

Take, as an instance of the operation of this broad principle, those habits of mind and person denominated *good manners*. The expression "good manners" is a synonyme for modesty, courtesy, self-denial, a disposition to oblige, consideration for the feelings of others, and self-respect. As such, these form an element in character, and have an influence in discipline, which cannot be overlooked. Much that is included under the term is mechanical; but when habitual, minute attention to ceremony, decorum, and gentlemanly conduct act upon the character, producing imperceptibly those very dispositions of which they are expected to be manifestations.

This is a point deserving the careful attention of all engaged in education. Doubtless attention to externals in behaviour is often joined to artfulness and shallowness; and it is also true that children who have been trained to *compulsory* habits of respect have thrown them off with their school-life, and become rude and boorish, often mistaking such conduct for independence and manliness. Yet there can be no question that a scrupulous attention to the various points in good manners, though it may proceed from a mechanical observance of rules and not from the heart, tends to produce the very feeling of which they are the fitting expression. Thus, a person who performs an act of kindness from a mere desire to be *thought* polite, cannot do so without exciting to some extent that feeling in his heart which he affects to ignore or despise. It will be asked, "How is it, then, that children who are drilled into subordination and acts of respect towards their teachers and one another, become so rude when the restraints of school are removed?" The answer is, because there is the shadow, not the substance—the pretence, not the reality—stopping at *masks* of respect, simply because the vital prin-

ciple of treating every one with whom we come in contact with the courtesy to which he or she is entitled is lacking. Where this is the case, no wonder there is the reaction complained of immediately after school hours. The formation of a right principle will correct all this.

Good manners must be practised every day in school, and be the outcome of precept and example. Well-timed instruction on such faults as answering class questions out of turn, or without permission, prompting answers, etc., will make clear to the children the feelings which ought to regulate their mutual intercourse. A few rules constantly enforced on the mode of passing and receiving articles, on entering and leaving the room, on little services to each other, and on acts of courtesy to visitors, will help to fix the habit. But example is always better than precept. In fact, example here, as in all moral instruction, will give the *interpretation* to the precept. The teacher ought, then, to be, in the truest sense of the word, a *gentleman*. Very important is the tone of his intercourse with his pupils. Children are keen observers—none more so—and, depend upon it, if there is one man whom they watch and criticize more than another, that man is the schoolmaster. Should they, therefore, discover in him an open, or, what is worse, a secret violation of those laws and precepts which he is constantly in the habit of teaching them, can it be expected that they will do otherwise than fall into the fatal delusion that his so-called principles are mere *opinions*—things apart from life and practice? It has been well said that "a master's school is but a reflex of himself,"—as the master so the school—and "that a discerning teacher may see his own likeness stamped upon it in living reality." This is to a very great extent perfectly true. Let, then,