

ness of observation, earnestness, and a demeanour which, while it invites confidence, secures authority, and rivets attention.

VI. *Discipline.*—No lesson can be regarded as successful, in which the order of the class is not sustained from beginning to end. If the first symptoms of disorder and inattention are not instantly detected and checked; if the supervision is not complete and effective over every child; if any needless threats are uttered, or if, after announcing any intentions as to rewards and punishments, the teacher fails to fulfil these intentions, the lesson will be defective in this important particular. Of course, the main preservatives for the discipline of a class are the interest and general attractiveness and efficiency of the teaching; but next to this, order will be found to depend on vigilance, and on quickness of eye and of ear, on the teacher's part, as well as on the firmness with which he insists on obedience to all his commands.

VII. *Results.*—Finally, the success of every lesson can only be judged of by the result. If the final recapitulation shows that little has been really appropriated by the children, or if, when they are tested by written examination or otherwise, they cannot reproduce what has been taught, the lesson must be regarded as a failure. No apparent skill in the design, or clearness in the delivery of the lesson, will compensate for deficiency under this head. In summing up the merits of a lesson, it will, therefore, be necessary to take into account, first, the number of facts which have actually been received and understood by the learners; and, secondly, the proportion of the whole number of learners which has thus received and understood them. Both of these circumstances require to be well considered.

It is in the belief that model lessons and lessons for criticism are now given much more frequently than heretofore in good schools, and the pupil-teachers and assistants generally will find the systematic criticisms of such lessons a very valuable exercise, that we have thus sought to enumerate some of the main points to which attention should be directed in estimating the success and excellence of gallery lessons generally.—*Educational Record.*

3. HOW SOCRATES PRACTISED THE ART OF QUESTIONING.

Socrates, the Athenian philosopher, lived more than 2000 years ago, and his name and influence survive even in this age. Socrates had the reputation of being a very great teacher, yet he never lectured nor preached. He had not even a code of doctrine or of opinion to promulgate. But he lived in the midst of a clever, cultivated, yet somewhat opinionated people, and he made it his business to question them as to the grounds of their own opinions; and to put searching and rigid enquiries to them on points which they thought they thoroughly understood. He believed that the great impediment to thorough knowledge, was the possession of fancied or unreal knowledge, and that the first business of a philosopher was, not to teach, but to prepare the mind of the pupil for the reception of truth by proving to him his own ignorance. This kind of mental purification he considered a good preparation for teaching; hence he often challenged a sophist or a flippant and self-confident learner with a question as to the meaning of some familiar word; he would receive the answer, then repeat it, and put some other question intended to bring out the different senses in which the word might be applied. It not unfrequently appeared that the definition was either too wide and included too much, or too narrow and comprehended too little. The respondent would then ask leave to retract his former definition and to amend it, and when this was done, the questioner would quietly proceed to cross-examine his pupil on the subject, applying the amended definition to special cases, until answers were given inconsistent with each other and with the previous reply. Now as Socrates never lost sight of the main point, and had a remarkable power of chaining his hearer to the question in hand, and forbidding all discursiveness, the end of the exercise often was, that the pupil, after vain efforts to extricate himself, admitted that he could give no satisfactory answer to the question which at first seemed so easy.

I will give you a translation from one of Plato's dialogues in which this peculiar method is illustrated. There was one of the disciples of Socrates named Meno, who had been thus probed and interrogated until he felt a somewhat uncomfortable conviction that he was not so wise as he had thought; and who complained to the philosopher of what he called the merely negative character of his instruction.

"Why Socrates," said he, "you remind me of that broad sea-fish called the torpedo, which produces a numbness in the person who approaches or touches it. For, in truth, I seem benumbed both in mind and mouth, and I know not what to reply to you, and yet I have often spoken on this subject with great fluency and success."

In reply Socrates says little, but calls to him Meno's attendant, a young slave-boy, and begins to question him.

"My boy, do you know what figure this is?" (drawing a square upon the ground with a stick.)—"O yes. It is a square."

"What do you notice about these lines?" (tracing them.)—"That all four are equal."

"Could there be another space like this, only larger or less?"—"Certainly."

"Suppose this line (pointing to one of the sides) is two feet long, how many feet will there be in the whole?"—"Twice two."

"How many is that?"—"Four."

"Will it be possible to have another space twice this size?"—"Yes."

"How many square feet will it contain?"—"Eight."

"Then how long will the side of such a space be?"—"It is plain Socrates, that it will be twice the length."

"You see, Meno, that I teach this boy nothing, I only question him. And now he thinks he knows the right answer to my question; but does he really know?"

"Certainly not," replied Meno.

"Let us return to him again."

"My boy, you say that from a line of four feet long, there will be produced a space of eight square feet, is it so?"—"Yes, Socrates. I think so."

"Let us try then." (He prolongs the line to double the length.) "Is this the line you mean?"—"Certainly." (He completes the square.)

"How large is become the whole space?"—"Why it is four times as large."

"How many feet does it contain?"—"Sixteen."

"How many ought double the square to contain?"—"Eight."

After a few more questions the lad suggests that the line should be three feet long; since four feet are too much.

"If, then, it be three feet, we will add the half of the first line to it, shall we?"—"Yes." (He draws the whole square on a line of three feet.)

"Now if the first square we drew contained twice two feet, and the second four times four feet, how many does the last contain?"—"Three times three, Socrates."

"And how many ought it to contain?"—"Only eight, or one less than nine."

"Well now, since this is not the line on which to draw the square we wanted, tell me how long it should be?"—"Indeed, sir, I don't know."

"Now, observe Meno, what has happened to this boy: you see he did not know at first, neither does he yet know. But he then answered boldly, because he fancied he knew, now he is quite at a loss; and though he is still as ignorant as before, he does not think he knows."

Meno replies, "What you say is quite true, Socrates."

"Is he not, then, in a better state now, in respect to the matter of which he was ignorant?"—"Most assuredly he is."

"In causing him to be thus at a loss, and in benumbing him like a torpedo, have we done him any harm?"—"None, certainly."

"We have at least made some progress towards finding out his true position. For now, knowing nothing, he is more likely to enquire and search for himself."

Now I think those of us who are Sunday school teachers can draw a practical hint or two from this anecdote. If we want to prepare the mind to receive instruction, it is worth while first to find out what is known already, and what foundation or substratum of knowledge there is on which to build; to clear away misapprehensions and obstructions from the mind on which we wish to operate; and to excite curiosity and interest on the part of the learners as to the subject which it is intended to teach. For, "Curiosity," as Archbishop Whately says, "is the parent of attention; and a teacher has no more right to expect success in teaching those who have no curiosity to learn, than a husbandman has who sows a field without ploughing it."—*From the Art of Questioning, by Joshua G. Fitch, M. A.*

4. TAKING A THING FOR GRANTED.

One of Her Majesty's School Inspectors gives the following account of a school examination:—

"I was once inspecting a school, to speak in slighting terms of which would convey an utterly incorrect impression of its relative quality. As compared with other schools it was a very respectable and thriving institution. The clergyman learned, assiduous, pious, and most deservedly of high position and repute; beloved in his parish, and esteemed beyond it. The teacher was accomplished, industrious, humble-minded, and zealous in his work. The first class had read a portion of the Sermon on the Mount. I asked them whose were the words they had been reading. No answer. I repeated the question in many varied forms; but still no answer. The clergyman said they could not understand my way of putting