

man's furniture ; to leave no notion, intellectual or moral, however familiar and conventional, unpurged by the fire of dialectical criticism. A process analogous to this is undergone by every thoughtful man in later life. But let us be careful how we offer the dry husks of this sceptical and critical method to young boys, instead of the rich harvest of wondrous things which pours in from books and nature on their impressionable minds. In mature years all this acquired knowledge will go through the critical alembic, and assume new and richer forms, when the dross of early dreams and fancies has been purged away.

And in teaching boys two objects must be kept in view, which seem to contradict each other. They must be made to feel the actual value of what they are doing, and at the same time their thoughts must be constantly directed forward, and their flagging zeal stimulated by the hope of a fuller understanding in the future. The former of these is much the more difficult of the two. It is much easier to say to boys, "You shall see the meaning of that by-and-bye," or "it seems very useless to have to commit all these things to memory ; I cannot give you any reason for your having to do it, but you have nothing to do with reasons now," than to make him feel the deep, inherent fascination of grammar, geography, and the Rule of Three. But if this drawing on the future is carried too far, the effects will be disastrous. The boy's mind will get into a habitual state of discounting much of the meaning of what he is doing, and by degrees his work will become to him unreal and artificial. This must be prevented. The value of his present work in itself and for its own sake must be brought home to him. Only thus can concentrated energy be secured. But blended with this living, immediate interest, the hope of the future must

always whisper in his ears. It can be pointed out to him at intervals how differently the same lesson or explanation strikes him as his progress advances ; and thus there will grow into him a feeling of illimitable possibilities in knowledge and comprehension, which is the most powerful stimulus the youthful mind can have in its onward and upward strivings. The vision which most powerfully lures ardent youth is not worldly success acquired by study nor even distinction and the admiration of others, but the anticipation of power and breadth of intellectual grasp, and of "Thoughts that wander through eternity." Their dreams will never be realized to the full ; but the more they anticipate the more will they attain, provided their progress be established step by step on the solid rock of certainty and reality. If I may borrow an illustration without irreverence, as Christian teachers tell us that another world is our ultimate aim, but that to attain to it we must make our lives perfect in this ; so the heaven of a boy's future should be shown to be dependent on the perfection which he imparts into the work of the present.

Once more, what is the meaning of the question which has excited so much warm controversy of late years, whether morality should be taught in schools ? I am speaking, of course, of non-sectarian schools, such as those endowed by our own State. We have got to understand what we mean by teaching morality. We may expound the nature of morals, as writers on ethics do ; investigate the nature of duty and obligation ; examine into the criterion of good and evil ; discuss the reasons why some things are temptations to one man and not to another ; argue out the question of the ultimate principle in right and wrong, whether an inner guiding voice, or the greatest happi-