

least. The teacher then asked "Why?" and requested each one to write out a reason. The replies were various, it was very common to see one pupil copy from the next an absurdity, no matter how great, so long as there were *words*. The following, perhaps, was found more times than any other "because there are more pieces, and less of them." Others wrote "Because there are the same number, but more of them."

Now the easiest plan would have been to have given the reason, and "drilled it in." But such was not our teacher. By visible objects the case was made plain; it was "seen into" by the scholars; then each one was required to express its knowledge in the clearest manner possible. Again, each explanation was carefully examined and criticized by the class until the language was perfectly transparent and exact.

Such teaching is slow, and that is its only defect. In reality, there is no other way of educating the processes of thought. There are other things that the teacher may set before him in his work; he may say he has no time to devote to such thought-educating labors; he may go through a round of lessons that may leave some residuum in the memory, but to make a thinker is the noblest work of the teacher.

He may say, that it is not expected of him; that he will busy himself in those exercises that need examination, penetration, and discrimination; in fact, that he would give dissatisfaction if he should turn out of the beaten track at all. This last is true. But if he would do the best thing possible for his pupils, he must employ their higher faculties; how, otherwise can they grow? He must in virtue of his responsibility, proclaim the existence of a "higher law."

Thousands have gone through the schools and come out as unscathed as the rhinoceros under a shower of bullets; they have gone into business, and later in life have found out that there is a connection between thoughts as exact and certain as between letting go of a body and of its falling to the earth. And undoubtedly, except, in a few favored localities, the treadmill being still in operation, the same material going in at the hopper, there will come forth this year, the usual number who have never used

the divine power of thought.—*New York School Journal.*

THE LAWS OF QUESTIONING.—I. To teach is to arrest and arouse a mind and set it at its legitimate work.

2. The legitimate work of the mind is to think—to think with a wise purpose.

3. It is the business of the teacher to set the mind of the pupils to thinking.

1. Thinking—to feel its need of truth.

2. Thinking—to explore old truth.

3. Thinking—to get new truth.

4. Thinking—to grow by truth.

5. Thinking—to make a wise use of all truth.

4. To do this work well the teacher must of course,

1. Know the measure of his pupils' knowledge.

2. Know the measure of his pupils' power.

3. Cause his pupils to know the limits of their own knowledge.

4. Cause his pupils to know the limits of their own power.

5. Quicken his pupils to covet knowledge and power of the right kind.

6. Quicken his pupils to acquire knowledge and power in the right way.

7. To prove his own and his pupils' work.

5. This sevenfold work of the teacher requires the process known in the science and art of teaching as Interrogation or Questioning. In no other way can this work be accomplished.

6. A definition.

Interrogation or questioning is the act or process of incomplete statement (of a fact or proposition) by which the mind is incited and directed to the examination of a subject in order to complete the statement of the fact or proposition suggested.

9. The design of interrogation in teaching is,

1. To measure the pupils' knowledge and power.

1. For the teacher's information

2. For the pupils' information

2. To stimulate the pupil's desire for knowledge and their purpose to secure it.

3. To assist the pupils in such purpose and effort.

1. By questions put to them.

2. By questions elicited from them.