

that "the labour we delight in physics pain," and we may delight in labour for its ends, even when we do not find much pleasure in it as a means. George Herbert tells us how a servant may "make drudgery divine." We are disposed to think, therefore, that the prospect of the student is not quite joyless as the Bishop would represent it. Hard work is before him; but hard work is not necessarily drudgery. Difficulties vanquished, the consciousness of power acquired, and, above all, the sense of duty discharged, convert toil into pleasure.—*The School Guardian*.

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One thing stands out clearly from the report. A general scheme of superannuation for the teachers is an absolute necessity in the *interests of the schools* as well as of the teachers. Sir R. Temple states in the draft report he prepared, "The evidence, together with a study of educational conditions, convince your committee that superannuation is desirable for the sake, not only of the teachers, but of the schools. It is proved that after a certain age the teachers lose the vivacity needful for success, and that unless they can be superannuated they will be retained in positions which, despite their best exertions, they cannot efficiently fill. The question thus becomes one of educational policy as well as that of benevolence towards a body of public servants. In this body your committee will include both men and women belonging both to voluntary schools and board schools." This declaration by the Chairman of the Committee is an important one, but my object is not now to show how fully it is supported by the evidence, but rather to examine the suggested scheme for giving effect to this question of educational economy.—*Sir R. Temple in the Schoolmaster*.

GOOD FEELING.—The maintenance of good feeling between the different races and creeds that call Canada their home, and especially between the French and English-speaking Canadians, is of the greatest importance. We are all so narrow, so conceited, so self-righteous that we find it hard to understand and appreciate another people or another race. It has taken Englishmen and Scotchmen centuries to understand each other, and still a sneer comes readily to the lips of one with regard to the other. English and Irish do not understand one another yet, and therefore do not make allowances that they ought. No wonder, then, that English and French-speaking Canadians seldom do justice to each other, and that demagogues can excite suspicion in the popular mind of each section of the people. Oh, for some God-inspired leader to make us feel that we are all Canadians, and especially to make us who are English speaking able to appreciate the solid worth and the manifold graces of our French-speaking countrymen. They are the very kernel of our country. Canada is more to them than it is to us, simply because they have struck their roots deeper in the soil. And there can be no Canada without cordial friendship between them and ourselves.—*Principal Grant*.

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THE IMAGINATION.—The imagination, which used to be looked at with much distrust by serious minded people, is beginning to have its value, as an instrument of education, theoretically and practically recognized. Its employment is absolutely indispensable in the teaching of history, geography and literature. It plays an important part in ethical education as the only means we have of entering into the thoughts and feelings of other people. Professor Tyndall show-