selection is from Comenius' *The Great Didactic*, translated by M. W. Keatinge.

*Didactic* signifies the art of teaching. For more than a hundred years much complaint has been made of the unmethodical way in which schools have been conducted, but it is only within the last thirty years that any serious attempt has been made to find a remedy for this state of things. Several men of ability, taking pity on the labor of the schools, have lately endeavored to seek out the principles of some such Art, but with unequal skill and unequal success.

Some wished to give assistance towards learning some language or other with greater ease. Others found ways of imparting this or that science or art with greater speed. Others suggested improvements of various kinds; but almost all proceeded by means of unconnected precepts, gleaned from a superficial experience.

We venture to promise a *Great Didactic*, that is to say, the whole art of teaching all things to all men, and indeed of teaching them with certainty, pleasantly, that is to say, without annoyance or aversion on the part of teacher or pupil; and further, of teaching them thoroughly, in such a manner as to lead to true knowledge, to gentle morals, and to the deepest piety.

*Man Must Be Formed by Education*

While the seeds of knowledge, of virtue, and of piety are naturally implanted in us, the actual knowledge, virtue, and piety are not so given. These must be acquired by prayer, by education, and by action.

Examples show that those who in their infancy have been seized by wild animals, and have been brought up among them, have not risen above the level of brutes in intellect, and would not have been able to make more use of their tongues, their hands, and their feet than beasts can, had they not once more come into the society of men. About the year 1540, in a village called Hassia, situated in the middle of a forest, a boy three years of age was lost, through the carelessness of his parents. Some years afterwards the country people saw a strange animal running about with the

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wolves, of a different shape, four-footed, but with a man's face. Rumor of this spread through the district, and the governor asked the peasants to try to catch it alive and bring it to him. This they did, and finally the creature was conveyed to the Landgrave at Cassel.

When it was taken into the castle it tore itself away, fled, and hid beneath a bench, where it glared fiercely at its pursuers and howled horribly. The prince had him educated and kept him continually in men's society, and under this influence his savage habits grew gentler by degrees; he began to raise himself up on his hind legs and walk like a biped, and at last to speak intelligently and behave like a man. Then he related to the best of his ability how he had been seized and nurtured by the wolves and had been accustomed to go hunting with them. So true is Plato's remark: "Man is the gentlest and most divine being, if he have been made so by true education: but if he have been subjected to none or a false one, he is the most intractable thing in the world." He gave no bad definition who said that man was a teachable animal.

That education is necessary will be further evident if we consider the different degrees of ability. No one doubts that those who are stupid need instruction, that they may shake off their natural dullness. But in reality those who are clever need it far more, since an active mind, if not occupied with useful things, will busy itself with what is useless, curious, and pernicious; and, just as the more fertile a field is, the richer the crop of thorns and of thistles that it can produce, so an excellent intelligence becomes filled with fanciful notions, if it be not sown with the seeds of wisdom and of virtue; and as a millstone grinds itself away with noise and grating, and often cracks and breaks, if wheat, the raw material of flour, be not supplied to it, so an active mind, if void of serious things, entangles itself utterly with vain, curious, and noxious thoughts, and becomes the cause of its own destruction.

Thus, all who are born to man's estate have need of instruction, since it is necessary that, being men, they should not be wild beasts, savage brutes, or inert logs. And since all have been born with the same end in view, namely that they should be men, it follows that all boys and girls, both noble and ignoble, rich and poor, in all cities and towns, villages and hamlets, should be sent to school.
Man Is Most Easily Formed in Youth

From what has been said it is evident that the circumstances of men and of trees are similar. As a fruit tree (an apple, a pear, a fig, or a vine) is able to grow from its own stock and of its own accord, while a wild tree will not bring forth sweet fruits until it be planted, watered, and pruned by a skilled gardener, so does a man grow of his own accord into a human semblance, but is unable to develop into a rational, wise, virtuous, and pious creature, unless virtue and piety are first engrafted in him.

It is the nature of everything that comes into being, that while tender it is easily bent and formed, but that, when it has grown hard, it is not easy to alter. Wax, when soft, can be easily fashioned and shaped; when hard, it cracks readily.

It is evident that this holds good with man himself. His brain, which we compare to wax, because it receives the images of external objects that present themselves to its organs of sense, is, in the years of childhood, quite wet and soft, and fit for receiving all images that come to it. Just as wax, taking every form, allows itself to be modeled and remodeled in any desired way, so the brain, receiving the images of all things, takes into itself whatever is contained in the whole universe. Later on, as we find by experience, it grows hard and dry by degrees, so that things are less readily impressed or engraved upon it. Hence Cicero's remark, "Boys pick up countless things with rapidity." In the same way it is only in the years of boyhood, when the muscles are still capable of being trained, that the hands and the other members can be trained to produce skilled work. If a man is to become a good writer, painter, tailor, smith, cabinetmaker, or musician, he must apply himself to the art from his early youth, when the imagination is active and the fingers flexible; otherwise he will never produce anything. If piety is to take root in any man's heart, it must be engrafted while he is still young; if we wish anyone to be virtuous, we must train him in early youth; if we wish him to make great progress in the pursuit of wisdom, we must direct his faculties towards it in infancy, when desire burns, when thought is swift, and when memory is tenacious. "An old man who has still to learn his lessons is a shameless and ridiculous object; training and preparation are for the young, action for the old" (Seneca).

This is further evident if we consider the following examples.
will once more be apparent. But how many of those who undertake to educate the young appreciate the necessity of first teaching them how to acquire knowledge? The turner shapes a block of wood with his ax before he hammers it; the blacksmith heats iron before he hammers it; the clothweaver, before he spins his wool, first cleans, washes, cards, and fulls it; the shoemaker, before he sews the shoe, prepares, shapes, and smooths the leather; but who, I ask, ever thinks it necessary that the teacher, in the same way, should make his pupils eager for information? Teachers almost invariably take their pupils as they find them; they turn them, heat them, card them, comb them, drill them into certain forms, and expect them to become a finished and polished product; and if the result does not come up to their expectations (and I ask you how could it?) they are indignant, angry, and furious. And yet we are surprised that some men shrink and recoil from such a system. Far more is it matter for surprise that anyone can endure it at all.

Nature Is our Guide

Let us commence to seek out, in God's name, the principles on which, as on an immovable rock, the method of teaching and learning can be grounded.

We find on investigation that the principle which really holds together the fabric of this world of ours, down to its smallest detail, is none other than order; that is to say, the proper division of what comes before and what comes after, of the superior and the subordinate, of the large and small, of the similar and dissimilar, according to place, time, number, size, and weight, so that each may fulfill its function well.

The act of teaching, therefore, demands nothing more than the skillful arrangement of time, of the subjects taught, and the method. It is quite clear that this order can be borrowed from no other source than the operations of nature. If we wish to find a remedy for the defects of nature, it is in nature herself that we must look for it, since it is certain that art can do nothing unless it imitate nature. Very aptly does Cicero say: "If we take nature as our guide, she will never lead us astray." Taking nature as our guide we will proceed to seek out the principles on which teaching and learning can be grounded.

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FIRST PRINCIPLE

1. In all the operations of nature, development is from within.

For example: in the case of a bird it is not the claws, or the feathers, or the skin that are first formed, but the inner parts; the outer parts are formed later, at the proper season.

2. Deviation. It is on this point that those teachers fall into error who, instead of thoroughly explaining the subjects of study to the boys under their charge, give them endless dictations, and make them learn their lesson off by heart. Even those who wish to explain the subject matter do not know how to do so, that is to say, do not know how to tend the roots or how to engrave the graft of knowledge. Thus they fatigue their pupils, and resemble a man who uses a club or a mallet, instead of a knife, when he wishes to make an incision in a plant.

3. Rectification. It therefore follows:

That the scholar should be taught first to understand things, and then to remember them, and that no stress should be laid on the use of speech or pen, till after a training on the first two points.

SECOND PRINCIPLE

1. Nature, in its formative processes, begins with the universal and ends with the particular.

For example: a bird is to be produced from an egg. It is not the head, an eye, a feather, or a claw that is first formed, but an outline of the shape of the whole bird (defining the parts that are to become the head, the wings, the feet, etc.).

2. Deviation. From this it follows that it is a mistake to teach the several branches of science in detail before a general outline of the whole realm of knowledge has been placed before the student, and that no one should be instructed in such a way to become proficient in any one branch of knowledge without thoroughly understanding its relation to all the rest.

3. Rectification. The remedy for this want of system is as follows: at the very commencement of their studies, boys should receive instruction in the first principles of general culture, that is to say, the subjects learned should be arranged in such a manner that the studies that come later introduce nothing new, but only ex-
pand the elements of knowledge that the boy has already mastered.

THIRD PRINCIPLE

1. *Nature carefully avoids obstacles and things likely to cause hurt.*

   For example: when a bird is hatching eggs it does not allow a cold wind, much less rain or hail, to reach them. It also drives away snakes, birds of prey, etc.

2. *Deviation.* It is therefore folly to introduce a student to controversial points when he is just beginning a subject, that is to say, to allow a mind that is mastering something new to assume an attitude of doubt. What is this but to tear up a plant that is just beginning to strike root?

3. *Rectification.* Care should therefore be taken

   (i) That the scholars receive no books but those suitable for their classes.

   (ii) That these books be of such a kind that they can rightly be termed sources of wisdom, virtue, and piety.

   (iii) That neither in the school nor in its vicinity the scholars are allowed to mix with bad companions.

FOURTH PRINCIPLE

1. *Nature begins by a careful selection of materials.*

   For instance, for hatching a bird she selects fresh eggs and those that contain pure matter.

2. *Deviation.* It follows from this:

   (i) That the result must be bad if a boy be instructed by several teachers at once, since it is scarcely possible for them all to use the same method, and, if they do not, the boy’s mind is drawn first in one direction and then in another, and its development is thus hindered.

   (ii) That it shows great lack of judgment if moral instruction be not made the first point when the education of children or of older boys is commenced; since, when they have been taught to control their feelings, they will be the more fit to receive other instruction. Horse tamers keep a horse under absolute control with an iron bit, and ensure its obedience before they teach it its paces. Rightly does Seneca say: “First learn virtue, and then wisdom, since without virtue it is difficult to learn wisdom.” And Cicero says: “Moral philosophy makes the mind fit to receive the seeds of further knowledge.”

3. *Rectification.* Therefore

   (i) The pupil should not have more than one teacher in each subject.

   (ii) Before anything else is done, the morals should be rendered harmonious by the master’s influence.

FIFTH PRINCIPLE

1. *Nature prepares its material so that it actually strives to attain the form.*

   Thus the chicken in the egg, when sufficiently formed, seeks to develop itself still further, moves, and bursts the shell or breaks through it with its beak. After escaping from its prison, it takes pleasure in the warmth and nutriment provided by its mother, opens its beak expectantly and swallows its food greedily. It rejoices to find itself under the open sky, exercises its wings, and later on, uses them with enjoyment.

2. *Deviation.* Therefore, those who drive boys to their studies, do them great harm. For what result can they expect? If a man have no appetite, but yet takes food when urged to do so, the result can only be sickness and vomiting, or at least indigestion and indisposition. On the other hand, if a man be hungry, he is eager to take food, digests it readily, and easily converts it into flesh and blood. Thus Isocrates says: “He who is eager to learn will also be learned.” And Quintilian says: “The acquisition of knowledge depends on the will to learn, and this cannot be forced.”

3. *Rectification.* Therefore

   (i) The desire to know and to learn should be excited in boys in every possible manner.

   (ii) The method of instruction should lighten the drudgery of learning, that there may be nothing to hinder the scholars or deter them from making progress with their studies.

4. The desire to learn is kindled by the teachers, if they are gentle and persuasive, and do not alienate their pupils from them by roughness, but attract them by fatherly sentiments and words; if they commend the studies that they take in hand on account
of their excellence, pleasantness, and ease; if they praise the industrious ones from time to time (to the little ones they may give apples, nuts, sugar, etc.); if they call the children to them, privately or in the class, and show them pictures of the things that they must learn, or explain to them optical or geometrical instruments, astronomical globes, and suchlike things that are calculated to excite their admiration; or again, if they occasionally give the children some message to carry to their parents. In a word, if they treat their pupils kindly they will easily win their affections, and will bring it about that they prefer going to school to remaining at home.

5. The school itself should be a pleasant place and attractive to the eye both within and without. Within, the room should be bright and clean, and its walls should be ornamented by pictures. These should be either portraits of celebrated men, geographical maps, historical plans, or other ornaments. Without, there should be an open place to walk and to play in (for this is absolutely necessary for children, as we shall show later), and there should also be a garden attached, into which the scholars may be allowed to go from time to time and where they may feast their eyes on trees, flowers, and plants. If this be done, boys will, in all probability, go to school with as much pleasure as to fairs, where they always hope to see and hear something new.

6. The subjects of instruction themselves prove attractive to the young, if they are suited to the age of the pupil and are clearly explained; especially if the explanation be relieved by a humorous or at any rate by a less serious tone. For thus the pleasant is combined with the useful.

**SIXTH PRINCIPLE**

1. Nature develops everything from beginnings which, though insignificant in appearance, possess great potential strength.

   For instance, the matter out of which a bird is to be formed consists of a few drops, which are contained in a shell, that they may be easily warmed and hatched. But these few drops contain the whole bird potentially, since, later on, the body of the chicken is formed from the vital principle which is concentrated in them.

2. **Terrible deviation.** In direct opposition to this principle a terrible mistake is generally made in schools. Most teachers are at pains to place the earth plants instead of seeds, and trees instead of shoots, since, instead of starting with the fundamental principles, they place before their pupils a chaos of diverse conclusions or the complete texts of authors. And yet it is certain that instruction rests on a very small number of principles, just as the earth is composed of four elements (though in diverse forms); and that from these principles (in accordance with the evident limits of their powers of differentiation) an unlimited number of results can be deduced, just as, in the case of a tree, hundreds of branches, and thousands of leaves, blossoms, and fruits are produced from the original shoot.

   3. **Rectification.**
      (i) Every art must be contained in the shortest and most practical rules.
      (ii) Each rule must be expressed in the shortest and clearest words.
      (iii) Each rule must be accompanied by many examples, in order that the use of the rule may be quite clear when fresh cases arise.

**SEVENTH PRINCIPLE**

1. **Nature advances from what is easy to what is more difficult.**

   For example: the formation of an egg does not begin with the hardest part, the shell, but with the contents.

2. **Deviation.** It is therefore wrong to teach the unknown through the medium of that which is equally unknown, as is the case:

   If boys who are beginning Latin are taught the rules in Latin. This is just as if the attempt were made to explain Hebrew by Hebrew rules, or Arabic by Arabic rules.

   3. **Rectification.** These errors may be avoided
      (i) If the subject matter be so arranged that the pupils get to know, first, that which lies nearest to their mental vision, then that which lies moderately near, then that which is more remote, and lastly, that which is farthest off. Therefore, if boys are being taught something for the first time (such as logic or rhetoric), the illustrations should not be taken from subjects that cannot be grasped by the scholars, such as theology, politics, or poetry, but should be derived from the events of everyday life. Otherwise the boys will understand neither the rules nor their application.
      (ii) If boys be made to exercise, first their senses (for this is the
easiest), then the memory, then the comprehension, and finally the judgment. In this way a graded sequence will take place; for all knowledge begins by sensuous perception; then through the medium of the imagination it enters the province of the memory; then, by dwelling on the particulars, comprehension of the universal arises; while finally comes judgment on the facts that have been grasped, and in this way our knowledge is firmly established.

EIGHTH PRINCIPLE

1. Nature does not hurry, but advances slowly.
   For example: a bird does not place its eggs in the fire, in order to hatch them quickly, but lets them develop slowly under the influence of natural warmth.

2. Deviation. For the young, therefore, it is torture
   (i) If they are compelled to receive six, seven, or eight hours' class instruction daily, and private lessons in addition.
   (ii) If they are overburdened with dictations, with exercises, and with the lessons that they have to commit to memory, until nausea and, in some cases, insanity is produced.

If we take a jar with a narrow mouth (for to this we may compare a boy's intellect) and attempt to pour a quantity of water into it violently, instead of allowing it to trickle in drop by drop, what will be the result? Without doubt the greater part of the liquid will flow over the side, and ultimately the jar will contain less than if the operation had taken place gradually. Quite as foolish is the action of those who try to teach their pupils, not as much as they can assimilate, but as much as they themselves wish; for the faculties need to be supported and not to be overburdened, and the teacher, like the physician, is the servant and not the master of nature.

3. Rectification. The ease and pleasantness of study will therefore be increased:
   (i) If the class instruction be curtailed as much as possible, namely to four hours, and if the same length of time be left for private study.
   (ii) If the pupils be forced to memorize as little as possible, that is to say, only the most important things; of the rest they need only grasp the general meaning.
   (iii) If everything be arranged to suit the capacity of the pupil, which increases naturally with study and age.

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NINTH PRINCIPLE

1. Nature compels nothing to advance that is not driven forward by its own nature strength.
   For instance, a chicken is not compelled to quit the egg before its limbs are properly formed and set; is not forced to fly before its feathers have grown; is not thrust from the nest before it is able to fly well, etc.

2. Deviation. Now the faculties of the young are forced:
   (i) If the boys are compelled to learn things for which their age and capacity are not yet suited.
   (ii) If they are made to learn by heart or to do things that have not first been thoroughly explained and demonstrated to them.

3. Rectification. From what has been said, it follows
   (i) That nothing should be taught to the young, unless it is not only permitted but actually demanded by their age and mental strength.
   (ii) That nothing should be learned by heart that has not been thoroughly grasped by the understanding. Nor should any feat of memory be demanded unless it is absolutely certain that the boy's strength is equal to it.
   (iii) That nothing should be set boys to do until its nature has been thoroughly explained to them, and rules for procedure have been given.

TENTH PRINCIPLE

1. Nature assists its operations in every possible manner.
   For example: an egg possesses its own natural warmth; but this is assisted by the warmth of the sun and by the feathers of the bird that hatches it.

2. Deviation. It is therefore cruelty on the part of a teacher if he set his pupils work to do without first explaining it to them thoroughly, or showing them how it should be done, and if he do not assist them in their first attempts; or if he allow them to toil hard, and then loses his temper if they do not succeed in their endeavors.

What is this but to torture the young? It is just as if a nurse were to force a child to walk, while it is still afraid to stand on its legs, and beat it when it fails to do so. Nature's teaching is very different, and shows that we ought to have patience with the weak as long as their strength is insufficient.
3. Rectification. From this it follows:

(i) That no blows should be given for lack of readiness to learn (for, if the pupil do not learn readily, this is the fault of no one but the teacher, who either does not know how to make his pupil recepive of knowledge or does not take the trouble to do so).

(ii) That the subjects that have to be learned by the pupils should be so thoroughly explained to them, that they can understand them as well as they understand their five fingers.

(iii) That, as far as is possible, instruction should be given through the senses, that it may be retained in the memory with less effort.

ELEVENTH PRINCIPLE

1. Nothing is produced by nature of which the practical application is not soon evident.

For example: when a bird is formed it is soon evident that the wings are intended for flying and the legs for running.

2. Imitation. The task of the pupil will be made easier, if the master, when he teaches him anything, show him at the same time its practical application in everyday life. This rule must be carefully observed in teaching languages, dialectic, arithmetic, geometry, physics, etc. If it be neglected, the things that you are explaining will seem to be monsters from the new world, and the attitude of the pupil, who is indifferent whether they exist or no, will be one of belief rather than of knowledge. When things are brought under his notice and their use is explained to him, they should be put into his hands that he may assure himself of his knowledge and may derive enjoyment from its application.

Thoroughness in Teaching and Learning

It is a common complaint that there are few who leave school with a thorough education, and that most men retain nothing but a veneer, a mere shadow of true knowledge. This complaint is corroborated by facts.

The cause of this phenomenon appears on investigation to be twofold: either that the schools occupy themselves with insignificant and unimportant studies, to the neglect of those that are more weighty, or that the pupils forget what they have learned, since most of it merely goes through their heads and does not stick fast there. This last fault is so common that there are few who do not lament it. For if everything that we have ever read, heard, and mentally appreciated were always ready to hand in our memories, how learned we should appear! We do, it is true, make practical use of much that we have learned, but the amount that we recollect is unsatisfactory, and the fact remains that we are continually trying to pour water into a sieve.

But can no cure be found for this? Certainly there can, if once more we go to the school of nature, and investigate the methods that she adopts to give endurance to the being which she has created.

FIRST PRINCIPLE

1. Nature produces nothing that is useless.

For example: nature, when commencing to form a bird, does not give it scales, gills, horns, four feet, or any other organs that it cannot use, but supplies a head, a heart, wings, etc. In the same way a tree is not given ears, eyes, down, or hair, but bark, bast, wood, and roots.

2. And in schools:

(i) Nothing should be studied, unless it be of undoubted use in this world and in the world to come—its use in the world to come being the more important (Jerome reminds us that knowledge, that is to be of service to us in heaven, must be acquired on earth).

(ii) If it be necessary to teach the young much that is of value solely in this world (and this cannot be avoided), care must be taken that while a real advantage is gained for our present life, our heavenly welfare be not hindered thereby.

3. Why then pursue worthless studies? What object is there in learning subjects that are of no use to those who know them and the lack of which is not felt by those who do not know them? Subjects, too, which are certain to be forgotten as time passes on and the business of life becomes more engrossing? This short life of ours has more than enough to occupy it, even if we do not waste it on worthless studies. Schools must therefore be organized in such a way that the scholars learn nothing but what is of value.

SECOND PRINCIPLE

1. Nature develops everything from its roots and from no other source.

The wood, bark, leaves, flowers, and fruit of a tree come from
the roots and from no other source. For although the rain may fall on the tree and the gardener may water it, the moisture must all be taken up through the roots, and then dispersed through the trunk, branches, boughs, leaves, and fruit.

2. Terrible deviation in schools. Hitherto the schools have not taught their pupils to develop their minds like young trees from their own roots, but rather to deck themselves with branches plucked from other trees, and, like Aesop's crow, to adorn themselves with the feathers of other birds; they have taken no trouble to open the fountain of knowledge that is hidden in the scholars, but instead have watered them with water from other sources. That is to say, they have not shown them the objective world as it exists in itself, but only what this, that, or the other author has written or thought about this or that object, so that he is considered the most learned who best knows the contradictory opinions which many men have held about many things. The result is that most men possess no information but the quotations, sentences, and opinions that they have collected by rummaging about in various authors, and thus piece their knowledge together like a patchwork quilt. "Oh you imitators, you slavish pack!" cries Horace. A slavish pack indeed, and accustomed to carry burdens that are not their own.

3. It is only too evident that the methods which are so faulty in this respect have not been rectified (1) since the education of many, if not of most men, consists of nothing but a string of names; that is to say, they can repeat the technical terms and the rules of the arts, but do not know how to apply them practically; (2) since the education of no man attains the position of universal knowledge that can give itself support, strength, and breadth, but in a heterogeneous compound of which one part is borrowed from one source and another from another, whose elements are joined together on no logical principle, and which therefore bears no worthy fruit. For the knowledge that consists of the collected sayings and opinions of various authors resembles the tree which peasants erect when they make holiday, and which, though covered with branches, flowers, fruit, garlands, and crowns, cannot grow or even last, because its ornamentation does not spring from its roots, but is only hung on. Such a tree bears no fruit, and the branches that are attached to it wither and fall off. But a man who is thoroughly educated resembles a tree which grows from its own roots and is nourished by its own sap, and which, on that account, increases in size (and from day to day with more vigor), and puts forth leaves, blossoms, and fruit.

4. Rectification. We arrive therefore at the following conclusion: men must, as far as is possible, be taught to become wise by studying the heavens, the earth, oaks, and beeches, but not by studying books; that is to say, they must learn to know and investigate the things themselves, and not the observations that other people have made about the things. We shall thus tread in the footsteps of the wise men of old, if each of us obtain his knowledge from the originals, from things themselves, and from no other source. We may therefore lay it down as a law:

(i) That all knowledge should be deduced from the unchanging principles of the subject in question.

(ii) That no information should be imparted on the grounds of bookish authority, but should be authorized by actual demonstration to the senses and to the intellect.

THIRD PRINCIPLE

1. Nature becomes fruitful and strong through constant movement.

Thus, when a bird hatches eggs, it does not only warm them, but, in order that they may be warmed equally on all sides, it turns them round daily (this can be easily observed in the case of geese, hens, and doves, since these hatch their eggs under our very eyes).

2. Imitation. The saying, "He who teaches others, teaches himself," is very true, not only because constant repetition impresses a fact indelibly on the mind, but because the process of teaching in itself gives a deeper insight into the subject taught.

Following out this idea, the scholars, when they meet one another after school hours, or when they go for walks together, should compare notes and discuss information that they have recently acquired, or should converse on anything new that attracts their attention. It would be of great assistance, when a certain number of scholars meet for such discussion, if one of them (to be chosen either by lot or by vote) were to take the place of teacher, and control the proceedings. If the scholar thus selected by his companions refuses the position, he should be severely reprimanded. For, far from being rejected, such opportunities of teaching and of learning should be sought after and competed for.