

### Questions for Self-Examination.

The following questions were prepared by School Counsellor Beckendorf for the teachers of primary schools in Prussia :

1. Have I commenced the day full of strength and confidence upon God ?
2. Have I sufficiently reflected before school hours on what I have to do through the day ?
3. Have I suitably prepared for my duties ?
4. Have my cares extended equally to all my pupils, or do I manifest more interest in some than in others ?
5. Has my attention been more particularly directed, and, according to their need, to those among them who were weaker or more idle than the rest ?
6. Or, consulting only my own taste, have I occupied myself more willingly with the most intelligent, and those most desirous of being instructed ?
7. In what manner have I influenced their moral progress ?
9. With regard to that which is exterior, have I required order, quietness, suitable manners, cleanliness ?
9. Have I not been guilty of any negligence in these respects, from idleness or inattention ?
10. Have I not, from disgust, abandoned, to their evil propensities some children who have resisted all my efforts ?
11. Have I not, without confessing it to myself, condemned some of them as incorrigible ?
12. And have I not thus neglected one of my most important duties, that of never despairing of the improvement of a single child confided to me ?
13. When it has been necessary to censure, punish, or recall to duty by exhortation have I done it with calmness, reflection, and in an impressive manner ?
14. Or have I yielded to precipitancy, impatience, anger, or want of charity ; or, on the other hand, have I been too indulgent ?
15. Am I in general just with regard to my pupils ?
16. Have I not an ill-judged aversion to some, and predilection for others ?
17. On what is this partiality founded ?
18. And if I cannot in my heart excuse these *sentiments*, ought I to allow them to have any influence on my conduct ?
19. Have I not thus given to the children themselves reason to accuse me of partiality ?
20. Do I not yield in general to the influence and disposition of the moment, and am I not thereby unequal and capricious, sometimes very kind, and sometimes causelessly in bad humour, or even passionate and violent ?
21. When it is necessary to reprove or punish, do I seek always to bear in mind the particular character of the pupil with whom I have to do, in order to guide myself accordingly in my reproof or punishment ?
22. Do I always distinguish offences which proceed from levity, indolence, or rooted habits, from those which are the result of evil dispositions ?
23. Have I not sometimes unconsciously excited the desire of praise, and promoted vanity or selfishness ?
24. Have I not been to-day an occasion of stumbling and scandal to my pupils ?
25. Has there not been in my conduct thoughtlessness, levity, harshness, want of love, and even pleasure in inflicting pain ?
26. Have I not given sufficient proofs of egotism, vanity, attachment to my own interests, or of self-sufficiency ?
27. Have I sought to obtain over the parents of my pupils the influence which I ought to endeavour to acquire if I am faithful to my vocation ?
28. Have I not allowed myself to be led astray, in the fulfilment of this duty, by pride, self-love, or misplaced sensitiveness ?
29. Have I sufficient confidence in Him without whose knowledge not a hair of the head falleth ?
30. Do I, in the difficult position and sphere of action in which

God has placed me wish more ease, simply for the pleasure of enjoying it.

31. Do I not in my heart feel mortified at the directions of my employers, and on these occasions do I manifest ill-humour ?

32. Have I been faithful to the resolutions renewed this morning ?

33. Have I not fallen into old faults and habits, which even to-day I determined to renounce ?

34. Have I made any progress in knowledge and virtue ?

35. Have I laboured to improve myself in my vocation, even out of the hours in which are presented to me positive occupation ?

### Profitable Schooling.

Let our primary school rooms, and indeed the higher school rooms, be well provided with shelves and boxes. Let these be filled with all sorts of productions of nature and art ; specimens of all sorts of wood and metal ; all kinds of cloth and leather, or any other fabric—indeed, with every thing which can well be brought into a school, and put in some proper receptacle. Let each one of these objects be a subject for examination by classes in convenient order, under the direction of the teacher. In this way the plan begun by Nature at home would be carried out, and carried out much further than could possibly be done at home under ordinary circumstances, as many objects would be supplied by the scholars from different families which could not be had excepting as each was found in a different home. All the perceptive faculties would here find delightful occupation, and be continually gaining, in strength. Children would hardly be tired of such observation, due regard being given to their comfort and constitutional power of attention. Indeed, if rightly managed, they would enter heartily into minute examinations and comparisons of one thing with another, for there might be a healthful and spirited emulation in the exercise. It may be further remarked, that the words designating the object on hand and its qualities and uses must come into the occasion. These the children learn just as readily as they learn at home the name of the lamp, and that it is bright and hot, or the terms belonging to anything else. Language is not lost, but rather richly gained, by such use of the time. Furthermore, just consider the practical utility of this mode of education. What a wide and minute acquaintance is formed with things, as necessities, comforts, and luxuries in living, or as appertaining to the various affairs of business ! How the quality of the material and of the manufacture of a commodity will be compared with the quality of another of the same kind ; so that, by the time the child shall be old enough to leave school, he shall have run through the whole range of objects ever used in ordinary life, and be able to detect the minutest differences between one and another of the same sort. With such a training, it would be utterly impossible for manufacturer or trader to impose an inferior production on the purchaser. He must proportion his price to the quality, or keep his goods on his hands. With the ignorance of commodities in which people have been kept until grown up and obliged to purchase for themselves, how continually have they been subjected to impositions on their credulity, and to consequent annoyance of spirit. It has really taken a lifetime to obtain that practical knowledge of qualities and fitnesses which might be acquired by boys and girls before they are half through their teens, were the common sense and time-saving method above explained adopted. How also are the poor now imposed upon ! They must take a second or third rate article at a very little reduction from the price of the best, to make a small saving. Yet, in the long run, theirs are the dearest purchases of all. But with such an education there could scarcely be any imposition on any body. The children of the poor in our common school are equally learners with those of the rich. If those who are pinched for money must seek the cheapest thing, they will know exactly its comparative value, and will either have fair terms, or go to some competitor