

more be given a prominent place in the programme. Studies should not be introduced into the curriculum of our common schools simply because they are desirable. I hold that the principle upon which such a curriculum should be based is the essential studies before the desirable ones. I regard it as a sound proposition that it is better that our pupils should learn a few subjects thoroughly than many subjects superficially." Properly understood these are sound conclusions.

—A writer in the Contributors' Club, in the February *Atlantic*, wisely pleads for Interest in the Uninteresting:—As we come into the lower stages of education, we reach a zone, not precisely definable, in which the dangers become more prominent and the advantages more questionable. To almost any youth under, say, eighteen, nothing in the way of study is either violently uninteresting or notably enticing. Doubtless one thing "comes easier" to him than another, and if left to himself he is very, very likely to mistake this ease of acquisition as an indication of permanent interest. Of course, in all this talk genius is barred. Genius, as it will submit to no rules, so also needs no rules. The question is: For the vast multitude of youth, is it safer to say, "Attempt nothing in which you are not interested, lest your accomplishment therein be poor," or to say, "Don't worry about whether a subject be interesting or not, but believe that, on the whole, the traditions of the past will guide you more safely than you can guide yourself just yet, and do what comes to you as if it were the only thing possible for you to do at the time?" Good accomplishment is indeed one of the great stimuli to the intellectual life, but it is only one. The sense of having done faithfully, and a little better than we have done it before, some kind of work that was not "interesting" is also a stimulus, and a powerful one. I hardly know of a more precious gift to any man than the power of seeing the interest which lies concealed in the "uninteresting." Everything is interesting if you can get into it far enough, and he who can fit the sweeping of his room into its right place in the law of God finds that it is no longer the sweeping of a room, but the adjusting of one tiny yet essential spring into the mechanism of the universe. The vast burden of every human life is routine, and one's own routine is seldom "interesting." The real problem of every education is how best to prepare a man to carry his lifelong burden joyfully. Surely it is not by deceiving him into the hope that it will be entertaining, nor by teaching him to avoid it as far as he can. Is it not rather by trying, in so far as in us