

consideration for the rights of others, due appreciation of the Golden law of Conduct, "Do to another as you would have that other do to you," all spring from a manly respect for oneself—a motive, too, that keeps self completely out of the question and thinks only of the feelings and interests of others.

(2) Deportment shows itself in *courtesy*, or the external manifestation of a right spirit towards others.

This springs from a proper appreciation of the rights and feelings of those with whom one is brought into contact. It manifests itself in the deference paid to others by the little nothings which after all mean so much—in the thoughtfulness for the comfort, happiness and success of those with whom we come in daily contact—in the consideration one shows for the rights of these—in the anxiety to place them at their ease—and in the entire forgetfulness of self. It completely ignores self and seems to live only for others, but while doing this it imparts geniality to the person, graciousness to his manner, and surrounds him with an atmosphere of sympathy, earnestness and cheerfulness.

(3) Deportment shows itself in the grace of manner—in the grace of speech—in the ease with which one carries himself on all occasions, even the most trying. It is easy to be dignified and gracious when all is going well at school, but proper deportment requires that one shall manifest on all occasions that *suaviter in modo* which often shows itself best in the *fortiter in re*.

The teacher who has the genuine quality, not the spurious veneer, will never be coarse, vulgar, or overbearing in his treatment of even the most graceless. Surely because the pupil is coarse, this is the greater reason the teacher should be refined. His voice will never be raised in

expostulation or anger. He will never be guilty of those lapses of good form which irritate and alienate at the time, and subsequently become matters of jest and ridicule. But there is culture in his voice, in his speech, in his posture, in his walk, in his dress—everything he does, even in the most trying circumstances, is instinct with kindness and consideration and these spring from the genuine source of all refinement, a true manhood or womanhood, render him an unrivalled educator—of such a one it can truthfully be said, "To know him is a liberal education."

III.

The following is a partial and brief enumeration of what a proper deportment does for the teacher:—

(1) It causes him to so regulate his conduct, his goings and comings, as to secure the esteem and trust of the wisest and best in the neighborhood. Thus he becomes an example of all that is right and proper both in school and out of it. His influence is thus greatly widened and deepened, for, as Prof. Blackie said, "No kind of sermon is so effective as the example of a good man."

(2) The unselfishness of conduct that springs spontaneously from the properly regulated man or woman causes such to consider the well-being of others before his own convenience, hence he is extremely careful of his work. He is always exact—always accurate. He keeps himself abreast of the times, so that his pupils may receive the best he has. This is true courtesy—and in this case his reward is received at once for what is best for the pupil is assuredly best for the teacher.

(3) Remembering the words of Horace. "If thou shouldst have me weep, thou must begin by weeping," he is the perfect embodiment in his