

who would plant and those who would uproot. For every Luther there is an Erasmus. Again, there are Christian and non-Christian reformers. There are men who see with alarm that we are losing our Christian Sabbath, our sweet home life, our puritan piety, and our reverence for the sanctity of the marriage tie; and who lament the social inequalities which carry grave and glaring evils in their train. Such men would destroy by saving, and reform by regenerating. On the other hand there rises the great body of malcontents and revolutionists. In the United States the views of such men have recently crystallized in the platform of the Democratic party, and the inflammatory speeches of its defenders. These have sought to array the masses against the classes, and to intensify the turbulent spirit of unrest amongst the people.

In his relations with the spirit of reform the teacher should combine sound and discriminating judgment with a pursuit of high ideals. Very often the essence of reform is individualism. The Man is the Movement. Within certain well-defined limits the teacher should be a law unto himself. He should follow no man's *ipse dixit*. He should be faithful and fearless, unfettered and independent, and ready to give his life-blood for truth. Herbert Spencer has said that "there is a soul of truth in things erroneous." In his role as reformer the teacher should learn the gospel of charity and the divine gift of discrimination. We are coming to see that other religions than our own bear elements of truth within them. No philosophy has compassed heaven and earth; no science has dreamed of such an undertaking. The teacher is most successful who understands his work, in its breadth and its narrowness, in its needs its limitations and its purposes. Such an one is not "cabin'd, cribb'd, confined." He is not hampered by set routine or the galling yoke of custom. He constructs and creates. No man can be the best kind of a teacher who is not by nature something of a reformer. The man who falters and the man who blindly follows, degrade and stultify the teaching profession. The teacher should be a slave to no text-book, or theory, or special method of work.

Students are awake and alert to-day. The age of dogma is almost dead; the reign of authority is well-nigh at an end. In the class-room of an earlier day the all-wise dominie explained that things in general were "thus and so." The pupil repeated the fact, and education was limited to the delineation of the fact in all its phases and relations. To-day the student cries; "The teacher claims that things are thus and so. I must satisfy myself, and prove or disprove the as-