

very unjust to make him support schoolmasters for the education of his children. The Scotchman, however, either leaves the citizen alone, or makes him do what the majority deem it expedient he should do; and the bill, worked in the same spirit of fearlessness, will in three years bring the primary education of Scotland very nearly up to the level of its wants. But what, we shall be asked, becomes of the religious difficulty all this while? Is a child in religious Scotland to be taught compound addition by a person who, for aught that appears, may not be a firm believer in prevalent grace? or grammar, by one who has doubts whether it is not possible for persons who are not Presbyterians to be saved? Well, in the first, there is no substantial difference of religion in Scotland. Under three different names, five-sixths of the people are Presbyterians, absolutely agreed as to doctrine, discipline, and ecclesiastical governments, and differing only as to the interpretation of Christ's order about the things to be rendered unto God and Cæsar. "We have full confidence," says the Duke, "that the ratepayers will conduct their religious instruction very much as it is now conducted. There is practically no difference between the schools of any denomination. Parents, as was proved to us over and over again, do not care one half-penny to what religious bodies schools may happen to belong, but send their children to the best master, whether it is an Established Church school, a Free Church, or a United Presbyterian. In England every trumpety little sect would see the country relapse into barbarism, or rather remain in it, sooner than surrender its privilege of teaching that the value of $A + B$ in theology differs radically from the value of $B + A$; but the Scotch, really believing their creed, do not think heresy can be caught, like scarlet fever, by physical proximity to heretics, and, as the Duke says, look rather to capacity than orthodoxy. All that is needed for them is to let them absolutely alone, "to forbid any inspector to take any cognizance of religious instruction, unless the managers of the schools desire such cognizance to be taken," and to enforce a strict conscience clause. About this latter, there will be little trouble. In the Highlands, and great towns there are plenty of Catholic children, but the Protestants, pitying their inevitable destiny in the next world, placably leaves them alone in this. In Scotland, says the Duke of Argyle, "it has always been the custom in a Presbyterian school to allow Roman Catholics the advantage of secular instruction, without forcing on them religious teaching. It has been the universal practice, except, as I am informed, but I hope incorrectly, with the one exception of the Episcopalian schools, where, I am told, all children are required to go through instruction in the Church Catechism," and where that oppression will be given up when it is found to cost money. Subject to this clause, some of the denominational schools will still be aided for a time, but after a date to be fixed in the bill, all aid to such schools will cease, and education throughout Scotland will be left, as far as taxation is concerned, to the parochial schools, as improved by the operation of this measure. The managers in each parish will then decide how far religious instruction shall be an element in the curriculum, and secure their view by electing a schoolmaster who accepts it, and who, if he can teach, will be liked by the people, whatever his special view about Cæsar's rights. It is entirely useless to hope that a measure as vigorous and as sensible as this may yet be introduced in England? We greatly fear so, greatly dread that the *Telegraph*, which pronounces this bill "too revolutionary, too full of compulsion, and too Scotch," correctly gauges the intelligence of our population. The priests, and the parsons, and the ministers would resist so reasonable a bill till they died; and the churchwardens, and deacons, and pew-holders, and communicants would help them all alike, declaring light evil, unless it came from their favourite rush-light. Whether the people who are meanwhile left to grope in the dark care quite so much about it, may be doubtful, but the opposition of their superiors will hardly be overcome, and if it were, a greater difficulty still remains behind. The Scotch scheme has for its basis the kindly respect felt by all classes for each other, a respect which forbids the farmer's son from insulting the labourer's, by a refusal to learn at the same desk. Rather than let her sons associate with children of a lower grade, even in learning their letters, the genuine, high-principled, high-spirited British mother would consent to eat them. We must wait in this country, and do what we can, and, perhaps, in a century or two, we shall reach the level to which the Scotch now stand.—*Montreal Gazette*.

II. Papers on Practical Education.

1. ENCOURAGEMENT—ITS WISDOM IN SCHOOLS.

It is now admitted by the most successful educators, that any evidence of progress in studies or improvement in habits, should

be strongly encouraged, though the student may not even approximate to the highest standard in either. Everything has its beginning, and every beginner is not and cannot be perfect. In the first days of school life, the approbative faculties cannot be appealed to, too strongly. To punish, or to threaten to punish, a beginner for not accomplishing the first work assigned to him, or for a failure to do it perfectly, is to ignore experience and to forget the uncertain days of childhood. The instructor who should insist upon completeness in these first uncertain steps, may not be surprised if he should change the hopeful into the hopeless, and transform the school-room into a prison. If led aright (properly encouraged), children will desire to learn, and all the sunshine and enthusiasm of childhood may be enhanced by the pleasant labour of acquiring knowledge. It is easy to say, "well done," as the youth girds himself for his first achievements in school, though he may not exhibit the breadth and fulness of the master.

Parents may help the teacher to cast a delightful glow over all connected with the school, and school life, and perhaps in no way so much as to go with the scholar and sustain him until he has learned his place, become acquainted with his classmates, and feels at ease amid the new wonders of the school-room. The teacher will take as much interest in a pupil, who has thus been introduced to his notice, as in the straggler, who comes without an attendant, and for whom no one seems to care or think. It is not satisfactory or reasonable to say that parents have no time, for if he puts a colt in training, or plans a house to be built by another, he will find time to see how the training progresses, or how the foundations of the house are being laid. Let the dinner suffer, or call of courtesy, or the house, or the shop, rather than permit the youth to go unattended to begin his intellectual labour.

In after days when the reasoning faculties are more mature, caution must accompany encouragement. To say well done always when the work has been improperly or slovenly done, is to injure the character. To repress insolence, boldness or laziness, and energize the character, to add clearness to the sight and positiveness to the understanding, may require a rigid seriousness, and sometimes an iron rule. To meet the world well, and act a manly part in spite of discouragements and disappointments, an acquaintance with discipline must be known, and love of obedience felt. A desire to encourage, however, must always be uppermost in the mind of the teacher, and all proper efforts of young students should always have radiantly overshadowing them, the recollection of approval from teachers and parents. There is then no weariness in well doing. To feel that none appreciate or approve, to labour with the constant impression that however much is done, there will be none to recognize it, to have fellowship always with frowns and bitterness, has been the hard lot of too many, some of whom have lost pride and hope and gone down. Some noble natures have toiled on, and at last the world has thrust the "laurel crown" into their languid hands. "The dew is dried from off its leaves," and they look upon it distrustfully. The approval and praise has come too late to do them any good. Many an outcast, we fear, can say, that at the critical time, when the good was being overcome and displaced by evil influences, there was no one to take them by the hand and hold them in place, or by a kind word or smile assure them they were remembered and sought after. Under ordinary circumstances the teacher may strengthen the purpose, and soften the heart by kindness and encouragement, or harden by neglect and frowns.—*Prof. Griffith in Michigan Teacher*.

2. DUTIES OF TEACHERS.

A correspondent, several of whose letters have already appeared in the columns of the *Planet*, and which have been approvingly copied in the *Journal of Education*, again writes us as follows:—

"In my last communication I gave some ideas respecting the 'Style' of the teacher, and why it should be strictly attended to. I shall now consider some of the other duties of teachers.

The first, and by no means the least important duty, is to consider if he has the true spirit of the teacher. There are some who make teaching a mere stepping stone to something else; probably they never think of the responsibility resting on them, but merely occupy the time in order to get means to advance themselves, heedless of the duty they owe to their pupils and patrons. They appear to be almost devoid of principle on this point; self appears to be the ruling feature in their character. Such persons will never benefit the schools in which they are employed; their mind is not occupied with their public employment, but all their energies are devoted to some private pursuits. Every person pretending to teach should consider very faithfully whether he is willing to devote all his energies to the benefitting of his pupils, if his object is to enlighten others, if he has a really heartfelt desire for the advancement of education, and if he is ready and willing to labour in all