite expressions of feeling at most with a sort of sighing ejaculation such as »Ah me!« It is exactly the opposite of the sanguine child. The latter is always full of fun, the former always sad and dejected. Whilst to the little sanguinist the world appears illuminated by the rosy light of golden hope, the little melancholist regards the same in the mourning of despair. The former considers the whole world as a big joke, the latter regards it as being terribly earnest, and this little pessimist is ever engaged in a defensive warfare with the same. He sees danger in everything around him; everything is bent on his destruction, threatening his safety, his honour, his possessions and his little self. He is ever speculating and spying out what reasons the world may have for disliking him. The little grumbler cannot imagine it possible that anybody should really love him. He has an aversion to everybody, is ever

suspicious, blames and abuses everybody and everything. He has few friends among his play- and school-mates but a great many scoffers. He never plays with other children, never seeks their society; always follows his own lonely way. He has little sympathy for anybody or anything and never feels himself attracted to anyone by feelings of friendship. He is a cold and retired egotist and regards everyone even his own brothers and sisters with feelings of envy and ill-will. When the presents are laid out on the table at the merry Christmas-season, his envious eyes always examine what his brothers and sisters have received at first, and then finds time to look at his own, which he does not regard with any feelings of pleasure but simply to compare the same in number and worth with those of his sisters and brothers. Of course he always finds himself the most misfavored and indifferently treated child in the whole family. To give another child any little present in order to make it happy is a sheer impossibility for the melancholy child. If it is obliged to share an apple with another child, it sets the knife with scrupulous honour exactly across the middle of the apple generally emerging in a very onesided manner at the stem. The reason of this is apparent — we can possibly guess who will get the biggest half. If a play-mate accompanies the melancholy child into its play-room, the latter immediately becomes unreasonably suspicious and should the said play-mate take up any object to have a look at it, he will immediately be suspected of a desire to steal it. As soon as he takes hold of one end of such object the suspicious one seizes the other end in order to prevent a possible — and to him probable — annexation, to which end he further endeavours to direct the attention of the little visitor to any other objects in the room. He invariably shoves his little visitor by degrees towards the door and thanks the Lord when he has at last managed to get the same over the threshold with empty pockets.

He places everything, which he may possess, under lock and key and always carries the keys in his pocket. How easy were it for the curious servant-maid to pry into his drawers and boxes! and how easily could the suspiciously regarded people in the house steal his possession! He is never able to rest properly for suspicion and mistrust. If anyone laughs, he always thinks himself the object of ridicule; if anyone praises him, he always thinks he is being made fun of and if anybody jokes with him, he invariably construes it as an attempt to aggravate him, in short, every friendly action appears to him as irony. If he himself ever laughs at anybody it is always that sort of laugh which, among grown up persons is generally indelicately characterized as a »grin«; a gloomy sarcasm plays about the little lips. On being punished, the melancholy child generally remains perfectly still and apparently unaffected, however much it may boil inwardly. It hardly ever shows loud angry passion, but when it does so, it is terrible. In such cases it abuses parents and teachers and probably runs out of the room foaming with passion; it knows not where it runs, it possibly has the idea of never coming back again, but more often has the malicious idea of hiding, and then allowing its anxious parents to search for it till night comes on. It finds a grim satisfaction in causing its parents or teacher anxiety on its account. All children who show a tendency to sulk, have more or less of the characteristics of a melancholy temperament. It often happens that such child in its fits of passion, seeks means of giving the same a tangible form, but it is not permitted to the child to find such means. In consequence it generally takes such means as unquestionably testify to its impotency. It takes to flight, but attempts during such flight to play the hero. It slams the door, foams and stamps, but only then, when it has placed a sufficient distance between itself and its enemies. We might almost compare such passion with that of deformed people and cripples; for

in such persons the tendency to give vent to passions is very great; they storm with the greatest violence and verbosity, but their rage has no effect on others; it is comical, because it is powerless, and its threats become absurd on account of the impossibility to carry out the same.

It often happens that melancholy children will not speak or eat for days together out of pure sulkiness and temper. They do this in the hope that the parents, getting really anxious, will speak kindly to them and persuade them to alter their behaviour and nothing delights them more than when the parents are so foolish and weak as to do this. I once knew a melancholy child who ate nothing and spoke no word for two whole days. Willie was his name, and on being punished by his father, the sulky, aggravating little rascal determined not to speak or eat for the rest of his life. On the first day Willie was called to dinner as usual with the other children — but he came not, neither did he speak nor did he eat. On the second day it was the same again, Willie was called, but came not, said nothing and ate nothing. On the third day — it was not the same — Willie was called and Willie came and ate and talked and behaved just as if he had never done anything else — as if yesterday and the day before had not existed, with the exception that his appetite had possibly increased an idea. Father, mother, brothers and sisters took no notice of the accurrence. The child had been treated in the proper manner. Willie had certainly calculated that Father and mother would become anxious and beg and pray of him to eat something, and it would have been a glorious triumph for Willie. He has grown up now to be a clever and earnest man, and told me this interesting little anecdote of his childhood himself, and he further assured me that since that day he never attempted the starvation-principle again. I believe him as to the latter point and should have believed it if he had not told me.

The power of thought of the young melancholist is slow, but thorough. His eyes observe little but that little attentively. His ears do not hear much, but what they hear is sure to be criticized and judged. In the case of everything which a melancholist observes, the first question which appears to its mind is in what relation the object observed may stand to himself; whether a pleasant or an unpleasant one, whether useful or injurious, friendly or inimical. It has, in this respect a quick and sharp reasoning power, and from this standpoint it forms its estimation as to the value or worthlessness of the object in question.

Its perceptions, ideas, feelings and endeavours are excited slowly, but once excited the effect is deep and lasting. When, for instance, it once gets angry, it will remain angry for years.

The power of thought of a melancholy child is profound and calm, it will meditate and ponder over a thing for days together. It busies its mind preferably with objects requiring earnestness and thought, than with such as only occupy the imagination in a light and passing manner. In the rule, it generally prefers arithmetic to music and singing and at a riper age, finds more pleasure in philosophical studies than in poetry. There are few instances of poets having a tendency to melancholy, while this is nothing uncommon in the case of philosophers, mathematicians and astronomers. Aristoteles had a very high opinion of this temperament, since long thought and meditation over one idea is a fine quality of the nature of the same. He considered a genius in combination with a melancholy temperament to be something extraordinarily great. This is certainly not perhaps entirely incorrect, but at the same time it can hardly be said to be perfectly correct. What a disturbing effect a melancholy temperament may exercise on the normal mental life, may be much better observed in the case of adults than in that of children.

If we do not exactly know what the ancients meant by the word *μέλαινα χολή* — »black bile«, we

may still presume that they wished to express something varying from the normal construction of the body, and in fact mental impressions of an unpleasant kind such as pain or fear can make every mortal at times melancholy and exercise a disturbing influence on the stomach, bile and the whole process of digestion.

If one has trouble, one feels oneself bodily unhealthy and the head begins to droop. In the most cases it may be assumed that melancholy children possess some internal bodily failure, constituting a more or less disturbing agent in the process of animal life, and causing principally the melancholy; a disturbance which may hardly be treated as a disease and which may in no way endanger the life of the child. Indeed the greatest melancholists often live to a very old age; but good health which sends fresh blood through the system has a great deal to do with the difference in temperaments. That is why the merry Greeks could find no better greeting than *ὕψιαι*! »remain healthy« and just so the more earnest Romans with their »vale«. Looking at the matter from this standpoint, we may say that it is frivolous to get angry with the melancholy child who always takes things so much more earnestly than the others, and a mistake to attempt to destroy all its favorite ideas with rough force. The melancholy child is considerate, tractable and ready. The little melancholist has always got his ear at the key-hole, because he is always speculating as to what other people are thinking of him, but this generally makes the matter worse for himself instead of better. His calm, downward turned gaze, his slow gait and his utter helplessness if fallen upon by the heartless little scoffer, make him an object of sympathy to a real nobly thinking friend of children, and it is impossible to deny him a certain amount of respect. His great consideration, patience and constancy, his industriousness and punctuality tend to make a model child of him. He is conscientious and self-mastering, but this mastery over himself is apt to lead him to one

great failure. He often becomes a really unpleasant little judge of morals and is fond of criticizing the words and deeds of his parents, teachers, sisters and brothers and school-mates. For this reason the other children do not generally care to associate with him. When melancholy children find that people go out of their way to leave them alone, they become retiring and seek to hide themselves in solitude as much as they can, only peeping occasionally timidly out of their shell and then always cautiously spreading out their feelers first; they then generally lose what little bit of courage and pleasure in life they ever possessed. If a melancholy child has once withdrawn himself from the merry company of his brothers and sisters and school-mates, it is generally hopeless to try to do anything with him. He worries himself with a silent longing after better times and better associates, and his state gets worse with every day; he ceases to love and to be loved.

To sketch the character of a melancholy child in a couple of pencil-strokes, sulkiness, jealousy, envy, love of fault-finding, irresolution and hesitation, hindering free and spontaneous action, love of solitude and a tendency to dejection, on the one side, and on the other side intelligent calm reasoning, earnestness, patience and resignation; these are the light and shade sides of a melancholy temperament.

Physically, the melancholy child is generally tall and thin, weakly built, with head and neck bent forward, it has a pale complexion, tired look, slow but steady gait, excitable nerves and predominance of venous blood.

2. TREATMENT OF THE MELANCHOLY CHILD.

It is fortunate for parents and teachers that few really melancholy children exist. According to my experience, among a hundred children I have found at most five to be of a melancholy disposition. In such a child there is absolutely nothing which can

attract or raise the sympathy of the teacher. The child regards its teacher as its torment, as a malicious one who has determined to do his best to make its young life wretched. Should the teacher treat the child in a friendly manner, it invariably thinks he wishes to deceive it; should he treat it playfully, it thinks it is being made fun of. If he approaches the child, it is annoyed, if he remains at a distance, he is accused of not loving it. That such child does not look upon its teacher with any degree of pleasure, is very certain and that the teacher often looks upon the child in exactly the same light, is alas, only too true! What the pedagogue has most need of in this case is love of his profession. He must persuade himself that he occupies his position on account of the child. This consciousness that he is there for the benefit of the child, and not the child for his advantage, ought always to be the ruling motive with teachers. This thought alone must decide the teacher, throughout his whole course, in what manner the child in question is to be treated, whether the same be rich or poor, mentally and physically strong or weak. Without this consciousness the seed of his sowing will bear no fruits. This will be the case always and everywhere but especially with regard to a melancholy child. By clever and careful behaviour we must endeavour to show this unhappy child that we are fond of it, and that it is not a burden to us and that is all that it is well possible to remark over the treatment of the melancholy temperament. The teacher must always bear in mind, that the poor child cannot be held responsible for its unfortunate temperament, and should ever be inclined to put down its many faults and unpleasantnesses more to the nature of its temperament than to malice or disrespect on the part of the child. Pity for the child must be the ruling motive in the actions of the teacher. At the same time we would call attention to the fact that teachers should never practise jokes on a melancholy child, nor deceive it even in fun;

otherwise it will at once become mistrustful. Since further the little melancholist is generally most happy when he may be allowed to remain in bed, or sit by the fire alone and meditate over his gloomy ideas, it should be the teacher's greatest care to keep him constantly employed, so that he may have no time to get lost in thought. If possible he should often bring the melancholy child in the society of some merry little sanguinist, and should himself endeavour to preserve a harmless humour in his communication with the child. Such harmless humour, where it may be clearly seen that it is only meant to conduce to the welfare of the children, has never discredited even the most earnest of teachers.

If the teacher possesses tact, good will and luck, the temperament will, with time, lead to good results. Melancholy has a tendency to solitude, to securing its position, to moral earnestness and retirement from the outer world. When once the melancholist has recognized the injuriousness of his inactivity, he will work constantly for fear the evil might return again. If he is properly trained, he will grow up to be a man who, — if not born to greatness — will at any rate, by his earnestness of thought, occupy an honourable position in society.

V.

d) THE PHLEGMATIC CHILD.

I. CHARACTERISTICS OF THE PHLEGMATIC CHILD.

THIS is the coldblooded lymphatic child. In a word we might perhaps term it the »indifferent« child. It is not easy to disturb its equilibrium. Everything happening around it is a matter of total indifference to the phlegmatic child, and it is difficult to fire on such child or to inspire it with enthusiasm. The phlegmatic child is the exact opposition of the choleric temperament. Activity and energy are things unknown to the phlegmatic one. Perfect peace is its ideal. It needs nothing further, it knows no troubles, and requires no particular pleasures. If it is only left at peace, it will trouble itself about nothing further. This little bit of phlegma lounges or strolls about, comfortably and conveniently, its hands folded behind its back or in its trousers' pockets, standing about everywhere harmlessly staring to the right and left, above and below, looking everywhere, without particularly noticing or remarking anything. It is easy to see that he has plenty of time, always and everywhere. Everything is good enough for him. It is a matter of the greatest indifference to him, as to whether his clothes are good or bad, whole or in rags; he does not trouble himself in the least about his toilette. His books lie about all over the room, and his exercise-books are principally

remarkable for blots. If his attention be directed to his disorder and carelessness, he will probably answer with one of the most pleasant smiles, that it is »not worth making a fuss about.« Indeed when really sharply scolded or put down, it is seldom tempted to contradict its parents or teacher, or to show the least sign of disturbance in its feelings by its behaviour. It generally attempts to disarm the wrath of its teacher by its calmness, even sometimes by a goodnatured smile to allow it to pass over. This is probably the reason why parents and teachers seldom scold or get angry with children of such a temperament. Where the teacher finds no hasty opposition to his will, he has no grounds for becoming hasty himself. The phlegmatic child is peaceful and agreeable towards its school- and play-mates. He makes no particular claims on them, does not trouble or annoy them and seldom gives them an opportunity of complaining about him. He submits to them the first place in the school with all his heart and seems to consider it quite in the order of things that he himself should occupy the last place. He knows no ambition. He neither seeks the company of children of his own age, nor does he avoid it, and vice versa, his companions have no particular liking for him but at the same time show no wish to avoid him. He has nothing to do with gross excesses of any kind. He does not exclude himself from the amusements and games of his school-mates, but at the same time has not the slightest objection, perhaps shows even a preference for observing the same calmly and quietly from some shady spot in the play-ground. In this latter occupation he generally amuses himself immensely, when the game has demanded considerable bodily exercise and the perspiration is running down the faces of his less phlegmatic play-mates. To take part in such a game would demand an energy which in no way harmonizes with his phlegmatic nature. His requirements are very modest. A comfortable fire, good food, long sleep

and little work—this is the somewhat limited circle within the circumference of which his whole requirements and ideals exist. If he can secure a comfortable place by the fire in winter, or a shady place in the garden in summer, and is not too much bothered with walks, learning or work, or troubled with much conversation, he is perfectly happy, barring, at certain appointed times of the day, a natural desire for eating and drinking. He is fond of eating much, and good food, but invariably shows that slowness and indifference at the table, which characterizes all his actions. He is not in the least disturbed at the fact that all the others have already finished and are only waiting for him. After what we have already said, it will not be difficult to guess at the intellectual powers and mental feelings of the phlegmatic child. His powers of mind are generally of a very limited nature. Eyes hath he but he sees not, ears but he heareth not. He interests himself for nothing in the world, everything is a matter of indifference to him. It is difficult to excite feelings in him, either of pleasure or of sorrow. Where the other children dance for joy, the phlegmatic child merely smiles; where other children are moved to tears, his physiognomy remains unaltered. His opinions and judgements are — in consequence of the unexcitability of his feelings, — cold and insipid. The little phlegmatist is an arid and unpoetical being which reminds me of the dry remark of a Hungarian in a theatre at Vienna. — It was a touching and well played scene and perfect silence reigned in the theatre. Tears stood in the eyes of most of the audience. The Hungarian alone stood, with his arms carelessly crossed, staring alternately at the stage and the audience, in the most disinterested manner. His more sentimental neighbour asked him how such a touching scene could make so very little effect on him — whereupon the Hungarian answered in broken German — »Erstens geht's mich nichts an und zweitens, wer weiss ob's wahr ist!« (»In the first place it has nothing to do with

me and in the second place, who knows whether its really true!«) Such a refreshingly cool answer would have done honour to the best phlegmatist! Certainly philosophers might have had splendid opportunities of studying the phlegmatic temperament, during the childhood of such a man. This calm dry view of things in general, prevents the phlegmatic disposition from forming hasty and exaggerated judgements; but at the same time fails to give the character the necessary force of will. It is impossible for a child which cannot interest itself for anything to take up anything with enthusiasm. A certain amount of indolence must necessarily originate from this lack of warmth and interest, which has tendency to avoid physical and mental activity because such nature has no ideal which it may strive to realize. From the same source originates a want of sympathy; the phlegmatist approaches nobody heartily, he never seeks friendship even of such persons who may repeatedly have shown themselves worthy of it. He shows a heartlessness and indifference with regard to the need or sorrows of strangers, or persons not directly connected with himself, which may be explained, — perhaps excused — by his disposition, but which is revolting to a man of heart and sympathy not making allowance for the temperament. A phlegmatist stood on the strand calmly observing an unfortunate mortal struggling with the waves and whom he could easily have helped without much inconvenience to himself. On being rebuked for his inactivity he replied with refreshing coolness, »the man has never been introduced to me!«

In summing up the light and shade sides of the phlegmatic temperament we have, — love of convenience, a certain physical and mental dulness and indolence, lack of sympathy and friendship and a weakness for good living, on the one side, and on the other side calmness, patience, agreeableness in intercourse and circumspection in action.

With regard to the physical side of the temperament, it is generally remarkable for a fat unwieldy structure of the body, inclining to corpulence on account of an excess of lymph and phlegm, and indifferent look and careless uncertain gait.

2. TREATMENT OF THE PHLEGMATIC CHILD.

One must not expect too much from the phlegmatic child, otherwise that little force of will which it possesses, will be frightened out of it. It will willingly undertake to carry out anything which does not demand much physical or mental activity. It would, for instance, be a big mistake on the part of a teacher, to review before the phlegmatic child the studies which it will have to complete in the course of a year. His work must be given to him piece by piece, and a pause should be made after the completion of each piece in order that he may be enabled to collect energy and enterprise enough to tackle the next piece, get through it quickly, and reach the next resting-place. In this innocently deceptive manner the teacher will gain his ends, and at the same time be able to satisfy the demands of this rest-seeking disposition. In the case of the phlegmatic child, teachers and parents have plenty of opportunity of practising patience. The teacher must in this case deny himself the pleasant reward of his labours, viz. that of observing the progress of his scholar from day to day, from week's end to week's end. He must be satisfied to be able to remark at the end of a month that his slow pupil has advanced a very small slice further in the course of his studies. It is of course sometimes the case that a phlegmatic child is talented, but this is not the rule. What the child however has once learnt remains its mental property for ever. Another great difficulty in the scientific direction of the phlegmatic child, lies in its indifference. The teacher stands in this respect powerless and with empty hands before

the child. It is possible to inspire every other sort of child with enthusiasm for learning either by promises, praise or blame. Such means rebound however against the impenetrable armour of want of feeling and indifference, which covers the phlegmatic child. It neither knows ambition, nor does it feel reproof. This may sound hard but it is nevertheless true and we are bound to say it. The teacher is powerless against the child unless he takes refuge in threatening bodily punishment and rebukes reasonably and moderately as his love for the child may dictate — but with the cane in the hand. The fear of a second punishment generally gives him force of will sufficient to overcome his indolence. The teacher must so watch the child that it may be able to say of every moment of its time, that the same has been usefully employed either in one way or the other. Idleness is the beginning of all evils. The teacher must see that the time is well employed if he does not wish his pupil to spoil. If the teacher is to supply the many demands of the school from day to day, and to get through the many and various examinations with the children, — at least in some degree, — honourably, he will find himself compelled to reduce the play-time to a minimum. For every other sort of child, this overburdening with learning on the part of the school-authorities, against which so many experienced doctors and pedagogues are striving, may be mentally and physically injurious, but with regard to the phlegmatic child this is in no way the case. Idle hours in the true sense of the word are neither useful nor necessary for a phlegmatic child. To fill up the idle hours properly, demands an amount of energy which is hardly found in any sort of children but which may not even be looked for in a phlegmatic nature. Although the teacher always likes to give the children as much free time as possible, he need never reproach himself for busying the little phlegmatist as long as possible and even not allowing him to occupy his spare time in his own

way. The little phlegmatist would without question choose a perfectly idle rest — whilst the teacher gives him a rest which is more a change of occupation. The teacher may never expect a particular amount of thankfulness or love from the phlegmatic child, but he will have the consciousness of having done his best. This is of itself a reward. In this manner he will be able to bring his pupil to that pitch of knowledge, which will enable the same to attain the situation in life corresponding to its position and abilities, and if slowly, yet truly and honourably to fulfil the duties connected therewith.

VI.

SYMPATHIES AND ANTIPATHIES OF THE FOUR TEMPERAMENTS.

It is not always easy to distinguish the four temperaments in their differences and varieties. It is still less easy to say with any amount of certainty, after only a short time of observation, which child may be of a sanguine, which of a choleric, melancholy or phlegmatic temperament. It is easier to discover the disposition of a boy than of a girl, for instance in moments when he thinks himself unobserved or when in the heat of speech or action he has lost the consciousness of being observed.

The observation of a girl is much more difficult. As soon as a little girl has attained the age of three or four years, she begins to show that tendency peculiar to the fairer sex viz. the desire to please. The constant endeavour of the little girl is, only to show the good sides of her character. She shows such attributes and if she does not really possess them inwardly, she will give herself the greatest trouble at least to show them outwardly. In consequence of this, she makes it very difficult for the observer to decide to which class of temperaments her's may belong, and such decision when arrived at is very often false.

Both boys and girls may best be observed in such moments when their whole attention is concentrated

on a single object. This is generally the case in their games. A child plays with its whole heart, it invariably concentrates its whole attention on the game. It might well be possible even for a not very sharp observer to be able to decide with tolerable certainty among a group of playing children, which may belong to each of the four classes.

In addition to this the bodily appearance as previously described is sufficient to give the observer ground for a conjecture as to the temperament of the child.

In order, with more certainty, to answer the question as to whether a child is of sanguine, choleric, melancholy or phlegmatic nature, let us imagine four children representing the four temperaments as herein described, placed under certain conditions, and let us observe the manner in which each child may behave under such conditions.

For this purpose, a merry philosopher once imagined a sanguine, a choleric, a melancholy and a phlegmatic child all tied up together in a sack. He further imagined this to have been done without the knowledge or will of the four children in question — for instance whilst they were asleep — and then the sack to be carried through night and fog into the middle of a mysterious wood and then opened.

How now will these four little persons behave under the circumstances?

The choleric youngster springs out of the bag doubles his fists and seeks and takes fearful revenge on the robber.

The sanguinist springs out of the bag too and in the first moment doubles his fists too and swears mightily. But his anger soon melts, he takes to flight and is heartily glad that things didn't turn out any worse.

The melancholist creeps shyly out of the sack; he is boiling for rage within but is outwardly calm, he peers round in every direction to see that there is no further cause of fear and sneaks off.

The phlegmatist at last comes out of the sack too, unwillingly enough, would possibly not be disinclined eventually to help in taking revenge, swears perhaps a little; but calms itself eventually and begins to think about going home, finds however the way unpleasant by night, so sits down in the neighbourhood of, or possibly rolls himself in the fatal sack and sleeps the sleep of the just until the golden aurora awakes him.

The originator of this healthy and comical idea probably had grown up persons in his mind's eye, but the experiment would have given pretty much the same results if it had been practised on children of the four different temperaments.

Let us just consider the tendencies of the four temperaments with regard to reality.

The little sanguinist sees more in the reality than really is there; the phlegmatic child on the contrary sees less. The choleric child sees exactly what the reality is, but has go enough to attach more importance to it than it is really worth. The melancholist with a sort of half satisfying certainty is neither able to comprehend what the reality may be, nor has he imagination sufficient to see anything beyond the bare reality. In short; the sanguinist is too ideal, the phlegmatic child is too real, the choleric child is real and ideal and the melancholist is neither real nor ideal, for he swings in everlasting anxiety between the two, not knowing whether to ascend to the one or descend to the other.

We will now consider the four temperaments with regard to time.

Old folks — they say — live only in the past; they are continually telling of the days when they were young, and they relate the same anecdotes of their youth from day to day and always find exactly the same amount of pleasure in telling a story for the ten thousandth time as they found in telling it for the hundredth time. Young people on the contrary

live only in the future, towards which they longingly gaze and which ever appears to them painted in the dreamy colours of their hopes and wishes. Children however, live only for the present, for them exists neither past nor future time.

This theory is correct, but only in so far as we may say that the aged live principally, but not exclusively in the past, that youth lives principally, but not exclusively in the future, and that children, live principally, but not exclusively in the present. Although children live for the most part in the present, the sanguine child loves to peep into the future and to contemplate the golden world looming in the distance, behind the fatal veil. The choleric child studies the present principally and thinks lightheartedly and hopefully on the future. The little phlegmatist lives for the moment and neither fears nor hopes for anything from the future. The little melancholist thinks on the future but with uncertainty and does not know whether it will bring him joy or sorrow, and in consequence does not know whether to fear it or to welcome it.

No child troubles itself particularly about the past, whether sanguine, choleric, melancholy or phlegmatic.

We will now observe the four temperaments with regard to pleasure.

The sanguinist not only seeks pleasure, but revels in it and satiates himself in it. The choleric child loves pleasure too, but does not become satiated therefrom. The melancholist knows no pleasure; the phlegmatic child has no need of it, it is sufficient for him and he feels himself perfectly happy when he has no pain. When he is comfortable, — that is to say when he has the pleasant feeling that he needs nothing further — his longings cease.

The four dispositions may be distinguished from each other most sharply perhaps, when observed in respect to pain — or perhaps more correctly said — to a painful recollection.

It is generally believed, that man does not remember pain so well as pleasure. This is certainly always the case, but particularly in the case of sanguine and phlegmatic children. With respect to the melancholist it can hardly be said to be correct. Grievances suffered depress the melancholist to a surprising degree, and if at the time they had no lasting effects, they had at least the result of shaking his faith in everything and everybody for a very considerable time. The teacher who has once mistreated a melancholy child, may wait a very long time until he succeeds in regaining its friendship. The choleric child too, does not so easily forget any painful circumstance, but it is a pleasure for him to remember that he held it out pluckily. Let us imagine four children of the four different temperaments all punished by the teacher for the same fault with exactly the same corporal punishment. During the punishment the sanguine child will do the most crying, and yet he will be the first to begin laughing and to forget the whole affair. A hundred various objects occupy his lively mind, and the painful impression left by the punishment soon melts under their influence. The phlegmatic child showed little susceptibility during the punishment and consequently shows still less when it is over. The punishment has the effect of making the melancholist thoughtful, sulky and mistrustful. The teacher will have, as we said above, much trouble to regain its confidence and esteem. The choleric one does not forget the punishment, but he is proud to think that he bore it with a haughty and disdainful mien, and that it has not had the least effect upon him. If ever a teacher has need of coolheadedness, it is in the case of inflicting corporal punishment, and in the case of a choleric child he has double need of his coolheadedness; a choleric child can in such cases aggravate the teacher to such a degree that it is an even bet who will hold out longest, — the inflictor or the inflicted.

We will now observe the four different temperaments under the effect of music and singing.

The sanguine child loves music and song naturally. He whistles or sings an accompaniment to all his employments. The choleric child too, is fond of singing and whistling, but not in the same degree as the sanguinist. The little melancholist is always afraid of getting laughed at, so prefers not to sing at all. The phlegmatic one will — if he is obliged to — join in a song.

The same may be said of the accompaniment of a song viz. music. The melancholist and phlegmatic child will at most succeed in reaching a very mediocre stage, in a musical direction. The choleric child has more talent in this direction, but the sanguine child surpasses them all through his love, talent and tendency to music. We have often observed the village-boy who — apart from his capital singing and whistling — had a wonderful talent for playing the accordion, flute, mouth-organ and for producing the most astonishing music from that primitive of all instruments, the leaf of a tree held before the mouth. A sanguine nature was the only teacher of this many sided musician and would have made an artist of him if he had not been a shepherd-boy.

Mentioning the voice, at this opportunity, it will be remarked that sanguine natures invariably have a soft clear melodious voice. It is to be remarked that nearly all tenorists belong to the sanguine temperament, whilst bass and baritone are generally represented by the choleric nature; the phlegmatic temperament even when accompanied by a certain amount of musical talent, gives itself no trouble to improve. The true melancholist has no ear for music and invariably sings out of tune.

It is also possible to remark a sharp distinction in the manner in which children of different temperaments will behave towards teachers or pastors with whom they have opportunity of associating, and whom

they are accustomed to respect as their superiors. We have at the moment a quiet tête-à-tête in our mind's eye. That is generally a great trial for a child, even when it has nothing to be afraid of. Every child in such a position is awkward and embarrassed. The little sanguinist generally blushes deeply: he tugs at his sleeve in his embarrassment or shifts the cap — respectfully held in the hand — nervously from one hand to the other, as if trying by this means to let off his embarrassment. But this does not last long, he soon becomes confident, often indeed audacious.

The choleric boy appears with more self-consciousness, he does his best at any rate to master his embarrassment, and gets angry if he does not succeed.

The little melancholist is always shy, retiring and uninteresting.

The phlegmatic child is, of all, the least embarrassed, often what we might term foolhardy, and whereat we are more inclined to laugh than to be annoyed.

Then the manner in which the different children behave in the play-ground as previously mentioned, forms a capital criterion for judging the characters of the same — for an observer.

In the various games, every child endeavours to play that part which is most suited to his disposition. The sanguinist is invariably the merry wag. The choleric one undertakes the direction, and decides the rules of the game. The melancholist sulks because he cannot play the most important part, and considers himself the worst treated in the whole school. And lastly the phlegmatic child takes part in the game, or not, just as the other children may see fit to decide, 't is just as easy for him to ignore the whole game as to play — sometimes for hours together — in the most goodnatured manner.

The sanguine child seeks companionship in order to enjoy and amuse himself. No joke is too jolly for him and no fun to merry. The choleric child has

generally less need of company, because he is more independent, but nevertheless seeks company because it gives him an opportunity of showing his real or imagined superiorities. The phlegmatic child is fond of leaning up against others, and will put up with a great deal, without getting his even frame of mind disturbed. The melancholist has the desire of communication with others, but is in an eternal anxiety of doing himself injury by the same. If he is not in society, he seeks it, if he has society, he detests it.

If we were desirous of inquiring into the real worth of the four temperaments, and of questioning which among all might be the best, and which we should choose, could we form our own disposition, we should be compelled to acknowledge that all of them are equally good and equally bad. They are good if we are accustomed to exhibit them in a good light, and bad if we show them from their unfavourable side. The advantages of every temperament — the same as in the case of every other natural talent — are entirely dependent on the uses to which such disposition or talent may be employed. The next chapter will place us in a better position to discuss the point in question, as to the relative values of the various temperaments.

VII.

DISTRIBUTION AND COMBINATION OF THE TEMPERAMENTS.

WE have now completed the description of the four temperaments as far as their pedagogical interest is concerned. Of course the much respected readers have practically experimented on their children. Every tutor and every teacher has certainly asked himself first of all: »What sort of temperament may the child possess?« After reading our remarks on the sanguine temperament, our honoured reader whose calling it is, to associate with and bring up children has surely asked himself or herself: »Is the child which I have to train up, possibly a sanguine child?« They have observed, have drawn comparisons and lo and behold! in many cases the description has only half fitted — in many cases it has not fitted at all. Other teachers have afterwards found their scholar to be of a choleric, then again of a melancholic or possibly of a phlegmatic nature. Whilst others have read through all four temperaments and studied them and are still uncertain as to which class the pupil, which they have under their care, may belong. It is neither sanguine nor choleric, neither melancholy nor phlegmatic. It is impossible for a child to exist without a temperament at all. — No man exists who is without a temperament, therefore it is just as

impossible for a child to do so. At present it may be sufficient to remark that those parents or teachers who have not been able to discover any particular temperament in their children are in no way to be pitied. Our next endeavour shall be to answer the question: »How does it happen that many readers have been unable to discover in their children either a sanguine or choleric or a melancholy or a phlegmatic temperament?«

The various dispositions are not divided from each other by a very sharply marked boundary. The boundaries of the different temperaments do not lie far away from each other, but adjoining each other, in fact they run into each other. If we would make the matter clearer by comparison, we should possibly refer to the four ages of man. We may distinguish sharply between childhood, youth, manhood and old age, and we are well aware that every mortal must be counted as belonging to one or the other of these ages. Yet the passage from one of the stages of life to the other is not sudden, is not made in a day. For instance, it is impossible for us to say that a being is at the moment a child, in the next instant he will be a youth. We cannot even substitute the word »year« for »moment« in the above question. The comparison explains the matter sufficiently, if not entirely.

The ages lie behind each other, the temperaments next to each other; the four ages lie in a straight line touching each other at certain fixed points, but the temperaments form four circles, partly running into each other and all four coming together in at least one point.

In showing the four temperaments it was our endeavour to show each one in its full, pure, and unmixed state — typical temperament. We have endeavoured to produce typical sanguine, choleric, melancholy and phlegmatic dispositions. But purely typical natures are seldom found among children and among adults still more seldom. As far as my

experience goes in general, I have found about 20 per cent of the children to be of a purely typical sanguine character; 10 per cent choleric, 5 per cent melancholy and 5 per cent of phlegmatic nature. Of the remaining 60 per cent many bore traces of two temperaments, some of three and a few even of all four, in which cases however it was always possible to find one temperament more conspicuous than the other, and which we might term the ruling temperament.

The proportions given refer to children in general without distinction of boys and girls. If it is desired to get at the proportion among boys alone, it is possibly more correct to give 12 as the per centage of choleric and only 18 as that of sanguine natures. In the case of girls we should certainly arrive at the most correct conclusion by reducing the per centage of choleric and phlegmatic temperaments and by raising that of the sanguine and melancholy nature in about the following manner: about 28 per cent sanguine, 7 melancholy, 3 choleric and 2 phlegmatic nature. It must however be remarked, that, in girls each temperament is differently coloured and shaded up by the very nature of a girl. A boy and girl may both be of a choleric nature, but the choleric of the former is very different to that of the latter. A choleric girl is certainly more nearly related to a boy of sanguine nature than to a choleric boy. The one is a masculine choleric, the other a feminine.

In the earliest childhood from about 4 to 6 years of age, a distinction in the mental qualities between boy and girl, is hardly recognizable. Both find the same enjoyment at the same games and the boy plays with a doll and treats it in exactly the same manner as his little sister. Later on, perhaps from the 6th year on, the distinction of sanguine, choleric, melancholy, phlegmatic dispositions in boys and girls becomes perceptible. Both begin to look upon life from very different standpoints. The boy is placed under the

direction of a man and the girl under that of a woman. Their ideals change, one finds his ideal in the father, the other in the mother. The boy always rushes into the open air at the first opportunity, and considers no game particularly interesting if he cannot shout and kick up a noise at it. He must knock and clamber about after his own heart, and for this purpose the play-room is much too small. — But it is quite another thing with the girl. The little girl too shows a certain desire to hop and spring about, but it happens more seldom and not to the same extent, as in the case of the boy. The little girl will hop and jump about at most five minutes, when she must generally take rest; this desire for rest is apparently caused by the more delicate structure of the body. For the same reason her games are of a more quiet nature. She dresses her dolls, plays the landlady, plays at paying visits to her playmates, or plays herself the lady of the house — receiving the visits. These appearances which we may observe daily in all the various positions of life, might easily lead to the idea that it would be better with regard to the figures given above, to notice other and more important distinctions between boys and girls. This difference, however, in the tendencies of the minds of boys and girls, results from the distinction in sex and not in temperament. The sanguine character, for instance, shows itself in some particular manner in the case of a boy, simply because he is a boy, and in a girl in a different manner because she is a girl. The cholericism takes a very different form in the case of a choleric peasant than in that of a choleric officer. The circumstances rule the distinctions, the temperament is the same in both cases. How, for instance might that great pattern of a choleric nature Napoleon I. have behaved, if instead of conqueror of the world, he had been a tradesman? His choleric temperament would have remained the same in this case.

Although we have given certain figures, with regard to the various temperaments in children, spoken of here, the figures are only based on observation subject to possible error, and it remains open for anybody to entertain other opinions with regard to this matter. It is extremely difficult to arrive at an exact statement or even a statement which may be in some measure exact; as there are too many moments influencing the nature of the temperament, the weight of whose influence is entirely dependent on time, place and position in life. In England for instance, it is only necessary to observe the coolheaded Englishman, in contradistinction to the fiery Scot, or merry Irishman.

It does not lie within the scope of this little book to prove that the temperament is connected closely with the temperature of the blood. We presume this to be already proved. The temperature of the blood however, is governed principally by the climate of the country which the person in question may term his home.

In consequence it will be clear that people in general, and children in particular, differ very widely with regard to their temperaments, and the distinction widens in proportion as they approach the equator on the one hand and the poles on the other hand. That is the reason why the impressions and opinions vary with the degrees of latitude, and these work in the most various manner on the temperaments of different peoples. In northern lands the people are happy when they have nothing to suffer; the northerner, Norwegian, Dane, Englishman as also the greater part of the Germans, are glad, simply over the fact that, they have nothing to grumble at. They are in a position to rejoice simply at the absence of evil. When the storm howls and the snows shut out the surrounding landscape and compel the northerner to confine his activity more or less within the limits of his dwelling, to protect himself from cold and snow, the family-father is perfectly happy and finds unbounded

pleasure in the consciousness of having his wife and children around him and his herd under protection. He knows how to live in hope, and to appreciate the pleasures of domestic calm. The fewer the sources of pleasures provided for him by nature, the more he rejoices in the thought that the number of ills is not greater, and that he is well protected against such existing ills. In the south, on the contrary, the mere absence of evil is not valued to such a degree; there is a greater longing for positive enjoyment, a more restless seeking after pleasure. Like a king of the universe, the man dwelling under the ever clear and purple heavens of the lovely south is ever finding new flowers and new fruits. Dazzled by the glance of the moment, intoxicated by sensual pleasures, he has no future ideal, the realization of which may demand the sacrifice of the most noble and best of his powers. He is a sanguinist without force of will or energy. The happiness of the southerner, like that of the flighty sanguinist, is dependent on exterior and superficial objects. The inhabitant of the north is more retired, because he finds his pleasures nearer himself. The former, like a butterfly enjoys the nectar of the flowers which his fruitful land brings forth, the latter is like the bee which collects its honey in spite of all exertions. He is phlegmatic with regard to sensual pleasures, but choleric with regard to exertion and sacrifice. A correct distribution of the temperaments is indispensable in life. A purely sanguine, or a purely choleric temperament, is unbearable and just as little suited to the world as a purely melancholy or purely phlegmatic temperament. The world, on the whole, is not merry enough to look at everything from its merry side, as is the case with the sanguine temperament, whilst on the contrary the same world is not dismal enough to take up everything in such an earnest light as the melancholist. To carry out everything by force, as he of the choleric disposition may wish, is impossible, the world will not put up with

such treatment and again it is impossible to achieve everything by doing nothing at all, as the man of phlegma may desire, life is much too hard. That man shows the right well balanced temperament, who is able to show enthusiasm, like the sanguinist, but at the right time; who pushes on to the achievement of his object with the energy of him of the choleric nature, who is in a position to judge of the fitness of his actions with the sober earnestness of the melancholist and under circumstances to contemplate events with the cool indifference of the man of phlegma. The more the four temperaments are combined in one person the more fit and useful is that person for life. Onesidedness of temperament is ever dangerous for virtue.

The time when a proper regulating and distributing of the temperaments is possible, is during childhood. It is one of the most earnest duties of parents and teachers to provide for the proper regulating of the temperaments in the children entrusted to their care. The remark which we made above, will now become clear, viz. that those parents and teachers who have not succeeded in discovering any decided temperament in their children, are in no way to be regretted. Their work is already half finished, since the temperament of such children is already mixed to a certain degree, whilst other teachers have to do with pure temperaments, and in consequence many difficulties to master. Every temperament has its light and shade sides. The shady sides must be removed, and the light sides must be moderated and perfected by the good qualities of other temperaments. The brightest colours are not always the most pleasant ones. A merry man is agreeable, but if he can only be merry, making his jokes at everything and everybody, he soon becomes objectionable. An earnest man is always an object of our respect, but if he is always serious and cannot understand fun at all, he becomes tedious. For this reason, in speaking of the treatment of the various

temperaments previously, we have always endeavoured to impress the teacher with the fact that he has to influence and tone down the nature of the child; steadying the sanguine, cooling down the choleric, encouraging the melancholic and firing on the phlegmatic temperament.

Before the teacher contemplates a softening down or moderation of the temperament, he must have made sure as to whether the tendency of the temperament of the child in question, is inborn or has been caused by outward circumstances. In the latter case it is only necessary to remove any such outward circumstances. The reason of a disagreeable one-sided tendency of the disposition, may often be found in the unhealthy state of the body. When speaking of the treatment of the little melancholist, we have already expressed the opinion that melancholy, in children, often originates from physical weakness. In such cases it is impossible to achieve any pedagogical results without medicinal aid. Just as it is unreasonable to expect that a child should not be melancholy, for instance, after having experienced heavy misfortunes, or in the case of poverty or under depressing sternness of the parents and teacher. It is, in such circumstances impossible to influence the tendency of such temperament, without at first having removed these obstacles.

We would further here remark, that reasonable diet, and carefully chosen food, generally exercise important influence on the disposition of children. For instance the sanguine child will only become still more excited by wine or any other such exciting drinks; whilst experience proves that phlegmatic children become still more phlegmatic from fatty or mealy nourishment.

The character and behaviour of the parents and teacher, is of great importance for the moderating and toning down of the temperament in children. In fact the character of all those persons with whom the child may continually come in contact, plays an important

part in this respect. Rough, harsh behaviour of the persons continually in the presence of a child, affect the formation of the young character most dangerously. In every household where the members of the same do not observe a certain amount of etiquette towards each other, the proper influencing of the temperament of the children is difficult as a rule. Fine, genteel behaviour, ornaments, every temperament and is invariably the result of a proper distribution of the same. Where the ordinary rules of society are not observed in the communion of the members of a household and where laxity has become a habit, an inconsiderate, quarrelsome and vulgar tone soon makes itself apparent, which descends from father to son and makes all attempts to tone down and improve the temperament of the children fruitless.

The principal means of bringing about a proper disposition of the various temperaments in the character of a child, consist in its communion with other children. It is much to be regretted, that the children of the upper middle, and highest classes, who for the most part enjoy private tuition, have so little opportunity of associating with other children of their own age. It is the more to be regretted since these children, exactly on account of their high social position in life, are generally destined to influence and govern in some degree or other, portions of the human society. God may never behold his equal, is said in the scripture and such children — one might add — seldom see theirs. They are constantly confined to the association with their brothers and sisters, who are always, either older or younger than themselves, and possibly have an opportunity, once a week, of enjoying a couple of hours in company with the neighbours' children. Of course such a child will never harmlessly and innocently show the real tendencies of its temperament, in the first place because the children never have time enough to become really acquainted and friendly with other children: and secondly because

tutors and governesses generally prefer that their pupils should always parade their talent and seek to impose other children and their parents and teachers with an idea of their superiority. In this respect the peasants' children and those of the more quietly living citizens or burghers have a tremendous advantage. The child of the elementary and middle class school, has constant opportunity of enjoying itself among a whole mass of children of its own age and class. It never feels the oppressing effect of the constantly watchful eye of its teacher, and in consequence is not forced to suppress the natural inclinations of its disposition. It shows itself in its true colours. But it soon begins to feel of itself that it may not do everything that it would like to. It finds that it has tendencies, which annoy its playmates or which are ridiculed by the same. It is constantly endeavouring to accomodate itself to the general temperament — and in this endeavour it will be continually loosing certain traits of its own character and assuming certain traits of other temperaments. This is nothing else than a distributing of the temperaments. We shall indeed experience, that children of a big school generally seek their nearer friends in children whose characters are diametrically opposite to their own. Where the number of children is sufficient, it will not uncommonly be observed that the merry sanguinist has closed a bond of friendship with the dismal melancholist; or that the hasty choleric boy has found a bosom-friend in the lazy phlegmatic urchin. Both profit by the association; they rub down the sharp corners of their natures. The sanguinist finds his regulator in the melancholist, whilst the choleric finds his in the phlegmatic boy and vice versa. The one becomes excited, the other cooled down by the association. They are both studying in a school, which has no teacher but the results of which schooling are of incalculable value for their after life.

But the teacher too, often finds opportunities of mixing himself directly up with this sort of melting

down process. Every body knows, from his own school-days, what a lively association soon springs up between two children sitting next each other in school, and which makes itself observable and often troublesome to the teacher, by nudging of the hands, jogging with the feet, whispering, above the form, under the form, in the most lively manner, often very disturbing in the school. Such an association exercises a lively influence on the temperaments of both children and, if the temperaments are opposite in their tendencies, often a most beneficial influence. The melancholist profits by the association with his sanguine neighbour, and the phlegmatic child wins through his companionship with the choleric one, and vice versa. Two sanguine children sitting next each other will only spoil and lead each other into mischief, and if two choleric children sit together they will not live at peace with each other, one moment of time. Without doing the children any wrong whatever, it is quite possible for the teacher to arrange the places, not only according to the knowledge of the children, but also with a view to observing the foregoing remarks. If the fruits of this practice do not make themselves immediately apparent, they will in the course of time.

From this standpoint it is best possible to become acquainted with the value and importance of those educational establishments where the children — especially the elder children, — generally live together and receive their lessons together. As far as the scientific value of boarding-schools is concerned, there is no doubt that it is just as possible to impart the same amount of knowledge to the children at home, If an efficient tutor or governess be employed at home it is easily possible for a child to learn as much in six months as it would in a whole year at a boarding-school. But one most important point can never be learned at home, viz. the art of associating with others. This is a science which will be much more missed in after life than a knowledge of French or German,

important and desirable as the latter are, in an age where the railway has removed the word »distance« in its old sense, from our dictionaries. In every establishment, where several children of the same age live together for the same purpose and governed by the same rules, whether it may be called a school-seminary or anything else, the deformities and roughnesses of the individual temperaments will become rounded and smoothed off.

In the boarding-school the sanguine child soon learns to remark that its flightiness is a subject of ridicule for the other children, and that it has the same earnest problem to solve as any of the other children. The choleric child soon finds that there is not much here over which he may domineer, and in consequence he submits to the rules of the establishment and behaves more modestly. The melancholy child has no time to meditate over his gloomy fate, nor is he able to entirely avoid the merry society of his comrades, and in consequence cannot remain quite impervious to the enlivening effects of the same. The little phlegma must work and must sacrifice his love of doing nothing to the relentless laws of the establishment. Every child lodges in its appointed room, works in the manner commanded, dresses itself in the manner prescribed by the customs of the establishment, and eats that which is set before it. Each child is obliged to associate with the others, and none may give way to the humours and weaknesses of its temperament. In such an establishment the character is moulded, and the child prepared for future life.

From this it may with right be maintained that a large family of children is very advantageous for the bringing up of its separate members. It would appear at the first glance that the troubles and cares of the parents might be increased and divided, and that for this reason the education of a large family must necessarily involve a certain amount of inattention

in certain cases, since the eyes of the parents cannot be everywhere. This is very true, but the finishing and toning down of the natures of the various members of the family is in such cases effected by the children themselves, instead of by the parents. The roughnesses and deformities of the individual temperaments will be smoothed off, the sharp corners will be rounded down, and the temperament will become moderated and mixed. The flighty little sanguinist will be ridiculed by his brothers and sisters. The other brothers and sisters combine to put down the domineering and ambitious spirit of the choleric child. The little melancholist has no time to brood over his gloomy thoughts among the noise and laughter of the other children, and the phlegmatic one is drawn into the whirl-pool—volens nolens. They all feel themselves of equal birth, as children of the same parents; they know that they are all equally loved by those parents, and therefore there is no reason for the one to consider himself or herself better than the others, in word or deed. It does certainly often happen that children of the same parents have in many cases like temperaments, but then the ages and the sex generally differ so that the fact remains that they are useful to each other in the formation of their various characters.

As a further means of mixing and toning down the characters of children, we would mention the nature of their games, and the choice and employment of certain branches of study, which may under circumstances come into serious collision with the natural tendencies of certain temperaments. To what degree the nature of their games may influence the mental tendencies of children, needs no further remark here. Industry and love of children have been the causes of originating and bringing into the market an endless variety of games, but every game is not suited for every child, and it is not so easy as it may appear, for a teacher to choose the best games for his or her pupils. For one child the game must be of a more earnest nature, whilst

another needs more merriment; this one requires a game demanding bodily exercise, that one requires one demanding mental exercise.

In every case the choice of games and toys, will have to be regulated in some measure, if not exclusively, by the temperament of the child. Games demanding the exercise of thought, for the sanguine and choleric children, and those demanding bodily exercise for the melancholist and phlegmatic child; games of a more earnest nature for the former, and those of a merry, exciting nature for the latter. The choice and employment of certain branches of study, with regard to certain temperaments would form matter for fruitful reflection. It shall however be sufficient for us here, to have originated the idea and to sketch its principal features in outline. In public schools it is impossible, but in the cases of private tuition, well possible and advantageous to realize the idea and bring it into practice. Every book may be said to be a mental communication with the author of the same. The book is at the same time a good friend, whose company we seek and whose peculiarities we endeavour, either consciously or unconsciously, to make our own. A book may in consequence have just as much influence on the mind and temperament of the reader, as the association with other men in this case, for instance the association with the author. We involuntarily adopt his love or dislike, his opinions and insight. We cease to be what we were and endeavour to become what the author is. The well known proverb, »tell me who your friends are and I'll tell you what you are« or »what you will become« may be just as well said in respect to books as to men. In these days, when the power of the press in influencing for good or for evil, is everywhere acknowledged and valued, enough has been said and written on this point. *Semper aliquid haeret*. Some effect is sure to remain behind even if we do not know it or do not wish it to. Many a man who

professes to have his own principles, and who only reads the opinions of others in order to see from what standpoint his opponents view the matter, and on what they base their opinions, has no idea of the force exercised on his mind by such reading, until he, the man of unshakable principles, finds himself in the middle of the enemy's ranks. Such authority is exercised by a book over the mind of a man, incomparably greater and more powerful is its influence over the mind of a child. It requires a certain amount of mental ripeness to get over the old superstition, that everything which stands in print must be true. It is however a fact, that no child under eight years, attempts, and no child under 9 years feels itself to have the right of doubting the correctness of a single sentence in his book. From this it is easy to get an idea of the influence of literature on the mind of a child. The child finds his ideal in his book, and in consequence its judgements are formed after the same standard. Every book has its mind and temperament, indeed every study has its temperament. A child puts off its own temperament in a more or less degree, in order to adopt gradually the temperament of the book, or of the object of study with which it is engaged. The vivid description, fiery poetry, stirring music, appear to me as little sanguinists, an arithmetic book, a grammar or a geography appear like little melancholists. He who reads novels, or busies himself much with poetry and music, soon adopts unconsciously the fanciful, enthusiastic, frivolous mode of thought and comprehension, or rather observation, peculiar to the sanguine nature. He who, on the contrary, busies himself with dull figures, dry geographical names or uninteresting grammatic-rules soon accustoms himself to the stern and earnest mode of thought which characterizes the melancholist. The science with which one is for the most part or perhaps exclusively engaged exercises such a penetrating power, that it not only makes itself mentally apparent, but shows itself

in the physical appearance of the man and characterizes whole classes of men. For instance no very sharp eye is necessary to be able to point out among the teachers of an educational establishment or college, which is the music-director, or which the drawing-master or mathematicien. From this standpoint it is easy to understand the idea which we wish to convey in this case. It is advisable therefore, that books of fairy tales or those of romantic and poetic nature, should be kept out of the fingers of the little sanguinist, and that he should not be given too much opportunity of busying himself with what we term the fine arts, — music, drawing &c. — unless of course he intends to follow them as a calling; he should be more occupied with history, geography, grammar and arithmetic, however much he may love the former studies and detest the latter. The last named have always a tendency to sober him down and to sharpen his intellectual capacities. The method of treating melancholy and phlegmatic children must be exactly the reverse, they should be kept at music and drawing, and their literature should be of an interesting and exciting nature, in spite of the fact that such children generally exhibit so little talent or desire for such employments. Such mental occupation makes the unpoetic melancholist, enthusiastic, and warms up the cool phlegmatic child.

The last and best means of softening and mixing the temperament is Religion, and especially that act, through which religion most commonly shows itself in children — viz. Prayer. Religion governs the humours of the temperament. The melancholist will be cheered and gladdened by prayer, when he feels himself most depressed and deserted by his fellow-mortals. The frivolous little sanguinist feels in prayer, that the world is not all fun. The haughty choleric child learns humility and highminded self-denial in prayer. The phlegmatic child receives energy to sacrifice his love of idleness, from prayer, for the most

indolent of children will be awakened at the thought of eternal punishment.

To sum up here again: onesided temperaments are dangerous for the character and virtue. Distribution of the temperaments is indispensable. The best time for effecting such distribution is childhood; the means of effecting the same, association with other children, careful choice of games and occupations, and a religious education. By a careful employment of these means, a child possessing the strongest and most marked temperament may be so trained that it will ripen to a man of ideal temperament, that is to say a temperament which combines at the right time the enthusiasm of the sanguinist, the fire of a choleric nature, the earnestness of the melancholist, and the coolheadedness of the phlegmatic nature.

VIII.

THE TEMPERAMENT OF PARENTS AND TEACHERS.

Parents and teachers too possess a temperament, and their behaviour to the children is often influenced by their temperament. Onesidedness of temperament is in this case also, dangerous for school and education. If a teacher is sanguine, he will teach and train the children as a sanguinist, and if he is of choleric temperament, he will educate the children as a choleric man, whilst he who is of a melancholy or phlegmatic nature will teach and train the children *mutatis mutandis* — in just such manner. The temperament is a thing which it is not possible to put on or take off at will, we must wear it everywhere and always, in the home, in the school, in public and in private life; it stamps all our actions undeniably. Just as it is to the interest of the teacher to know the temperament of his pupil, and to find out the right sort of treatment for the same, so is it of the same importance that he should know his own temperament, and the manner of treatment of the same, in order that the influence exerted by the same in the school may be beneficial. As a supplement to the foregoing we would here add a few remarks as to the temperament of parents and teachers with regard to its influence on education and in the school. We

shall do this in as few words as possible, firstly because these remarks are only intended to form a supplement to the foregoing and secondly because, after what we have said with regard to the children, much that might be said over the temperament of the parents and teachers may be anticipated. The former spreads a light on to the latter.

The life of man in its normal evolution, is a succession of the advancing developement of his bodily and mental powers, up to a certain point and then a gradual sinking of the same until they entirely vanish — in death. This continual advancing and retiring, especially in the physical organisms, has a great influence over the changes which take place in the temperament of a man, with increasing years. A man may remain a sanguinist from the cradle to the grave, but the art of the sanguinity, or the manner in which it shows itself in childhood, youth, manhood and old age varies widely. Every age is in its own manner, either sanguine, choleric, melancholy or phlegmatic. In childhood (that is to about 14 years of age) everything is new, everything which a child sees or feels, appears new to it, for it has never or at least seldom seen or felt the same previously. Everything interests a child just on account of this novelty. It enjoys merrily the pleasures of the moment; in the rapid change of impressions, it hurries from one scene or frame of mind to the other, in short the temperament of the child has always a sanguine colouring, even when the ruling temperament may appear ever so marked. The choleric child is sanguine-choleric, the melancholy child sanguine-melancholy, — the phlegmatic child sanguine-phlegmatic, and the sanguine child sanguine-sanguine. At the fourteenth year, a new period of life begins for the child. The period called youth (which lasts till about 25 years of age). The sanguine tendency of the child begins to diminish. Anxiety for the future begins to show itself gradually, and to busy the minds of youths and maidens and the hopeful

imagination of youth, peering into the distance, sees the prospects of a happy future. The fiery phantasie shows ideals which must be achieved at every cost, in short the temperament of youth is sanguine-choleric. Every temperament, however marked it may appear, has in this period of life its sanguine-choleric side. From this it is easy to understand the faults and mistakes often made by young parents and teachers, in the moral and intellectual education of their children. It often happens that young parents and teachers in spite of the best will—cannot succeed in looking at the real objective side of life, and in deciding with resolution and certainty the goal to which they have to direct their children. They are obliged to experiment too much. They like to amuse themselves over their children, and are delighted when baby can play all manner of funny tricks at an early age, forgetting that by this means they are bringing up the child in a manner not calculated to fit it for the earnestness and reality of after life. They run the risk of training their children to be mere figures and not men. The education is theatric, and gallantry and bel-esprit are its results. This is the reason why it generally appears that the eldest child of a family is the most negligently brought up. The fault lies exclusively in the temperament of the young parents. The young teacher enters on his calling with fiery enthusiasm, his heart and soul are in his work, but he must at first make a great many experiments. He has not yet thoroughly learned the whole scope of his duties, and he attempts to carry them out quickly, and imagines to be able to do so easily, but often comes to the conclusion at the end of a year that he has entirely failed his object. Manhood, the period from 25 to 55 years, is the age of mental and physical maturity. The man and woman have at this age their fixed position in life, and their whole endeavours are to carry out their allotted duties conscientiously and to the utmost of their powers. The might of youthful idealism is broken. Earnest

understanding has won the upperhand, the idea of life has become more prosaic and real. The duty of the man is to work his way forward in his calling, to carry out his duties according to principles and rules unshaken and resolutely, in short the temperament of this stage of life is inclined to be choleric. The rearing and education of children is most reliable and certain when in the hands of parents and teachers of this age. They will not train the children to be mere figures, but men. They have the earnest endeavour to eliminate all frivolous and trifling tendencies from the school and education. They steer their course direct and energetically towards its goal; but run the danger in their energy, of shooting past the mark and of expecting the children to make more rapid progress than lies within their powers, thus treating them sometimes with undeserved severity.

In old age, which may be said to be that time of life beginning at 55 years of age and ending with death, a tendency to melancholy and phlegma generally makes itself apparent in the temperament. The capability of directing school and education flags and diminishes. The physical powers decrease, the intellect, memory, powers of imagination and thought — things indispensable to a teacher, — begin to decline. The range of thought becomes narrow, and the exterior force of character and resolution begins to disappear. The spirit concentrates itself within itself, moral and religious feelings spring up within the mind and warn old age to look beyond the ever nearing boundary of its earthly existence, and to contemplate eternity and the immortality of the soul. It is natural that from such thoughts, the temperament should receive an earnest melancholy colouring. The strength of youth is broken; the enthusiastic feelings, the resolution and force of will, and the energetic endeavours — are no more. The feeling of bodily weakness, the consciousness of having been so often deceived in life, and the fear of never being able to see the fruits

of its labours ripen, tend to make it irresolute and wavering in its actions.

Old age has a host of dangers for training and education. It is of course impossible to deny that age has a vast deal more experience than youth, and that aged persons in some cases retain their strength and intellectual powers in a surprising degree, so that they may be held as models to youth and manhood in fact so that manhood may sometimes be ashamed of itself. Exactly among those classes, which have devoted their whole lives to the school, and have become grey in the service of children, may we find in proportion many aged persons, who, in spite of their 60 or 70 years, are still able to carry out their duties as well as they did whilst in the prime of life. Failings which age ever brings with it are balanced and covered by the riper experience and longer practice in the calling. The lively temperament of the children amongst whom they work, seems to lend them a fire and enthusiasm not their own, and which their years would otherwise deny them. But numerous as the exceptions may be, the rule is not so. Aged parents and teachers are themselves conscious, that, on account of the tendencies of the temperament, peculiar to their age, they are in many respects hemmed in and hindered in their work of rearing the children. They often find that they have not, in many respects, the necessary understanding to satisfy the demands of the times. They oppose new systems of teachings with a certain amount of self-will, and will not understand how it is possible that this or that is done to-day in such and such a manner, whilst in their time it would have been done in a different way. They never get tired of praising the good old times whose picture seems to become ever more and more pleasant, the greater the distance between it and the present may be. They cannot understand that the lively frolicsome behaviour of the children results from their nature, and they expect an earnestness from the child which a child

never can or ought to possess. They find fault with everything that a child ventures to do or say, and they make this mistake more and more, because they cannot succeed to gain the trust and affection of the child, on account of their grumbling earnestness. Aged teachers and parents often make another mistake on account of the phlegmatic tendencies which generally make themselves apparent in the last years of life, which may be termed an exaggerated overlooking of the real faults and failings of children. Old teachers are often not in a position to sustain the necessary quiet during school-time and often do not trouble themselves to attempt to do so. Aged parents often give way to every wish of their children and do not feel themselves strong enough to deny the same any of their wishes. Their training is a system of spoiling. This is the reason why it often appears that the youngest child is a »spoilt child«. Our expression »spoilt child« is quite correct, if we consider the child in respect to its aged and indulgent parents. The public opinion is not very good, with regard to such spoilt children, neither does it entertain a very high opinion as to the prospects of its future prosperity or progress. As far as the religious part of the training is considered, age recognises generally with clearness and sincerity, what the ultimate result of the training of a child should be. Age promotes this point in the education with the greatest care and perseverance, but generally runs the danger of overdoing the religious side of the training of a child, which has a tendency to make a bigot of such child.

The alterations worked on the temperament by the various stages of life, do not effect the essential feature of the same, they only modify it. The sanguinist remains sanguine throughout his whole life, and a man of choleric temperament retains the same throughout childhood, youth, manhood or old age.

The teacher must not ignore these modifications, but must carefully watch and direct the same, always keeping a sharp lookout over his real, or as we may term it, ruling temperament. The sanguine father or teacher, in whatever period of life he may be, will educate his children to think and live to a certain degree in a lighthearted superficial manner; pleasant easy manners in all its undertakings, and eloquent witty chattiness are the results such father desires to attain by his education. Profound knowledge does not lie within his sphere of intellect, and he does not trouble if it remains a matter of indifference to his child. It is a system producing an attractive exterior — for the moment —, frivolous flightiness, and inconsideration.

The choleric father insists, with unrestrained eagerness on a thoroughness in learning and rationality in action. His child must occupy the first place among the other children of his age and social position. His child must, as soon as possible, succeed in making itself a position in life, a position of honour and authority, wherein the father may sun himself. Ambition and energetical firmness are the results aimed at by his training.

The melancholy father expects a serious earnestness from his child, long before the same has reached an age to become earnest. He trains his child to become prematurely ripe, and to look on the world with the same mistrustful eye as its unpoetical unhappy father. His system is that of misanthropy and egotism: a system which generally shows its first fruit in affecting the relations between father and son.

The phlegmatic father — is just phlegmatic. He who is indifferent to everything else in the world will also be indifferent as to the education of his children. He is a gardener, who lets everything grow just in the manner which it may please. His system is no system at all.

The temperament of the teacher in giving instruction and in training does not show itself so marked as that of the parents. The parental training is divided into two factors: the father and mother, both of which factors influence the education of the children in the same degree. The one factor acts as regulator and moderator for the other, and since the work is carried out by two, it is not the result of one harsh temperament but the result of an advantageous mixture of at least two temperaments. It happens very seldom that both parents have exactly the same temperament, and even in that case, even when both temperaments belong to the same class, there still remains the important distinction of sex. If for instance both man and wife are of a choleric nature, the one is a choleric man whilst the other is a choleric woman and the distinction in consequence great. This has a beneficial effect on the parental training. The teacher has not this advantage of having his temperament regulated and moderated by another temperament. He stands alone in the school and acts in autonomic manner according to his own judgements and tendencies. His temperament will — in the case of its being one-sided — tend more to damage the good cause and will assert itself undisturbed and unhindered.

The teacher of a sanguine nature has for his part a tendency to direct a school with success. He has a heart for the children and takes part in their joys and troubles. He performs his duties with vigorous intellect, and in a cheery spirit. He feels a desire and takes pleasure in educating, and it is perfect enjoyment for him to find himself surrounded by a crowd of merry harmless children. His voice is generally good and melodious and his speech fluent. He is well understood, and pleasant to listen to. His discourse has no touch of monotone, it is invariably lively, fresh, exciting and interesting. His powers of thought are quick and comprehensive. His eyes and ears range over the whole school and observe each separate

scholar. These are qualities of the greatest service to instruction and discipline, and yet they have their weak sides for a sanguinist. Because he can speak fluently and well, he is generally fond of speaking, and because he is fond of speaking he speaks often. He generally belongs to that class of teachers of whom it may be said that they prefer hearing themselves talk, to hearing their scholars. Because he has a quick eye and a good ear, he will remark everything and will punish every wholly or half remarked disturbance. He impetuously demands such perfect silence in the school-room, as is impossible to attain or even to expect. He punishes, abuses, terrifies and blusters in order to secure silence, and at the same time has not the slightest idea of the fact that he himself is making the most noise. »Teacher« said an impertinent youngster to a teacher of a sanguine nature, who had been blustering about for a quarter of an hour trying to secure silence — »Teacher, if you would only be quiet, we should only be too glad to.« In such moments the sanguine teacher loses courage, he abuses his calling, and pities himself and his colleagues, but he soon forgets his troubles and stands before the children on the next morning with fresh courage and cheery mien, certainly only to see the unpleasantnesses of yesterday repeated. A sanguine man does not learn so easily by experience. His pleasant behaviour, graceful manners and the good taste exhibited in his clothing give the sanguine teacher a certain something pleasing and attractive, but place him at the same time in danger of exhibiting a certain amount of gallantry which does not exactly suit anybody and least of all harmonizes with the earnest calling of a teacher, and folks are not very willing to excuse this fault in him. — With regard to the intellectual powers of the sanguine teacher — he is generally more remarkable for a correct and quick memory than for the profundity or intensity of his understanding, and his knowledge is more general than profound. Inexhaustible verbosity,

that almost becomes chattering, often digressing from the topic of discourse, strong aversion to the more earnest studies, which demand deeper thought; these are the immediate results of his temperament. Music, singing, drawing, writing and such like are his favorite studies; to these studies he sacrifices his time and is contented to have brought his pupils to that pitch of perfection in the studies, which just suffices the demands and no more. The choleric teacher is far ahead of the sanguine in earnestness, understanding, perseverance and energy. He is a man whose courage grows with increasing difficulties, but he has not the heart of the sanguine teacher. He cannot descend to the children's range of thought and ideas. His understanding is too cold, and his energy too overpowering, his perseverance too capricious, his self-sacrifice for the children too egotistic. His principal desire is to make the lesson and the school pleasant and useful for himself, and not for the children. If the children will not love him, they shall be made to fear him; the less he is able to attain the former on account of his harshness, the more he generally achieves the latter. He maintains order in the school, at whatever price. When he enters the school-room, every one is in a state of feverish excitement as to what is coming next, and over whose unlucky head the thunderstorm will break. Everybody draws a long breath of relief if things go on satisfactorily. For mistakes made by the children he has no indulgence whatever, indeed the smallest discrepancies and slips, which would be entirely ignored by other teachers or punished at most with a reprimanding look, — raise his anger and harshness, which passion often gives itself vent in immoderate punishments, indeed in some cases in rough mistreatment. The choleric teacher uses up his school-time well. He would achieve effects of an extraordinary nature — if he were only a little more mild. His teaching is thorough, the examinations of his school splendid; but in everything that he does,

he does not do it for love of the children, but for love of his own dear self, his whole endeavours are concentrated in himself. The school exists simply to give him an opportunity showing and parading his capabilities. He seeks to make everybody, who comes in his neighbourhood, feel his intellectual superiority. Positive as he is, he invariably declares his own system of teaching to be the only correct one, his school better than all others. Those of his colleagues, who are of a peaceful nature, would do well to remain at a distance from him.

The melancholy teacher is the man of a calm earnest thought and action. His entrance in the school is earnest, — almost solemn, his behaviour in the same worthy and measured. His expression is calm, his words few and well considered. These are all very good qualities as far as they are concerned, but it is possible to be too calm and earnest for a school. Dry orthodoxy does not attract the little hearts, that can only be appreciated at a riper age, when the pupils begin to think for themselves and to find within themselves a desire after knowledge. Since man generally judges others according to himself, so the melancholy teacher cannot manage to understand why those things done by a child, simply because it is a child — should be for this reason excused. He cannot place himself on the same level as the children, he cannot become a child among children. He looks upon his scholars with more mistrust than trust, and has a sharper eye for their bad, than for their good qualities. He estranges the hearts of the children from himself, making the school troublesome for them and irksome for himself.

There is not much to say about the phlegmatic teacher. We may say the same of him as we have said of phlegmatic parents: he who is indifferent to everything and only has his own peace and quiet in his mind's eye, will be just as indifferent with regard to his school. The gardener who lets everything grow

wild. He has himself no idea of order, and in consequence, the children cannot learn to be orderly from him. He feels himself in no way constrained to push his children forward to progress, and is perfectly content if they manage to scrape through their examinations.

It is fortunate for youth that temperaments of a pure unmixed nature as we have here described them, exist very seldom among parents and teachers. Education, experience, age and own force of will, have worn down the sharp corners and harsh sides of their temperaments and mixed them to a certain degree, so that in temperaments of the purest sort a certain amount of distribution of the traits of other temperaments, be it ever so slight, is sure to have taken place. Pure temperaments are always disadvantageous in life, but in the case of parents and teachers, directly dangerous. The more the temperament is mixed and varied, the more useful is it for the promotion of education and schooling, and the less mixed and manysided a temperament is, the less value is it in these respects. He who combines all the four temperaments in equal measure in himself, and under circumstances is just as able to show himself sanguine and choleric as melancholy and phlegmatic, is the best of tutors and the most capable of teachers.



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