

The special function of fear is to *restrain from wrong doing*—not to incite to effort. Under the moral government of God wrong doing is attended with loss or pain and right doing with gain or happiness. The fear of the consequences of wrong serves as a restraint; the desire for the results of right action as an incentive. Fear is the sentinel to restrain man from the violation of the laws of his being; desire is the impulse, the spur, to the right use and activity of his powers. Fear restrains; desire incites and impels. Fear is negative; desire, positive.

It is claimed by some that fear may co-operate with desire in impelling activity, but this view arises usually from a confounding of fear with aversion, which often does support desire. The desire for strength may, for example, be supported by an aversion to weakness; the desire for wealth by an aversion to poverty; the desire for fame by an aversion to obscurity, etc. But fear and aversion are different feelings, and they differ much in their influence. Aversion strengthens the corresponding desire; fear dissipates desire. Aversion quickens and energizes activity; fear depresses

and arrests it. Aversion directs attention to the object desired; fear disquiets the mind and diverts attention. Instead of assisting effort, fear prevents one from doing his best. It dissipates energy, distracts attention, and wastes activity. The only exception, perhaps, is what is called "the strength of desperation," and this is simply the concentration of energy on one point with a loss of power in other directions.

It follows that it is a serious mistake to employ fear as an incentive to application or other school duty. The threatening of punishment, for example, in case of failure never made a good writer or an accurate speller. Fear puts neither skill in the fingers nor acuteness in the mind. Its true office is to serve as a check, not as a spur—to suppress activity, not to energize it; and even its use as a restraint to wrong doing requires judgment and care. If there be any "last resort" in school discipline, it is the frightening of pupils to prevent wrong action. What is needed to secure the best efforts of pupils is the inspiring ideal, the awakened desire, the aroused interest.—*Educational News*.

NOTES FOR TEACHERS.

A. E. Winship: Life consists not in knowing so much as in doing and being. The school is not for teaching as for inspiring a hunger for knowing. Every hour that we try to urge knowledge upon unwilling minds, giving a distaste therefor, is worse than wasted.

HE was against the cry for a so-called commercial education, and greatly in favour of the study of the classics, and in particular of the study of Greek, which had peculiar advant-

ages in that it was intensely hard and intensely human. Mathematics, in his opinion, dealt too much with abstractions to be able to kindle the interests of boys. It would always be his aim to turn out from Sherborne boys who were gentlemen—that was to say, boys who possessed the backbone of sincere faith in God.—*The Head Master*.

WAGES OF THE INDUSTRIAL CLASSES. —In reply to Sir John Leng, Mr. Mundella said: The annual earn-