

are the images it reflects. No voice shakes its surface: the Muses themselves approach it with a tardy and timid step, and with a low and tremulous and melancholy song."

Such should be the language which speaks of love!

What themes have oftenest allured the minds of poets and of dreamers? Love—and life. Similitudes of love alone would fill a volume. And life! How, before the musing mind, its multitudinous comparisons come crowding up in their familiar forms! A flower that fades—a vision in the night—a river flowing to the great ocean—a lamp not everlasting—a

frail bridge trembling above a roaring water—a ship storm-beaten and threatened by every blast—a pilgrimage through many scenes of peril—a strengthless breath, "servile to all the skyey influences"—a streak of mist which melts at morning "into the infinite azure of the past." A similitude of life shall give us, in the words of Goldsmith, our last instance. Who that has heard them can forget their deep and quiet beauty?

"Life, at its greatest and best, may be compared to a froward child, who must be humoured and played with till it falls asleep, and then the care is over."—*Temple Bar*.

PUBLIC SCHOOLS AND A PHASE OF MORAL TRAINING.

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SINCE "moral training is pre-eminently the training of the will"; since the rising generation are "exceptionably deficient in the fundamental virtues of obedience and respect for authority"; and since these virtues are "not inculcated in the homes of the majority of our children," some other agency than the home must be relied on if they are to be educated in silence, regard for the rights of others, and, more than all, obedience and respect for authority. What shall this agency be? Not the church and Sunday school, "for the evident reasons that, at the most, it can affect the child but two hours of one day in the week, and its function is merely to quicken the child's religious perception and to touch his heart. It never touches the will, for it has no power to enforce anything." Now the very things that the home (as a rule) does *not* do, and that the church and Sunday school *cannot* do, are the things that the public school does. The present paper is little more

than an expansion of some of these thoughts.

Prof. Alexander Bain holds that the habit of obedience is our first moral education, and that it is also "by far the greatest part of that education in its whole compass." He also skilfully explains that this education is "analogous to our education in physical laws by personal experience of their working for good and for evil" (*Science of Education*, p. 399). It is probable that this teaching will be assented to by the great majority of those who have given the subject attention; but it is not certain that there will be a like harmony of opinion as to what obedience is. Let us first notice two things that obedience is *not*.

Children are often led by promises and rewards to do what is asked of them. The teacher or parent says, "If you will do so and so, I will give you a plum, a knife, a pair of skates." Or the child says, "I will do so and