

THE SCRAP-BOOK.

EDUCATION means developing capacity and modifying temperament in the best interests of humanity. A considerable field for development exists, and a considerable modification is possible. The secret of mental education is not the storing of the mind, but the making of it. It is the evolving of power or faculty: faculty of intellect, science; faculty of emotion, feeling. The associated development of the faculties, and the co-ordination of their functions is the aim of education.

SOME TEACHERS affect to condemn method in their work. Method, say they, is repressive. They have a great horror of a dead level of uniformity. But nothing is clearer than this, that all sound teaching must be conditioned on the one hand by the nature of mind, and on the other by the nature of knowledge. A beautiful correlation exists between the two sets of principles derived from these sources. These principles, or laws, are as uniform as all others which pervade nature, but the modes of their utilization by the skilful teacher may be as varied as those by which the machinist avails himself of the law of gravitation. All teaching which disregards method is mere sciolism. Reverend Edward Thring, M. A., Headmaster of Uppingham School, England, recently said:—"After all, the more important thing is not what is taught, but how it is taught." This truth has been uttered a thousand times during the last twenty years; but every teacher, it seems, has to be convinced by his own experience that it is truth.

DIFFICULTY is the task of educating the child. It is easy, says Mr. Lake, (one of the College of Preceptors, Caterham, England), compared with the task of educating the parent. But this is what the successful teacher often has to do. There is not an influence that he brings to bear but is counterpoised or thwarted by a thousand influences, subtle, secret and complicated, which he can only partially know, and only indirectly attack.

THERE are two great current fallacies that need to be brought to light: (1) that all parents know their children better than any body else; and (2) that all mankind are born teachers, and the only reason they do not practice teaching is that they do not want to.

A CLASSIFICATION of Parents! There is the careless parent, the busy parent, the fidgety parent, the wavering, anxious, fond, sanguine, earnest parent; the dual parents (the theory of marriage making one not having been entirely realized), and the sensible parents. The latter need not be studied in class. They understand 'wholesome neglect.' They think their children have faults. They are grateful to you for letting them know what these are. They do not think that all their children's faults reflect on them. They make allowance for difficulties, do not expect perfection. They have confidence in you, and they let you finish the work you begin. They aid and supplement and intensify the teacher's action.

A CLASS may be told a thing twenty times over, and yet not know it. Talking to a class

is not necessarily teaching. There are several time-honored metaphors on this subject, which need to be received with some grains of allowance, if we would get at an exact idea of what teachings. Chiselling the rude marble into the finished statue; giving the impression of the seal upon the soft wax; pouring water into an empty vessel;—all these comparisons lack one essential element of likeness. The mind is, indeed, in one sense, empty, and needs to be filled. It is yielding, and needs to be impressed. It is rude, and needs polishing. But it is not, like the marble, the wax, or the vessel, a passive recipient of external influences. It is itself a living power. It is acted upon only by stirring up its own activities. The operative upon mind, unlike the operative upon marble, must have the active, voluntary co-operation of that upon which he works. The teacher is doing his work only so far as he gets work from the scholar. The very essence and root of the work are in the scholar, not in the teacher.

TEACHING is causing any one to know. Now no one can be made to know a thing but by the act of his own powers. His own senses, his own memory, his own powers of perception, reason, and judgment, must be exercised. The function of the teacher is to bring about this exercise of the pupils' faculties. The means to do this are infinite in variety. They should be varied according to the wants and the character of the individual to be taught. Neither eye nor ear, nor any other sense or faculty, will avail to the acquisition of knowledge, unless the power of attention is cultivated. Attention is the first act or power of the mind that must be roused. It is the very foundation of all progress in knowledge, and the means of awakening it constitute the first step in the educational art.

WHEN, by any means, positive knowledge, facts, are once in possession of the mind, something must next be done to prevent their slipping away. You may tell a class the history of a certain event; or, you may give them a description of a certain place or person; or you may let them read it; and you may secure such a degree of attention that, at the time of the reading or description, they shall have a fair, intelligible comprehension of what has been described or read. The facts are for the time actually in the possession of the mind. Now, if the mind was, according to the old notion, merely a vessel to be filled, the process would be complete. But mind is not an empty vessel. It is a living essence, with powers and processes of its own. And experience shows, that in the case of a class of undisciplined pupils, facts, even when fairly placed in the possession of the mind, often remain there about as long as the shadow of a passing cloud remains upon the landscape, and make about as much impression.

The teacher must seek, then, not only to get knowledge into the mind, but to fix it there. In other words, the power of the memory must be strengthened. Teaching, then, most truly, and in every stage of it, is a strictly co-operative process. You cannot cause any one to know, by merely pouring out stores of knowledge in his hearing, any more than you can make his body grow by spreading the contents of your market-basket at his feet. You must rouse his power of attention,