

did not begin at once, but the weakness in the teacher's armor induced the pupils to advance step by step in misconduct until control was entirely lost.

Fellow teachers—How true is it that the manner discloses the ability or inability of the teacher to govern and discipline.

IV.

I now come to consider with a little more detail the effect of the teacher's proper deportment upon the pupils. In considering its effect upon the teacher, it has already been pointed out that this quality in him induces prolonged effort on the part of the pupil and hence is a great stimulus to self-education—that it causes him to be obedient and submissive and thus lays the foundation of character; for the habit of subduing our own impulses and of constantly recognizing the majesty of law and order, and so ordering our life that our actions are made to harmonize with these, is the foundation of self-direction and leads ultimately to self-control.

This is the reason why writers like Locke and others attach so much importance to co-operative submission to authority and also why in this paper I have called obedience the foundation of virtue.

In addition to these, good deportment on the part of the teacher affects the "minor morals," such as politeness and proper manners.

By manners I do not refer merely to the finical questions of etiquette, which, as Pope says, "change with fortunes." I do not wish to be only understood as including such questions as to whether it is good form to eat with chop-sticks, or with a knife, or with the fingers, or with a fork, or whether one should pick his teeth in the presence of the class, or expectorate on the floor, although all

these are important, but also to the doing of the kind and considerate thing from the spontaneous desires of a refined and cultured nature. Such is always good form; such is always right because such springs unbidden from the milk of human kindness.

The former may be veneering only—very good in its way—which is put on for an occasion, but the latter is a part of the nature and can no more be laid aside than can one's identity.

It is difficult to alter the shape of the grown tree, so it is difficult to teach grown men and women not to offend their fellows by their lack of consideration for their feelings, by the rude word or inconsiderate act, by lack of neatness in their persons, by being squalid and filthy in their surroundings, by being wanting in reverence for authority, human and divine; but children, like the young sapling, can and should be taught consideration for the rights of others, to perform the kind and thoughtful act, to be neat and clean in their habits, and to have a horror of whatever may give offence to others, to be reverent of all that stands for authority and right, to know that "Hearts, like doors, can ope with ease,

To very, very little keys;

And don't forget that they are these,

"I thank you sir" and "If you please."

Not to think it demeaning to remove the hat on coming into a room or on meeting with one whose position makes him a leader in the community as, e.g., the minister or the teacher.

In teaching these things it is well not to confound the outward act with the inward impulse; but without the outward manifestation the good impulse, unless acted on, will soon fail to make itself felt. It will be like many another good intention—born of the spirit but never being put into execution is soon forgotten. The streets