

the external actions. The teacher can assist the influence of the mind by basing his methods of discipline on the principles of culture, by impressing upon the pupil that everything required of him in school in the way of conduct is to be logically consistent, and not likely to disturb the harmony of his surroundings. That he is to obey a law of his own being and not the mere fiat of the one who happens to be in authority over him. That, if he is idle, the natural consequence will be loss to himself. That, if he is forgetful of the comfort of others, he is disturbing the balance by virtue of which he himself enjoys freedom from molestation.

By often doing, the habit grows. Let the pupil begin to act in a cultured manner in the school-room, and he will find it easy in after life.

But vain and visionary, some one will say, are all these theories. Too often have we reason to regret that our theories do not work in practice. But still we must need have an ideal. Our well-meant efforts may be thwarted by opposing forces over which we have no control. Hereditary perverseness of disposition, weakness or neglect in home training—many are the obstacles that make our work difficult. All the more need for elevating our standard, for knowing what we are doing and why we are doing it, for examining and strengthening ourselves for our task. And

then if we fail there is no need for self-reproach. Let us not be discouraged. Let us not look for too striking and immediate results in all cases, but remember with Dr. Arnold that what we have to look for is not performance but promise, and, it is to be feared, sometimes not even that. Our reward must mainly be the satisfaction of having done our duty in the vivid consciousness of a definite aim.

In conclusion, I would beg leave to urge upon my hearers the following considerations:

1. That culture is the chief duty of the educator, not the training of the future farmer, tradesman, lawyer or mechanic, but the moulding of the future citizen. That *all must be moulded alike, to start with—*

(a) To know and to think the truth.

(b) To see and to feel the beautiful.

(c) To show the effects of what they see and feel in their conduct as members of society.

2. That owing to a mistaken conception gradually gaining ground, we are in danger of having thrust upon us the duties of a spurious education, one which will tend to harden the Philistinism of a painfully Philistine age. That in the face of this danger to the cause of human progress, it is our duty, each and all, to direct public opinion into proper channels by disseminating as far as we can a true conception of a genuine education of the masses.

"THERE are some novels which may be described with a great deal of accuracy as prose poems, but I do not limit myself to them. What is in my mind is simply the reflection of the enormous force which the novel has become in modern life. There was a day in which this younger sister of letters was looked at somewhat askance; people felt she did not come before them arrayed in the garments of wisdom. Now, it is not an unknown thing for a judge to fly from the bench and take refuge in his study and con-

sole himself with a novel. Statesmen are known in their leisure hours to indulge in the pages of a three-volume novel; and I know very well that clergymen have done so. And so this young sister—the Cinderella of Literature—has been brought out of her obscurity and, if I might so speak, the Prince, in the form of the public, has preferred her to the elder sisters, poetry or history, for she holds high supremacy."—*Dr. Boyd Carpenter, Bishop of Ripon.*