

law so truly accordant with our innate instincts:—"Thou shalt love thy neighbour and hate thine enemy;" yet the perfect law of love needs, no less than of old, to be still repeated. Rarely, indeed, will the day pass in which it may not be the privilege of the teacher to practically enforce the law of kindness, of forgiveness, of dis-

arming with gentle word and deed those "who despitely use them;" that is, you may urge on your pupils, in the words of the Great Teacher, "that they may be the children of your Heavenly Father, who maketh His sun to rise on the evil and the good, and sendeth rain on the just and the unjust."

COMPULSORY EDUCATION.

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COMPULSORY education is the natural complement of free education. If the State provides, at the public expense, a free education for all her children, it would seem to be her right also to insist on having all her children brought within reach of the advantages which she provides for them. In this there is nothing inconsistent with the liberty of the subject, any more than there is in placing the property of minors under the guardianship of Chancery, or in any other way protecting children from the consequences of their own defenceless condition and undeveloped judgment. If the State builds school-houses and pays teachers in order to secure, for the child of the poorest, free access to the education to which the very possession of reason gives him a natural claim, compulsory education is simply the following out of that action in standing between the careless and selfish parents of the children, whose lasting interests they are quite content to sacrifice to their temporary ease and gratification.

For, as we all know, there are, mainly, of course in the very lowest class, multitudes of parents who, in

the first place, are utterly incapable of estimating the value of education for their children, and, in the next, are utterly destitute of the firmness or the self-denial of insisting on their regular attendance at school, when that would in the least interfere with their own ease or convenience. In our cities, as is well known to every one who observes the condition of the poor, many children are systematically kept from attending school, that they may be sent out, half-clad in miserable rags, to beg what they can from those whose charity most lacks discretion, in order to maintain their wretched parents in drunken idleness. What becomes of such children it is only too easy to see. Their early habits of vagrancy and idleness become so fixed, that the best after-influences can hardly eradicate them; they can hardly be expected to escape the contamination of vice to which they are exposed, and they grow up ignorant and undisciplined, either to become in time frequent inmates of our prisons, or—if they escape this step to ruin—to live a miserable hand-to-mouth existence and become, in their turn, the parents of a similarly unhappy progeny.