

ple of the true teacher is a continuous sermon sinking into the young hearts about him and working marvelous results in forming character and shaping life. The great teachers of the world have not been its famous scholars, but those who by example, by word and deed, were able to influence for good the young of whom they had charge—those at whose magic touch all that is best in human nature is evolved and made ready to serve mankind and to honor God. What rare men were Socrates, Comenius, Pestalozzi, Froebel! Dr. Arnold has done far more for England than Wellington; France could better afford to blot out the history of Napoleon than to lose sight of the work of Fenelon; Germany owes its greatness more to Stein and his schools than Bismark and his wars and intrigues; and here at home Horace Mann, the school master, has left an influence that will long outlast that of Daniel Webster, the statesman.

No excuse need be offered for dwelling at this length upon the character and results of the discipline of conscience as applied in the school-room. The times demand better moral training. Our schools have improved in order and in methods of teaching; but it is a question whether the great art of forming character in school has advanced to-day much beyond the point attained in years long by-gone. Is there not danger that in working of our huge school systems and our vast school machinery, we are overlooking that individual training which alone can develop the moral nature? Grades and classes may be advantageous for intellectual instruction, but do they not crush the heart with forms rather than quicken it with life? Is not the individuality of the conscience so marked, its structure so delicate, that its tender chords can be struck only by the fingers of love in the quiet communion of teacher and pupil? But whatever the cause of the neglect, the times demand more effective moral training in our schools.

Conscience is sadly wanting in these days in the resorts of trade, in store and shop and office. Too few of our mechanics when left to themselves do an honest job for a fair price. Elements of shoddy are apt to be found in the clothes we wear, the houses we build, the furniture we use to make ourselves comfortable. The salesmen in our mercantile establishments are sometimes tempted and sometimes instructed to misrepresent the goods they handle. Sugars, teas, coffees, spices, are seldom exactly what one pays for. Wines and drugs are systematically adulterated, and deception grows rich by the manufacture and sale of spurious jewelry and articles made to counterfeit gold and silver. The man who is your professing Christian brother and worships with you at church on Sunday, on Monday morning will cheat you in his store, shop or office, without the twinge of a conscience that has grown callous under what he deems the necessities of business. Neighbors try to outwit one another in buying and selling, and sharp practice in making a bargain has come to be reckoned a merit, if not a virtue. Even the Church seems to forget that Sunday morality will not answer for all the week, and that no one can be a true Christian who is not honest at all times, in every thought, and word and deed.

Then how common has become the disregard of public trusts. Every day we hear of frauds, embezzlements, and defalcations. Saving funds are robbed by their officers, banks are defrauded by their cashiers and presidents, even the money of widows and orphans is embezzled by those into whose hands trusting friends have placed it for safe keeping. Every penitentiary in the land contains numerous swindlers and defaulters, and if all who have escaped to Canada were brought back the penitentiaries would hardly hold them. The failure of a firm like that of Grant and Ward, in New York, reveals a degree of iniquity that is hardly human—almost devilish. What a consummate villain a man must be to sit down and coolly plan the robbery of trusting friends! Corporations, big and little, all over the land, set traps to entice the money of the unwary, and when obtained, use it to fill the pockets of the few who have planned them for that purpose. If the inside history of the frauds practiced in constructing some of our railroads, the water issued as stock, the unearned dividends declared for purposes of deception, the modes by which the management and their favorites grow rich while those who have in good faith invested their money in what they deemed an honest enterprise see it dissolve in worthless stocks or dishonored bonds, it would be enough to make one conclude that honor and honesty had departed from among men.

But nowhere do deception, falsehood, and fraud flourish so luxuriantly as in the domain of politics. Men who in the ordinary affairs of life scorn to do a wrong, will in a political campaign lie and cheat and defraud. The excuse is that the opposite party will do it, and they must be fought with their own weapons. That must be a dull conscience that finds a reason for wrong-doing in the

wrong-doing of another. Is a lie any less wicked on election day than at any other time? Is fraud made right because it secures the election of a political friend, or the triumph of the party to which we belong? It is lamentable to what extent our elections have become a matter of money. At every general election votes are bought by tens of thousands. Not long since one of the shrewdest politicians in this country, a man who had served as chairman of the central committee of his party in one of the great States of the American Union, told me that on an average there are ten votes in every election district throughout the country that can be bought for less than three dollars apiece. This awful fact would seem to indicate that our whole system of government is rotting in the core. And yet these corruptible voters have attended our Public Schools, have for the most part learned to read, write, and keep accounts in them; but how terribly neglected has been their moral nature, leaving dead in their bosoms all love of country, all sense of honor, all the high obligations that grow out of a quickened conscience!

Thank God, there is a brighter side to the picture I have drawn. The dark side has been shown for the purpose of calling attention to the time to the great necessity of better moral education for the youth of the nation. The Republic is not yet lost. Free institutions have not yet been overthrown. The diseases that afflict our social and political condition have not yet reached the vital parts of the body politic. There is still hope for the suffering patient, and my mission here is to press you most earnestly to make the discipline of your schools a discipline of conscience, in order that the rising generation may be so trained that they will become upright citizens and honest men. Remember that the chief function of the American Public School is not to make scholars, but to send forth men and women who will be useful to society, and in whose hands the free institutions established by our fathers may be forever safe. Where all vote, where all participate in the affairs of the government, where every hand is on the helm of the ship of State, universal education becomes imperative, with conscience as a central principle and a guiding light.

That accomplished Englishman, Archdeacon Farrar, in his "Farewell Thoughts to Americans," spoken in Philadelphia a few months ago, said: "America is God's destined heritage, not for tyranny, not for privilege, not for aristocracy, but for the school-master." And I add, not for the schoolmaster as an accomplished scholar or as a skilful instructor, but as a man full-grown morally as well as intellectually, a man whose life is a concrete Gospel, a living system of ethics, whose eye can reach deep down into the hearts of the young committed to his care; and if he should find, as he will, at least a spark of good in the most unpromising child in them, whose skill can fan it to a flame, and who can so teach that the conscience will come to be recognized as God's highest and best gift to the children of men, and that to deaden it or to violate its dictates is to commit eternal suicide.

Examination Papers.

DRAWING PAPERS.

BY W. BURNS, B.A.,

South Kensington Certificated Art Teacher.

The questions given will be arranged thus: 33 and 34 Freehand Pencil; 35 and 36, Model—these can also be done by the student in Crayon, on coarse paper, to a larger scale; 37 and 38, Geometrical Drawing; 39 and 40, Perspective. In every case it is requested that the whole working be shown, and the answers lined in more heavily. As the object more especially to be attained is to prepare students for examination work, the papers should be worked as would be done at an examination, except in the matter of using books of reference. The answers are to be promptly sent to Mr. William Burns, Box 326, Brampton, and if the fee for examination of the answers for the course of ten papers (\$1.00) is enclosed, the papers will be mailed, when corrected and noted, to the student's own address, which should be annexed to each set of answers.

33. Describe a square of 3 in. wide. Draw its two diameters, and draw parallel lines $\frac{1}{2}$ in. on each side of these lines. Describe two concentric circles within the square, with radii of 1 in. and $\frac{3}{4}$ in. Strengthen the picture so as to show the whole of the concentric circle.