

few of their braves, and partly as a means of compelling them henceforth to love the Canadian people as brethren, or rather as tender parents, the whole tribes have been put upon half-rations. In order, further, to teach them to be industrious and provident, these half-rations are being served out to them but twice a week. It is so easy for a famished savage, or a famished Christian, either, to love the family which adopts him as a ward against his will, strips him of his ancestral property, shuts him up in a narrow enclosure, and gives him just enough food of the roughest kind to keep body and soul together. It is so natural, too, for a half-starved savage to deny himself when the food is at last placed in his hands, and, paying no heed to the gnawing hunger, to put by a part of it for to-morrow and the next day and the next. And then with what hearty good-will the starving wretches will be sure to go to work on their empty stomachs, and with full knowledge that their hard work will not help to fill them. How deep, too, will be their admiration of the justice, the humanity, the Christian charity, of those who punish the innocent for the sins of the guilty, and involve old men, inoffensive women, helpless children, and the sick and suffering, in the common starvation. Seriously, we blush for our country, when such a policy is announced. If carried out through the terrible Northwest winter, it will sweep the poor wretches by hundreds into their graves. It will be an everlasting disgrace to us as a people. Every humane, every Christian, man and woman, every church and benevolent society in the land ought to arise and protest against such horrible barbarity.

PEDAGOGICAL MANNERISM.

"I can tell a schoolmaster, or schoolmarm, as far as I can see them." Who has not often heard this declaration from persons engaged in other, and in their own estimation, evidently, more desirable occupations, or possibly in no particular occupation at all. The remark is the ungrammatical expression of a too common fact. It may be, it is true, the mere meaningless repetition of a saying which has become almost proverbial. It may be, and doubtless often is, the speaker's method of giving you an inkling of the keenness of his own powers of observation. But on the principle that there is always some truth in what everybody says, there must be some ground for this almost universal consensus of opinion. From so me cause it must be that the public school teacher bears about to a greater degree than most others the stamp of his profession.

Admit it and what follows? Surely the profession is not one to be ashamed of. It is worthy to take rank beside the very highest. What then if it creates an indescribable something in speech, gait, or manner, which advertises to all close observers that one's business in life is to teach the young? Is any harm done?

Yes, there is harm done. The profession is discredited and the teacher's influence lessened. This effect, in fact always follows any marked singularity in dress, voice, or manner, which proclaims the individual's business. In our social intercourse we don't care to have the accidents or peculiarities of one's position or mode of life, thrust constantly before our

faces. We want to know our friends as friends, as men and women, like ourselves, not as merchants, or milliners, lawyers, doctors, or school teachers. The person who talks "shop" on all occasions is universally pronounced a bore. The one who acts "shop," who indicates it in face or gesture, or tone of voice, is scarcely less out of place in the social circle. We meet there on common ground, and all our words and acts should be suggestive of, or in harmony with, such thoughts, feelings, and interests as may be supposed to be shared in common by those around us.

But granting that the teacher ordinarily, or at least often, wears the symbol of his profession on his sleeve, so to speak, why is it? To discover the cause of an undesirable mannerism is to advance half way towards its cure. The result is in this case due, probably, to a combination of causes, but one or two of the chief ones may be indicated. First, no doubt, is the tone and manner of command unconsciously used. The average teacher is accustomed to autocracy. His word is law in the school-room. He brooks not contradiction, and too often is intolerant even of difference of opinion. In the effort to be firm he becomes imperious. The language of reproof is so often on his lips that the tone becomes habitual. In many cases the nervous tension is so great and constant that a state of irritability and wrong becomes almost chronic, and writes its language in every lineament and motion. These belong, of course, to the worst class of causes. There are many others of a much less disagreeable character which operate no less powerfully and leave marks no less clear and characteristic.

But the cure? If the causes are unavoidable how are the effects to be escaped? We answer, the causes are not unavoidable. The cure can come only by avoiding them. There is, for instance, no necessity for imperious tones or even, ordinarily, imperious words in the school-room. The teacher who permits himself to fall into the habit of using either makes a mistake from every point of view. They are indications of weakness. Conscious strength finds no use for them. The words and tones of cheerful, kindly request or direction, from the lips of the teacher who has true influence and weight of character, will be obeyed with equal certainty and tenfold alacrity. Like begets like, nervousness or irritability in teachers reacts upon the pupil. There is an instinct of self-respect in every child which revolts from the obedience of slavish fear. The teacher who has the happy faculty of clothing every mandate in the language of request, and speaking it in the tone which takes ready obedience for granted, will very seldom be disappointed especially if the commands are invariably reasonable and right.

But we must not multiply illustrations. The above will probably make our meaning clear. The way to avoid carrying the disagreeable habits of the school-room into social intercourse is to bring the cheery tone, the kindly manners, and all the pleasant amenities of social intercourse into the school-room. This can be done. It is being done with the happiest effect by many—we hope by many readers of this *Journal*. We congratulate those who know how to do it. They are sure to be both useful and happy in their work. But the knitted eyebrows, the scowling faces, the martyr-like tones and sighs, are also still too common. They mark the feeble, the irritable, the unhappy teacher. We pity those who carry those marks, from the bottom of our heart, but we pity the poor victims, their pupils, still more.