

made to toe a mark and spell, and turn each other down. When this exercise was finished they were called to spell their numbers, beginning "one," until the pupil at the foot was reached. It is related of this Goose River pedagogue that he was one of the few teachers who successfully resisted the old custom of barring-out the teacher at Christmas; He used a large stick of wood at the door as a battering-ram, with such terrifying effect that the pupils surrendered at discretion. One of the larger boys raised a plank and hid himself under the floor. There he soon fell asleep, and betrayed his presence by most audible snoring. Thereupon the master raised the plank and found the boy lying face downward. The angry master lifted the plank heavenward and it came down on that part of the victim's human anatomy—which it is equally as indelicate to present to a friend as to an enemy—with a blow as demoralizing as that inflicted by Marshal Ney on the Russians at Borodino.

The majority of those old masters were adepts at using the rod, and its application was generally accompanied by the expression of Scriptural authority for its use, such as: "He who spareth the rod spoileth the child"—"the rod for the fool's back, saith Solomon." They did not want to punish the innocent, it is true, but I doubt whether the discovery of a boy's innocence was not a disappointment to them. The punishments were, for light offences a high, pointed fool's cap; for grave offences the birch. Fighting boys were made to play wrap-jacket or hot-jacket before all the school, *i. e.*, each armed with a switch was forced to scourge the other. Play hours were generally spent in fighting; for in those days the young man's fancy, instead of turning to thoughts of love on the approach of Spring, usually turned to thoughts of blood.

About the middle of the century another class of teachers came into existence. These were known as the farmer teachers, and combined the keeping of a farm with the