

ask questions after the manner of the olden time, with the intent of ascertaining the fact whether the pupil has studied the lesson or not, your lot will be a bitter one, full of complaint against the pupil for his neglect, full of bitter thoughts about yourself, that your efforts, so honestly meant, so industriously carried on, do not and will not succeed. On the other hand, if you make your recitations the emphasis of your teaching, success is assured.

We hold that the elements of successful teaching are a naturalness

in discipline, a teaching that involves the activity of the pupils' mind, by their participation in it, and a recitation that is conducted for the purpose of fixing and emphasizing the lessons already taught. These, combined with a fair amount of system in the details of the daily routine, cannot fail to give the success which is so earnestly craved by many who are daily working and worrying, and yet feel and dread the failure which seems inevitable. Natural discipline, firm but kind, and true teaching never fail.—*American Teacher*.

THE SCHOOLMASTER'S RULE OF MEDITATION.

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THE schoolmaster, in his rule of meditation, takes for his example not only the good habit of many of his own profession, but of those eminent in other vocations. Socrates, who was emphatically a teacher, often spent hours in deep counsel with himself. Alcibiades, according to Plato in the *Symposium*, tells how Socrates continued in meditation for a whole day, thinking about something which he could not sooner resolve. Milton, who was for a time a schoolmaster and wrote the *Tractate on Education*, was accustomed to have read to him, in the early morning of each day, some part of the Hebrew Scriptures, and then to spend an hour in silence. Matthew Arnold tells us that Lacordaire, the celebrated French preacher, and afterwards the devoted master of the private school at Soreze, praising solitude and meditation as one of the necessary conditions for the formation of character, suddenly disappeared from Paris at the height of his fame as an orator, and spent five years in obscurity, gathering the

moral strength which comes from retirement and self-communion.

The schoolmaster will therefore have his hours of meditation, and will therein discourse with himself upon themes general and professional. He will, in the first place, consider the propriety of the answer made by Daniel Webster when asked the most important thought that had ever engaged his attention. "The most important thought I ever had," said he, "was the thought of my personal responsibility to God." The highest form of the schoolmaster's meditation will of course be a "learned ignorance." It will be in the highest things, like the case of Simonides, who gave an answer to Hiero, king of Syracuse. This prince had asked him what God was. The poet desired a day to consider the question proposed to him. On the morrow he asked two days; and whenever he was called upon for his answer, he still doubled the time. The king, surprised at this behaviour, demanded his reason for it. "It is," replied