

law-abiding, law-respecting members of the community and daily to grow more and more obedient to constituted authority and more and more reverent of the works of the creator and thus ultimately to find themselves in humble submission to the perfect will of the Heavenly Father.

Again obedience is rendered prompt and easy by the confidence which the parents have in their teacher—a confidence begotten largely by that benign influence which a proper demeanor causes to emanate from him. Hence at school his work is much easier and far more effective for this confidence induces the parents to say kindly things of him and so the children are ready—nay anxious—to anticipate his slightest wish.

(9) Courtesy in our dealings with our friends and society generally makes us blind to the little peculiarities of conduct from which none of us is entirely free. So in school courtesy in the form of tact prevents us from noticing many things we ought not to take cognizance of at the moment; i. e., a teacher of proper courtesy, while seeing all things, says nothing, does nothing, and apparently sees nothing of the things he should not see until a fitting opportunity arises of speaking of them without giving unnecessary pain—I know of no more efficient mode of correcting many faults than this simple plan which common courtesy dictates.

Again courtesy requires that one should listen attentively to the speaker and not interrupt him. Many a teacher would be saved from much trouble and much poor teaching too by simply complying with this requisite of the true lady or gentleman.

Why should we be so impolite as to interrupt one in the midst of an answer or statement merely because we think there is—as no doubt there is—something faulty in the facts or diction.

Common politeness says let the speaker finish his answer and then the correction can and should be made. The former plan hectors and discourages the pupil, hinders him from making his best effort and represses the spontaneous exercise of self-activity, and is thus defeating its own purpose; the latter stimulates him to renewed and better efforts for the future and is thus truly educative.

(10) A well-bred man or woman does not go about in society nosing out scandals and difficulties between fellow-men, but is to their “faults a little blind,” so good breeding in the teacher prevents him from making himself ridiculous and offensive by his at times unjust suspicions. He treats his pupils like honest boys and girls and I know of no better way of making them such than by showing them you regard them as worthy of trust, whereas the opposite course tends to make them sly and sneaking—tends to develop that side of human nature from which emanates envy, malice and all uncharitableness.

(11) Good manners cause one to hide any annoyance he may feel at some unexpected occurrence. Proper deportment prevents one from worrying and fretting over the many little troubles to which we are all exposed. Hence the truly well-bred man or woman—not the venerated variety—is never seriously put out by what takes place in the school room. Common courtesy teaches them to keep their troubles to themselves, hence there is no outward evidence of annoyance.

The pupils soon discover that it is useless to play tricks on such, as they have their trouble for their pains—but how different with the other kind the following will show:—

A pupil on being asked by the principal why he had thrown a paper wad in his class replied “Oh it seems to worry her so, we can’t help it.”

I have no doubt such misconduct