

a very imprudent course. You force order by the edge of the ferule. You make the girls and smaller boys tremble from head to foot by your very look, and the simple sound of your footstep. You go into a violent passion, and strike a big boy on the ear. He retaliates, and you are left sprawling on the floor with a black eye. Demon like, you renew the combat, and thereby practically ascertain the feeling of your scholars towards you. This was not the first scuffle of the kind you have had, nor yet do you intend it to be the last. The respect of your employers you undervalue, and express yourself towards them in such a manner that should it reach their ears, you would, in all probability, be discharged. Let me contrast your school with mine. I never force order by the edge of the ferule; yet very possibly—yea, judging from your relation—very truly, I have better order than you. I never make children tremble from head to foot with fear; on the contrary, I join them in their innocent sports, and encourage them to be free with me. In the morning, I meet them with smiling faces, throughout the day everything goes on harmoniously; and in the evening we part with a happy 'Good-bye.' I never box big boys on the ear, nor use them harshly. We mutually understand each other, and, as it were, aid each other on. I'm a loser by this. By no means. I escape all the troubles consequent upon your method, and gain their esteem instead of their hatred. I can instruct, and they can learn peaceably and with good will. I am not a tyrant, neither are they slaves. If they need punishment they get it, not cruelly in a fit of passion, but in kindness, circumspectly and as a means of correction. I never have reason to speak disparagingly of my employers, and I endeavour to serve them as well as I can. From their deportment towards me, I gather that my labours are appreciated. In a word—upon the whole we get along pretty well. To be sure, the very best of order is not always maintained, but it is easily secured when the best of good feeling prevails. I suppose I have wearied you. Well, I'll stop. Don't you find teaching very troublesome? Of course you do."

R. HENDERSON,
Teacher.

West Gwillimbury, Feb. 5, 1870.

2. LETTER WRITING IN SCHOOLS.

To the Editor of the Journal of Education.

It is much to be regretted that Common School teachers generally, are so indifferent about their pupils cultivating this particular exercise.

I was much surprised, when visiting the District School a few days ago, to find so many of the scholars who could write a good plain school hand, quite unable to tell me how I should commence a common business letter. I think it would be well if in each school the pupils were to write short composition and letters, say for three-quarters of an hour each day, and let the teacher write a form on the blackboard and show the different methods and styles of writing letters.

I also frequently observe how few, comparatively, even of grown up persons, have any knowledge about writing out an account, or bill of any sort: this I think, (with letter writing,) would be a good slate exercise.

Hoping to draw your attention to this subject, and confer a benefit upon others, who, like myself, must be content with a Common School training.

I am, yours respectfully,

PENETANGUISHENE,
March 18th, 1870.

E. A. SAUNDERS,

3. THE EDUCATION DEPARTMENT AND SEPARATE SCHOOLS.

A correspondent of the Lindsay Post mentions the following case, illustrating in a marked manner the impartial management, as between Protestants and Catholics, of the Educational Department. He says:—

"In a certain school in the County of Victoria, the master a Roman Catholic, and about one half of the children Roman Catholics, and the majority of the trustees the same, a catechism of the History of England was used as a school book, to which some took objection. The author of the catechism has not given his name. The publisher is Adam Miller, 62 King street East, Toronto. The catechism has seen its seventh edition in the year 1864.

"At page 43, chapter xxxii, under the head 'Reformation' occurs the following question and answer:—

"Question—'What is meant by the Reformation?'

"Answer—'By the Reformation is meant the reforming of the Christian religion from the errors of Popery, and reducing it nearer to its primitive purity.'

"A copy of this History was sent to the Department, and attention directed to the objectionable passages, when the following decision was immediately given by Dr. Ryerson:—'I have received the catechism of which you complain. It is not authorized to be used in the schools. I never saw it before. It is very objectionable in the matters to which you refer, and very likely in other matters. I will thank you to show this letter or a copy of it to the trustees of the school in which the catechism in question is used, and to inform them that if the use of it is continued they will forfeit their share of the school fund, and become personally responsible to the ratepayers of this school division for the amount of it on the complaint of any individual ratepayer.'

"I think it may do good to publish this decision, so the Roman Catholic parents may know what their rights are in matters of this kind in the common schools of Ontario. That no history or other book containing matter offensive to their religion is authorized to be used; that masters have no right to introduce such books; and that trustees allowing their use become personally responsible to the ratepayers for the amount of government grant withheld. A common school in which such books are used is not recognized, loses its existence in the eyes of the law, and the gentlemen at the head of the department do not confine themselves to a bare condemnation of such books, but go farther, and indicate the penalty and the means of redress. I think I can safely challenge the Educational Department of Quebec, with its well and widely known love of justice and even indulgence to the minority of that province, to show on its records anything more just, more liberal, or prompted by a higher or a fairer sense of equity, or showing a more honest and honourable love of fair play."

III. Boys and Farm Life.

1. FARM LIFE.

The following beautiful lines from Mrs. Sigourney, give a lively and truthful picture of life upon a farm:—

Saw ye the farmer at his plough,
As ye were riding by!
Or wearied 'neath the noon-day toil,
When the summer suns were high?
And thought you that his lot was hard,
And did you thank your God
That you and yours were not condemned
Thus like a slave to plod?

Come and see him at his harvest home,
When garden, field, and tree,
Conspire with flowing store to fill
His barn and granary.
His healthful children gaily sport
Amid the new mown hay,
Or proudly aid with vigorous arm
His tasks as best they may.

The harvest giver is his friend,
The maker of the soil,
And earth, the mother, gives them bread
And cheers their patient toil;
Come join them round their wintry hearth,
The heartfelt pleasure see;
And you can better judge how blest
The farmer's life may be.

2. WHY DON'T THE BOYS STAY ON THE FARM?

One answer is that farmers are too apt to treat their boys more as servants than as sons. There is an independent spirit in a true man that will crop out even in early youth, and a spirit, too, which, if rightly trained, gives that bearing to a man which makes the common crowd look up and respect him. If not trained aright, but left to grow to itself, it becomes at last utter dependence and imbecility. We have talked with many farmers' boys, and we hear the same story from one, "Farming will do very well for the owner of a farm, but it takes a lifetime of hard work to obtain one."

This is too true, but can it not be remedied? Let the boy feel that he has something of his own, and it will foster in him a manly ambition. Give him a little patch of ground, and time to cultivate it; teach him how to do it; give him the proceeds for his own use, and see that he spends it for some good. Let him have a lamb, a colt, a calf or a pig to raise. Make the son a partner in the business, and there will be less of uneasiness at home, less leaning upon the hoe handle and dreaming of city life.

Again, farmers allow their children less time for recreation, less spending money, than the children of others, less able, have, and