

that the Saxon, as well as the early Norman kings derived a considerable part of their revenue from fines; all crimes, even murder were atoned for in this way; hence we have the word *finance*, which was first applied to the revenue derived from fines. Hume in speaking of this subject, says: "Fines and *amercements* were another considerable branch of royal power and revenue. It appears that the ancient kings of England put themselves on the footing of the barbarous Eastern princes, whom no man must approach without a present, who sell all their good offices. Even justice was avowedly bought and sold; the king's court itself, though the supreme judicature of the kingdom was open to none, that brought not presents to the king; the bribes given for the expedition, delay, suspension, and doubtless for the perversion of justice, were entered in the public registers of the royal revenue, and remain as perpetual monuments of the iniquity and tyranny of the times. In the reign of Henry III, the city of London paid no less than twenty thousand pounds, that the king would remit his dis-

pleasure." In other words, they had to purchase mercy from the king. Yet this is the word that represents that God-like quality Portia so beautifully describes as blessing him that gives, and him that takes

The names of flowers afford a very tempting field, which we might traverse in the delightful company of our best poets, but I must be content to conclude by reference to but one—the *daisy*. When Milton speaks of meadows trim with daisies pied, we are vividly reminded of one of the prettiest features of any English landscape. This,

"Wee modest, crimson-tipped flower," gets its name from unfolding its petals in the morning, and closing them in the evening, thus marking the beginning and the close of day; and so Chaucer sings of it,—

Adown full softly I gan to sink,  
And leaning on my elbow and my side,  
The longe' day I shope me for to abide,  
For nothing ellis, and I shall not lie  
But for to look upon the daisie,  
That well by reason men it calle', may  
The daisie or else the *eye of day*.

## SELECTIONS.

### THE LAW OF THE LEARNING PROCESS.

"The act of learning is that of reproducing in one's own understanding the ideas to be acquired."

We have shown that the teaching process consists essentially in arousing the self-activities by the learner, in reproducing the knowledge which is placed within his reach. The two processes are counterparts of each other. The laws of teaching and of learning may seem at first but the different and reciprocal aspects of the same law. But they are still distinct; the one applying to the work of the instructor, the other to that of the instructed. The law of the *teaching process* involves the means by which the self-activities are to be awakened; the law

of the *learning process* determines the manner in which these activities shall be used. Thus the two laws relate to different agents, and describe distinct operations. They only unite in seeking a common result.

As that is not true teaching which simply pours out before the pupil the treasures of the teacher's knowledge, so that is not true learning which merely memorizes and repeats the teacher's words and ideas. Vastly more than is commonly understood or believed, the work of education, of acquiring intelligence, is the work of the pupil, and not that of the teacher. To "read, mark,