

together, thus securing activity of thought, you are bringing their intelligence into discipline. You have to shew them that they may find out much for themselves with your help, and you can only do this by variety in the form of your questions, and by practising the art of resolving all complex questions into simpler ones. When a good teacher receives an answer which is partly right and partly wrong, or which is right in substance and wrong in form, he does not reject it; but after obtaining a better answer from another scholar he goes back, and asks the first to amend his answer, or he reserves the point for further examination, and at the end of the lesson, or in beginning a new one, he clears away the difficulty. Never treat an honest dilemma as a fault, but as something in the solution of which you want the pupils' co-operation.

Do not be content to consider the holding up of hands, or other collective act, as satisfactory proof of ability to answer. Every scholar should feel that he is liable to receive a question, and that the more careless or indifferent he seems the more liable he will be to be questioned. Fasten your eye on the worst scholar in the class, and be sure to carry him with you, and measure your progress by what you can do with him. We must avoid mistaking the readiness of a few clever children who are prominent in answering, for the intellectual movement of the whole class. If you find yourself in this danger, put your questions to the scholars in turns now and then, to remove the illusion.

The art of putting a good question is itself a mental exercise of some value, and is a test of some knowledge of the subject in hand. Bear this in mind in its application to the scholars. Let them occasionally change their attitude of mind from that of receivers and answerers, to that of questioners. The best teachers always encourage

their scholars to put questions to the class. The knowledge that they may have to do this makes them listen more carefully, and turn the subject round in their minds.

Teachers should, notwithstanding the opinion of Mr. Bain about the spurious character of the curiosity of children, regard it as one of the principal things to be encouraged in early training—one of the surest allies in the later development of thought. "For curiosity," says Whately, "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."

The use of catechisms is open to the following objections: (1) The language in which the answers are expressed is too often not worth committing to memory; (2) The answers to be learned are generally incomplete sentences, and are therefore of little use; (3) Catechisms assume that every question admits of but one form of answer; which is scarcely true of one question in a hundred. For parents, for clergymen, and for others who are not teachers by profession, catechisms may be useful as a guide to the sort of knowledge which should be imparted to children, and to the order in which it should be arranged. But no teacher who has the most elementary knowledge of his art would ever degrade himself by using a catechism, and causing answers to be learned by heart. I never once found in examining a school, that a subject—be it astronomy, history, geography or heathen mythology—which had been taught by means of a catechism had been properly understood by the learners. A similar objection, though in a less degree, attaches to books cast in a conversational form. In these a boy or girl is made to evince a shrewdness and a thirst for knowledge which are problematical. This