

schools shall exceed that at the public schools. At the convention in Brantford the attendance at the public schools was reported much greater than the Sunday School attendance.

FREE SCHOOLS.

OUR public schools have been free now for some years, notwithstanding there are many of our taxpayers who feel and say that it is a grievance that they should be compelled to pay for the schooling of the children of people who are well able to bear the expense of giving their own children an ordinary education.

"The cry now is, if you compel me to pay for the schooling of your children I will compel you to send your children to school." To most men this proposition appears reasonable. When arrangements have been made to enable every one to get good public school instruction at great public expense, not to make good use of it is waste of a serious character. At the same time, we must not overlook the fact that the proposal of compulsion involves questions of grave import.

One of these questions is free text-books. That is, that school books be kept for all the school children attending each school. The plea advanced for this proposal is the poverty of the parents—a plea easily raised; but difficult to define. Who is to be the judge whether one is poor and another rich? But let us waive this question of text-books. A free breakfast, free dinner and so on may be asked for on this same plea of poverty, that is, if we enter upon the course of compulsory attendance and supply of text-books on the plea of poverty. We do not see where we can stop short of supplying not only schoolhouse but books, food and clothing for all the children of the province. Moreover if all children are made to attend

school, then assuredly we must have schools for those who voluntarily and regularly attend and those who are compelled to attend. We hope the various questions involved will be looked at carefully by our people before committing themselves to a course of action leading no one knows whither.

A MAN AND A BROTHER.

OF all the non-uniformed professions ours is the one which people seem to take most satisfaction in discovering. They say, "O, you're the teacher;" as though they said, "Now I know." Then they say, "How many pupils have you?" "Do you like teaching?" (they *never* omit to ask that) and we are fortunate if we escape at that without prolonged conversation *re* John's bad (or good) spelling and Mary's arithmetic, and the virtues, faults and failings of our predecessors and colleagues, and a more or less plain question as to what salary we receive (if it is a few months since the annual announcement of that important matter has been confided by the trustees to the newspaper reporters for the benefit of every inquisitive loafer in the country). And the next time they see one the conversation will be substantially the same, except, perhaps, that it will begin, "You are *still* teaching?" "You must *like it*, of course?"

Of course the people who speak to us so are wrong in supposing that because we are teachers we are different from other people, but can we afford to learn nothing from their implied criticism that we are narrow and nothing but teachers.

The story is told of a Scotch woman who was hotly pursuing her cow, calling aloud to a man coming down the street, "Mon, stop ma coo!" and receiving the withering answer, "Wum-