

such child brought before him, and shall, in its presence, take evidence in writing under oath of the facts charged, and shall make reasonable enquiry into the truth thereof.

"If the Judge or Magistrate is satisfied on enquiry that it is expedient to deal with the child under this Act, he may order him to be sent to a certified Industrial School; which order shall be in writing, and

shall specify the name of the School, and the time for which the child is to be detained in the School, being such time as to the Judge or Magistrate seems proper for the teaching and training of the child, but not in any case extending beyond the time when the child will attain the age of sixteen years."

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SOME DANGEROUS METAPHORS.

BY E. A. HINSDALE.

MR. JAMES CURRIE, in his valuable *Common School Education*, very properly commends the teacher who magnifies his office. High views of duty stimulate labour to attain a high standard of excellence, and a profound conviction of the true dignity of his profession and work is a safeguard against the temptation to seek vulgar applause by pursuing appearances rather than realities. He also points out the mischief flowing from exaggerated views of the functions of the school. Such views turn the attention of the teacher away from what is attainable to the impractical and delusive; failure to reach the overlofty ideal brings disappointment; and the faith that the school can do *all* will be succeeded by the doubt whether it can do *anything*, and conscientious labour will then be withheld. To determine what the school can do and should do, and what it cannot do and should not attempt to do, is a thing at once very desirable and very difficult.

Mr. Currie's main thought may be greatly expanded. There are the same tendencies to exalt and belittle education that there are to exalt and belittle the school. And this result is followed by the same result in the

one case as in the other, only in a more striking degree. Looking upon the undoubted magnitude of the results achieved by training the minds and developing the characters of men, philosophers and educators have sometimes formed very exaggerated views of educational possibilities. Des Cartes, for example, said: "Sound understanding is the most widely diffused thing in all the world, and all differences between mind and mind spring from the fact that we conduct our thoughts over different routes." Even the sober John Locke said: "Out of one hundred men, more than ninety are good or bad, useful or harmful to society, owing to the education they have received." Helvetius is even more extravagant: "All men are born equal and with equal faculties, and education alone produces a difference between them." Such utterances as these are, perhaps, productive of some good; but, like the famous saying commonly accorded to Fletcher of Saltoun, "If a man were permitted to make the ballads, he needn't care who should make the laws of a nation," they must be understood with ample allowance for rhetorical exaggeration. That they belong to the popular literature of education, and not to the literature