

send their children to such a rookery, must do so simply to get them out of the way. Common sense must tell them that to learn under such circumstances is impossible.

Many teachers are, we know, sceptical in regard to the possibility of getting the average schoolboy or girl to study for pleasure. Yet we are convinced that the thing may generally be accomplished. It would be easy but for the false methods adopted either at home or school. It is quite as natural for a healthy child to delight in mental as in physical exertion. In neither case does it enjoy best the easiest amusement, by any means. Why should there be less delight attached to the exercise of the mind than to that of the body? The fault is in the tasks, and the dry rote methods. Most of us know children who, once started on the alphabet track, have taught themselves to read, and enjoyed the exercise quite as much as the learning to ride or skate. Often the parent finds it more necessary to repress the ardent young learner within the bounds of moderation than to urge him on. Why should not the joy of gaining knowledge and truth be continuous and perpetual?

"Moral culture is indispensable to an upright *personal character*." So says President Laughlin, of Hiram College, in *The Current*. There is truth in the remark, and truth that should be well pondered. Some of the most crooked and cantankerous people one has to deal with are no doubt sincere in their desire and intention to do right. But they lack moral culture. They have never learned the art of putting themselves in their neighbor's place. They are bond-slaves of their own prejudices, which they miscall convictions. Their brain-chambers are stuffed with musty heir-looms, the products of narrow minds, working in days of ignorance, and these heir-looms they cherish as deliverances of conscience too sacred to be touched. The power and habit of getting outside of their little selves, so to speak, and judging men and acts in the light of great principles, and with full consideration of the rights and feelings of others, they have never acquired. This power is to be acquired only by deep reflection, this habit formed only at the cost of self-denial and sacrifice.

The astonishing indifference of the ratepayers in some places in regard to the choice of School Trustees is not one of the hopeful signs of the times. In the late election in Toronto, for instance, there were but two wards in which there was any contest. If it might be hoped that the unanimity in the other wards was the result of general agreement as to the merits of the candidates, the election of so many by acclamation would be no cause for regret. But unfortunately there is no room to hope that such is the case. As the *Globe* says, "it was simply a matter of general apathy." The *Globe* thinks the remedy is to be found in having the election of Trustees on the same day as the municipal elections. It is not easy to see how a change in the day of election is going to make indifferent men earnest, unless on the supposition that some of the superfluous warmth engendered in the civic contests will flow over and expend itself on school matters. At the same time we should welcome any change that can be shown to promote better results. The

Trustee elections certainly suffer now by their proximity to the municipal elections. The day should be changed in one direction or the other. Would it not be better to have the Trustee election some weeks later in the season and make it as far as possible, an important event in itself?

It cannot fail to be interesting to every friend of education and progress to note the change which has gradually taken place in the composition of the British House of Commons. Time was, and not so long ago either, when its members were almost exclusively chosen from the so-called "higher classes." The following classification of the new House will show more conclusively than any words how completely it has become representative of the whole people. Like our own House, however, it has far more than its due proportion of lawyers. The 668 members, of whom considerably more than half never before sat in Parliament, are classified as follows:—Bankers, 25; barristers, in or out of practice, and Q.C.'s, 110; brewers and distillers, 24; builders and architects, 6; civil and mining engineers, 6; colliery proprietors, 16; crofters' representatives, 5; diplomatists and government officials, 23; estate and life assurance agents, 4; farmers and agriculturists, 12; gentry and landowners, 71; labor representatives, 12; manufacturers, 69; members of the medical profession, 16; merchants, 42; ministers of religion (retired), 2; newspaper proprietors and journalists, 34; professions not stated, 9; printers and booksellers, 6; professors of universities and economists, 9; solicitors, in or out of practice, 23; sons and brothers of peers, 46; steamship, ship owners, and builders, 21; stockbrokers, 6; tradesmen, various, 17. Army and navy list—Generals and major-generals, 6; colonels and lieutenant-colonels, 20; captains and lieutenants, 14; majors, cornets, and ensigns, 7; naval officers, 7. Total, 668.

"Everybody understands," says the *Journal of Education* "that the teacher, especially in the Public Schools, stands in *loco parentis*." We beg the *Journal's* pardon. Everybody does not so understand the teacher's position. Many of the evils that afflict the Public School system grow out of the too common assumption of this, in our private opinion, mistaken and mischievous premise. We deem it mistaken, in that it tends to foster in parents' minds the impression that they can delegate in part to another the solemn responsibilities which God and Nature have devolved upon them alone, but which too many of them are disposed to shirk. We deem it mischievous, because it throws upon teachers a kind of duty which not one in ten of them is fitted by age or maturity of character to discharge—a duty which, in fact, no man or woman living can fully discharge for another. There are, of course, many children, who, having no parents, or often worse than none, become in a sense the wards of the Community, or the State, which cannot perhaps find a better substitute for the missing parent than the faithful teacher. But these are the exceptional cases. The sooner the majority can be made to feel that their children can have and should have but one father, and one mother; that the parental relation, authority and obligation hold, in school