

pupil. This cultivation of conscience and self-respect is the noblest and highest work of the teacher.

Honour to parents, truthfulness, honesty, courage, fidelity, virtue, benevolence, self-control, in fine everything that exalts and ennobles the nature of boys, must be attained by constant appeals to the voice of conscience and self-respect. There is no child so utterly degraded, so completely void of conscience, on whom gentleness coupled with firmness, will not produce lasting and salutary effects. This is the only manner by which boys can be taught to do right for right's sake. Granted then that both parents and teachers have to their utmost ability endeavoured to instil into those youthful minds the true principles of Christian honour and virtue, we have every reason to hope, and experience leads us to believe that they will be amply rewarded even in this world, by the satisfaction and pleasure of knowing that those who were once under their guidance, have profited by their instruction, and grown up to be honourable and respectable young men. How different will they be from those who were not fortunate enough to have received such moral instruction? Next to morality, that sublime energy, that love of virtue, which raises man above the transitory things of this world, and forever binds him to truth, duty and self-sacrifice, comes that respect for self, which elevates us above all meanness, and creates within us a regard for the feelings of the poor as well as the rich.

The man who does not respect himself, will never respect others; he stifles his own conscience and debars himself from all the advantages of good society. He has a total disregard for the laws of honor, or even of common humanity. He is never restrained by feelings either of delicacy or of taste, is ever irascible and susceptible to irritation from the slightest causes. He will when occasions present themselves, pour forth with envenomed breath, volumes of abuse and vulgar sarcasm on the head of his more respected neighbour. On the contrary the man who really respects himself, is continually admonished

"Never to blend his pleasures or his pride
With sorrow to the meanest thing that feels."

He knows that it is most unbecoming not to give strict attention to those seemingly trifling affairs, which cause pain or displeasure to others. And while it induces

us to listen with patience and respect to arguments which are not perhaps consonant with our own opinions, it moreover teaches us how we should refute these arguments in a manner, at the same time proper and inoffensive. When censured he will do as Sir Walter Scott declares he often did, "arm himself with triple brass of indifference against all the roving warfare of satire, parody and sarcasm, laugh if the jest be a good one, or if otherwise to let it hum and buzz itself to sleep."

He always consoled himself with the belief that none but the ignorant, unprincipled and insignificant ever indulged in such nonsensical and insolent scurrility. Men such as these, deficient in intellect, haughty in the extreme, should be considered rather as subjects of commiseration than of resentment. Noble birth, vast possessions, expensive and gaudy dress, courtly polish or a shapely figure, will never of themselves make a gentleman. Very often we find that these qualifications were sufficient recommendations to gain for their fortunate possessors admission to the highest and best regulated homes in the land. A time there was, not far removed, when men glorified in their ignorance and actually boasted of their inability to write or spell correctly the simplest words in the language.

This was the age when general licentiousness reigned supreme in the palace as well as in the hut. It was the age when men, disrespecting themselves, sought only to gratify their own sensual cravings, and consequently set at nought these rare examples of true honor and virtue.

Daily experience teaches us that self-respect is not only one of the great essentials to lasting success, but he who has this desirable quality, though his stock of earthly treasures be but scanty, is surer to win the estimation and respect of others than his more wealthy and perhaps more gifted neighbour. Again, it should not be forgotten that we are all teachers and pupils, not alone in the school-room, for there it is our duty to teach and learn, but all through life we are continually receiving and imparting instruction. Not, indeed, by rule and precept, but by a still more efficient means, example. You teach not by what you say and do but by what you are.

If you are ever earnest, watchful and