

ance, too, may suffer and a careless habit be engendered. The lecturer may take too much for granted. Himself enraptured with his theme, he not unlikely attributes the same interest to his class. How often he may be disappointed I need not stay to discuss. A happy medium in all things! But who can approach, I will not say reach, it? Only the earnest, thoughtful soul, who learns for himself, thinks for himself, acts for himself. *Non quæ, sed quomodo.* Not Kant but Knowledge; not Socrates but Self. In all humility, in all earnestness, in all hope; but with all confidence and with all determination. This is not self-conceit, but self-dependence. It is but Descartes and Origenes again. It is the true interpretation of the great "saw" of the old Greek, *γνῶθι σεαυτὸν*—know thyself. Chilon, or Thales, or Solon, it matters not. Authorities may differ, but the key to all knowledge is here; for man is but the reflection of a type, the shadow of the infinite verity, and there is no new thing under the sun.

The second or erotetic method, like the first, has its good points and its bad. It is the method of counter-questioning, where both pupil and teacher ask questions. This is the method which the great German philosopher prefers, and with reason. Yet it, too, has its weak points. It may degenerate into irrelevancy, and may lead to incorrect forms both of question and answer. Hence it is imperative, in the first place, to utilize this method as a language lesson, to allow no grammatical error to go uncorrected, to check haste, to aim at accuracy rather than extent, to be thorough rather than diffuse, to restrain rather than expand. This method, moreover, necessitates an expenditure of time; and, again, there is a tendency to digress, which is an evil where time is an object. One question from a pupil leads to another, a second to a

third, a third to a fourth, till, presently, from the earth we reach the stars, from the stars we get to infinite space, from space to cause and effect and abstract ideas and theories. Digressions like these are not evils in themselves, but they may become so if carried to excess, as regards a definite lesson where time is an object. But the uses of the second method are many. It is true induction, leading from the known to the unknown. It expands the reasoning faculties, excites curiosity, ministers to the imagination, trains the child to correct expression, conveys varied information without necessitating direct and formal preparation; in short, it constitutes the child an explorer in unknown realms, not merely an explorer but a discoverer. And that it is an unalloyed pleasure to discover a truth for one's self, every earnest student will bear ample testimony. As the stolen apple is always sweeter than the one legitimately tendered, so is the fact or item garnered by ourselves, unaided, from the fields of knowledge always more prized and better remembered than the one which has been dictated by superior wisdom, or otherwise mastered without effort on the part of the learner.

The third or catechetical method, which is but a variety of the second or erotetic, has advantages, I think, over both of its predecessors for the junior class-room. The one great advantage is manifestly this, that the teacher, as sole questioner, has full command of the matter in hand; consequently there need be little discursiveness or irrelevancy if the questioner be an adept in his art. He can touch upon as much of his subject as he thinks fit; modify his questionings to the individual capacities of his pupils; omit what he deems non-essential; supplement his direct interrogations by others formed in every conceivable style, without fear