

Zeller and other German writers on education call "preparation" (*Vorbereitung*). I do not mean the so-called preparation of learning a passage from a text-book. No, the true preparation here spoken of is done by the teacher, with the pupil's help, as a preliminary to the more formal exposition. It consists in bringing the learner's mind into the right condition for understanding the lesson. And this it does by producing the state of mental tension I spoke of above, by setting forth in vague outline the nature of the subject that is going to be studied, in clearing up some of the language to be used, and bringing out an understanding of some of the ideas, the whole to be carried on by means of the pupil's own backward searchings among facts already known. Such lesson preparation will have none of the formality of set instruction. It will make much use of questioning. Yet it will not confine itself to the formal procedure of question and answer, but drop now and again into the easier procedure of a talk.

Next to making a right start, I should say the most important maxim as bearing on the development of the learner is: "Be careful at every step of the advance that the pupil's mind follows." This means that you move slowly—slowly, that is, as measured by our adult pace; slowly enough to give you time to keep a watchful eye on your young novitiate. And in this scrutiny you must not trust the outward look. Even the gaze of rapt attention may mislead. You must now and again pause, and, probing below the semblance of learning, put some searching question, so that you may be satisfied on this momentous point. Such interruptions of the exposition, and appeals to the learner to say where he is, are necessary, too, for the reason that children, even when honestly trying to follow you, are very apt to go off on a side-path.

The peculiarities of their mind, their limited experience, all that makes their thought unlike your thought, expose you to the danger of being misapprehended, unless you take constant pains to examine, to draw out the new thought-products as they form themselves, so as to see how far they understand your words.

The last counsel I would give is this: If you want to develop the learner into the child, you must bring to bear what we call moral influence, so as to form the habit of genuine conscientious work. And here I would try to make good any omissions that may have struck you when I was speaking of starting the young tyro in the path of knowledge. While I hold that the utmost labour should be undergone by the teacher in order to make the outset easy and even pleasant, I am no less strongly convinced that the learner must, as soon as possible, be accustomed to that prolonged methodical application of mind to a subject in which all that is worthy of the name of learning consists. Even the most highly gifted child will never become a learner till he has acquired this habit of steady pertinacious study. And as for your average child, what hope can there be for him till he has attained it? And here let me say that giving the child something to do outside the school is not only justifiable but highly needful if you want to form him as learner. Home-work, if properly selected in quality and quantity, is of the highest intellectual and moral value. It throws the pupil on his own unaided exertions, makes a certain demand on him as a free moral agent. It serves to develop in him a fuller consciousness of power, a self-confidence and a self-respect which are of the essence of the indefatigable learner.

Since learning is thorough methodical work involving an honest desire