

best thoughts and energies. He should communicate to his pupils this passionate veracity, and it should be his proud privilege to teach them how to live. He should not only open for them the book of Nature, and read for them "what is still unread in the manuscripts of God," but he should enter into their very souls, and draw forth the powers divinely implanted therein. The educator who will fulfil this function will be not a mere machine, but, in the old and true sense of the word, a philosopher—a lever of wisdom—a benefactor of mankind. To produce a race of teachers capable of achieving such results would be a great and wonderful work. Under the new order of things, the horrible modern system of cramming would die out, and true culture, the knowledge that strengthens the soul, and leads to great deeds, or finds utterance in the highest literature and art, would take its place. Let us hope that the world has not travelled too far and too fast in this restless, feverish nineteenth century, to be able to formulate and to carry into effect a Philosophy of Education.

—D. F. H., in the *Educational Times*.

**THE CHIEF INTEREST.**—Few things so completely drain the mind, dissipate energy, and absorb attention as society affairs. An over-plus of society, flippant talk, and late hours are the enemies of earnest school work. A desire to lead and shine at the club by night detracts very largely from the power to shine by day. As the social circle becomes more pleasing, the school becomes more dull. One's best energies, as teacher or pupil, go where his chief interest lies. Nor can the lack of energy in school be wholly charged to euchre clubs and dances. The church itself is sometimes a demoralizing influence. When pupils, singly or in platoons, are kept from school to prepare for or

assist at church entertainments, and when children are out late at night, as they often are, in attendance upon this form of social dissipation, much harm must result to the school work. The wise teacher is never a recluse, but he makes all things subordinate to his profession.—*Ohio Educational Monthly*.

**REFORMS.**—Reform has become a "fad" It is the rankest kind of a "fad" educationally. Reform, how many pedagogical crimes are committed in thy name! Everything that has been is wrong, always was wrong, and everybody always knew it was wrong. Change, that is the need of the hour, not change for the sake of change, but for the sake of an opportunity to abuse whatever is, whatever has been, whatever would have been but for this pet change.

It is fairly amusing to read the non-educational exchanges for a single week. There is someone, somewhere, demanding something new continually. On the same day we read an eloquent appeal for a school day of not over three hours, and another for a day of more than six hours. One man pleads that school should never open till ten o'clock, another that there should be no school after twelve o'clock. One man wants fewer studies, another wants to enrich the programme. One man argues that there should be no punishments of any kind, another that there must be better discipline.

From one expert we hear that bookkeeping is the best possible arithmetical practice, and upon the same platform ten minutes later we hear that "if there is a useless study in the world it is bookkeeping." "Study moths by all means." "Teach all about cows, whatever else you do not do." "Teach butter-making." "Yes, and the making of cheese." "Of sheep every child should know."