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TEACH YOUR PUPILS HOW TO STUDY.

A great deal of time is lost and energy wasted through the ignorance of the "hows" and the "wherefores" of labor. What "main strength and stupidity" does is always badly done. To set a novice at work and leave him to find out for himself how such and such things are to be done, is grossly unfair, particularly in the presence of those whose duty it is to direct him how to apply himself in order to accomplish the labor assigned him.

A great many earnest, pains-taking teachers, fail in teaching their pupils how to study,—how to overcome the obstacles they encounter by the intelligent application of their own powers. With many the pupil is allowed to grope his way in the dark. His lesson is assigned him and there the teacher's work ceases. How that lesson should be prepared, or how it could be best prepared, is never considered. Its difficulties are seldom or never pointed out. The only idea sought to be conveyed is, "get it up well, or if you don't you will lose your standing in the class."

Now, we would desire to point out the

importance to the teacher and pupil both, of preliminary explanations to every lesson. To the teacher it would be a great saving of labor. It would secure on the part of the scholar closer attention to his work. It is a frequent complaint with teachers that scholars are so careless and negligent—that they require constant watching, and that unless watched, they will do little or nothing. Now, whence does this arise? Is it because the young mind does not naturally seek for information? Not at all. It is well-known that children are of a most inquisitive disposition—that they constantly desire to know the "reason why," for everything. Then why do they so often exhibit such indifference to study? Is it not because the lesson is *very often* presented in such a way as not to excite any interest or arouse any of their own powers of thought? What interest could a child of six summers, be expected to take in work that confined him six hours to a hard seat, with a First Reader in his hands, every word of which was to him, as unintelligible as the hieroglyphics on the tomb of Semiramis?