And yet how often do we find teachers day after day "call up" these juveniles to a mock recitation, point with all the dignity of superior wisdom to the letters of the alphabet, or the words of some lesson, and tell the young prisoner o-x spells ox, c-a-t spells cat, and when the miserable parody is over point out a new lesson and send him to his seat, to prepare himself for a repetition of a similar farce. What interest can such a system excite? Is it possible that with such treatment any child can delight itself with school exercises, or take any interest in the acquisition of knowledge? Is it a wonder that instead of the bright beaming intelligent eye, the teacher is often met by a vacant stare that oftener than he is willing to admit, is a rebuke for mis-directed effort?

Supposing, however, in every instance, the young scholar was taught how to study, that is, was taught the philosophy of acquiring knowledge, what would be the result? Take the two words above named—ox and cat—as examples, and let the child be taught or told, which is the same thing, that these were word pictures of something he may have seen—that instead of putting on paper a picture of the animal or the thing spoken about, certain marks or signs were used, and that if he tried hard he could make these signs on his slate. Then let them be written on the blackboard so as to be plainly before his eye, and give him the opportunity of writing them himself and then see the interest at once excited. There he has the model before him. He is to draw a word picture of an ox or a cat. He is to write or print on his slate something which everybody will know, and as his work grows on his hands, he sees that he is really accomplishing something. This gives interest to his studies. He feels that he is gaining ground—that he is each day acquiring the power to do something he could not do the day before, and by simply being taught his own power of developement and skill, he is finding out how to apply himself.

With scholars somewhat more advanced the same method should be adopted. Every lesson assigned them should be made stimulating, and this can only be done by exciting their interest. Every hard word should be *broken down* and made intelligible, every important point or idea enlarged upon, every new word fully explained, so that when the scholar settles down to the work of preparation he can do so as a rational being whose judgment is properly exercised, and whose knowledge is perceptibly increased every hour.

There are two or three rules also, governing mental operations, which ought to be strongly impressed on every pupil. The first is *attention*, and the second *repetition*. A scholar should be made to understand as soon as possible, that without close attention and undivided thought, he cannot be expected to acquire knowledge. When lessons are being prepared, nothing else should occupy the mind. To think *hard* and to think *closely*, should be the design of all mental training. Again, by the repetition of the same thing or the same lesson, an impression is made upon the mind. The power to *recall* ideas and facts can only be acquired in this way, and that species of training which does not furnish this power, is practically of little use. The well-trained mind is that which can draw at a moment's notice, from its storehouse of well collected information, that which is necessary for the purpose of the hour. To be able to do this, the mind must be early trained by exercising the powers of using whatever it has acquired, and readily responding to the demands made upon it by its possessor.

To give the mind this facility is part of the teacher's work. To neglect this duty is to fail in the essential of any system of education, and to make the pursuit of knowledge, in the first place irksome and insipid, and in the second place to supply the