

will never complain of a lack of interest. If you satisfy the craving after knowledge in the minds entrusted to your care, you will see pleased and happy faces about you in the school-room.—C. H. W., in *Central School Journal*.

**NO NEUTRAL GROUND.**—There can be no greater mistake than to suppose it possible for the teacher to occupy neutral ground in the school room in regard to the great questions of morality and religion. It is easy to say he need not, or shall not, give any formal instruction on these subjects. But he is daily, hourly, expressing his views and principles in a language more effective than any speech. If his heart is enlarged with Christian philanthropy, if his motives are pure, his aims lofty, his spirit patient and loving, he is constantly speaking to the hearts and consciences of his pupils in a language which they cannot fail to understand. If he is destitute of all these qualities of mind and heart, the best moral maxims and religious sentiments will fall powerless from his lips. The question of moral and religious instruction is not a question of the Bible, or of religious exercises in schools, half so much as it is a question of the character and conduct of the living teacher.—*Public School*.

**THE PERFECT WHOLE.**—The latest Report of the Board of Supervisors for the City of Boston, for the year 1890-91, reports that a much-needed change has been made in the interests of good and permanent reading for pupils in the Primary and Grammar Schools, a change similar to the one made in the Boys' Latin School fifteen years ago. Beside the regular reader for the first classes in the Grammar Schools there has been placed as a text-book "Masterpieces of American Literature"; and for the

first classes in the Primary Schools there has been authorized for use as permanent supplementary reading "The Book of Fables" (Scudder's). This change heralds the day, it is hoped, when pupils will read whole productions that possess high literary merit, instead of reading either "pieces" or "bits" from good authors, or productions that are poor both in thought and in style, and that leave the mind empty and listless.

**VERNER'S LAW.**—Our correspondent E. S. H. having asked for an explanation of Verner's Law, we venture to take out of the correspondence column an answer which may serve to supplement the ordinary grammars of English, on a matter which has an important bearing on comparative philology.

In Grimm's Law, it will be remembered that the Indo-European terms *k, t, p* became in Teutonic *h, th, f*.

So Lat. cornu	was in Gothic	haurn—
" frater	"	brōther
" pater	"	fader

But it will be noticed that the *t* in Lat. *pater* = *d* in Gothic *fader*, while the *t* in Lat. *frater* = *th* in Gothic *brōther*. This occasional presence of *d* where we expect *th*, and similarly *g* instead of *h*, *z* instead of *s*, for a long time remained a *crux* for philologists. Karl Verner, however (in Kuhn's *Zeitschrift*, XXIII., 97 ff., 1872), pointed out the law of the phenomena and made to philology the greatest contribution since the discovery of Grimm's Law.

Verner's explanation is based upon the system of accentuation which prevailed in Indo-European and extended into the primitive Teutonic period. This system of accentuation allowed the accent to shift from root to termination—it was not fixed as in the modern languages (cf. *king'*, *king'ly*, *king'dom*, *king'ship*, etc.). His law was that, when the accent in the