

After a little pause I said, "Well, George, I do not wish you to do anything which is wrong, or which conflicts with our Golden rule. We will leave this for to-night, and perhaps you will alter your mind before to-morrow."

I saw him privately before school, and found him more firm in the refusal than ever. After the devotional exercises of the morning, I began to question the scholars (as was my wont,) on various points of duty, and generally led the conversation to the Golden Rule.

"Who," I asked, "are the persons to whom, as members of this school, you ought to do as you would be done by? Your parents who support you and send you here? your schoolmates who are engaged in the same work with yourselves? the citizens of the town, who by taxing themselves, raise money to pay the expenses of this school? the school committee who take so great an interest in your welfare? your teacher? or the scholar who carelessly or wilfully commits some offence against good order?"

A hearty "Yes," was responded to every question.

Then, addressing George, I said, "Yesterday I asked you who had committed a certain offence? You refused to tell me, because you thought it would not be doing as you would be done by. I now wish you to reconsider the subject. On one side, are your parents, your schoolmates, the citizens of this town, the school committee, and your teacher, all deeply interested in everything affecting the prosperity of this school. On the other side, is the boy who by his act has shown himself ready to injure all these. To which party will you do as you would be done by?"

After a moment's pause, he said, "to the first, It was William Brown who did it."

My triumph, or rather the triumph of the principle was complete, and the lesson was as deeply felt by the other members of the school, as by him for whom it was specially designed.—*R. I., Schoolmaster.*

CIVILITY AND REFINEMENT IN SCHOOLS.

BY DARWILL.

From the Rhode Island Schoolmaster.

It is painful to observe the lack of this, in some of our public schools. There is so much of coarseness and roughness in some of them (not to speak of vulgarity and profanity) that parents who regard its influence on their children are unwilling to send them where they are liable to learn as much that is bad, as that is good.

Is there not a necessity that teachers as a body should look more at this evil, and to its correction? Those influences which are adapted to improve the mind, ought necessarily to improve the manners. There ought to be a connection between the school and this improvement, just as there is between other causes and their effects.

The effect of allowing a child to run at large in the street, and mingle with all the company found there, should be well understood beforehand. The effect of accustoming a child to good society, is also well known. From such a child, it would be as surprising to hear vulgarity, as to find one of the other class refined.

No one would be at a loss to determine the influence on the morals and refinement of a company such as is usually found in a dram shop. How long could a youth visit such a place, and not show the influence on his own habits and tastes? Such company and such influences will soon educate a low, vulgar and vicious person. But why should not a school shew as decidedly an elevating effect on the character? The influence of knowledge when rightly directed, is to elevate, but if there is often connected with the place of its communication, an influence which lowers the character instead of elevating it, it is both strange and unfortunate.

There is something in the idea of a teacher that naturally commands respect. The supposition is that there are superior qualifications that fit the teacher for the office. Every teacher should command respect by being worthy of it; then how easy to teach scholars that what is to be respected in others, is respected in themselves.

With many, who have lost all care for the respect of others or themselves, this might have no effect; but not so with those who have been properly trained, hence then the great necessity for proper early training in habits of refinement and culture.

GOOD MANNERS IN SCHOOL BOYS.

There are many faults and vices which have been but too prevalent among school-boys, which a proper gentlemanly feeling (even as this world considers a gentlemanly feeling) will tend to correct. For instance, to speak the truth uniformly and without any regard to the personal consequences to ourselves, is a thing absolutely necessary to any one who would be considered a gentleman. Such a one would scorn a lie as being not only a sin in the sight of God, but also a thing mean and dishonorable in the sight of man, and tending plainly to the injury and disorganization of society. A lie is a thing unworthy not only of a christian, but even of a gentleman; and hence we see that the philosophy of the heathen blames it as much as the laws of Christ.

THE POLITE BOY—A RARITY NOW.

ANECDOTE TOLD BY A NEW-ENGLAND CLERGYMAN AT A TEACHERS' INSTITUTE.

Soon after I was settled in the ministry, I was appointed a member of the school-committee of the place. In my frequent visits to one of the schools, I took notice of a boy whose clothing was very coarse and showed many patches, but still was clean and neat throughout. His habits was remarkably quiet and orderly, and his manners very correct. His disposition was evidently generous and kind, and his temper mild and cheerful, as he mingled with his schoolmates at play, or joined their company on the road. When last I saw him in New England, he was on his way to school. His appearance still bespoke the condition of his poor and widowed mother, and his hat was but a poor protection against either sun or rain; but, as I passed him, he lifted it with an easy but respectful action, a pleasant smile, and a cheerful 'good morning,' which, unconsciously to himself, made the noble boy a perfect model of genuine good manners. His bow, his smile, and his words, all came straight from his true, kind heart. When last I saw him, thirty years had passed, and I was on a visit to the West. The boy had become a distinguished lawyer and statesman; but his bow, and his smile, and his kind greeting, were just the same as those of the barefoot boy with the poor hat.

HOW TO BE LOVED.

One evening, a gentleman related, in the presence of his little girl, an anecdote of a still younger daughter of Dr. Doddridge, which pleased her exceedingly. When the Doctor asked his daughter, then about six years old, what made everybody love her, she replied, "I don't know, indeed, papa, unless it is because I love every body." This reply struck Susan forcibly. "If that is all that is necessary to be loved," thought she, "I will soon make every body love me." Her father then mentioned a remark of Rev. John Newton, that he considered the world to be divided into two great masses, the one of happiness and the other of misery; and it was his daily business to take as much as possible from the heap of misery, and add all he could to that of happiness. "Now," said Susan, "I will begin to-morrow to make every body happy. Instead of thinking all the time of myself, I will ask, every minute, what I can do for some body else. Papa has often told me that this is the best way to be happy myself, and I am determined to try."

LITTLE KINDNESSES.

LITTLE acts of kindness, gentle words, loving smiles—they strew the path of life with flowers: the sun seems to shine brighter for them, and the green earth to look greener; and he who bade us "love one another" looks with favour upon the gentle and kind-hearted, and he pronounced the meek blessed.

To draw up the arm-chair and get the slippers for father, to watch if any little service can be rendered to mother, to help brother or assist sister, how pleasant it makes home!

A little boy has a hard lesson given him at school, and his teacher asks him if he thinks he can get it; for a moment the little fellow hangs down his head, but the next he looks brightly up; "I can get my sister to help me," he says. That is right, sister, help little brother; and you are binding a tie round his heart that may save him in many an hour of dark temptation.

"I don't know how to do this sum, but brother will show me," says another little one.

"Sister, I've dropped a stitch in my knitting; I tried to pick it up, but it has run down, and I can't fix it."

The little girl's face is flushed, and she anxiously watches her sister while she replaces the "naughty stitch."

"Oh, I am so glad!" she says, as she receives it again from the hands of her sister all nicely arranged; "you are a good girl, Mary."

"Bring it to me sooner next time, and then it won't get so bad," says the gentle voice of Mary, as the little one bounds away with a light heart to finish her task.

If Mary had not helped her, she would have lost her walk in the garden. Surely it is better to do as Mary did than to say, "Oh, go away, and don't trouble me;" or to scold the little one all the time you are doing the trifling favor.

Brothers! sisters! love one another; bear with one another. If one offend, forgive and love him still! and, whatever may be the faults of others, we must remember that, in the sight of God, we have faults as great and perhaps greater than theirs.

Be kind to the little ones; they will often be fretful and wayward. Be patient with them and amuse them. How often a whole family of little ones are restored to good humor by an elder member proposing some new play, and perhaps joining in it; or gathering them round her while she relates some pleasant story.