

daily supply of help and strength, and when it is over quietly letting the thoughts of it go. Health, however, with all the rational care we can take of it, will fail sometimes, and then many teachers give up at once. I think they often err here. Though under much weakness, perhaps pain, it may be difficult to do one's duty, there is some help afforded by experience of bodily affliction; I do not speak of *constant* sufferings and hopeless weakness, but of occasional infirmities, more or less frequent.

Now with regard to these, patient endurance softens the spirit and makes it compassionate and grateful for small attentions. No teacher can fairly reckon much indeed upon the forbearance of a school of giddy children; in these cases the only possible way to get on is to think as little as you can of yourself, and many a fine lady might be cured of mental and bodily disease by the outward calls made upon you. *This* I can tell you for your comfort, that some of the most admirable teachers I have ever known, those who have exercised the best influence over their scholars, have been persons of weakly, in some cases of bad health. It seemed as if the strong efforts which they put forth to prevent the appearance of suffering had an invigorating effect upon their whole characters, and enabled them to do what individuals less skilled in patience and fortitude never would have done. May it not be reckoned among the benefits which are sometimes drawn from trouble of this kind, that if there has been any natural disposition to lightness, any want of true sobriety of spirit, it may very likely be remedied in *this* school of affliction. You must not indeed wait for such trial, in order to be raised above levity of manner and improper behaviour, especially towards the other sex—but you may be thankful if you are not left to be tempted by high spirits and unbroken ease.

In your character, then, integrity, humility, love to the children, and a sober, serious spirit should prevail, and be manifested in your government. Of course as a beginner, all these qualities will require the greatest watchfulness, and cannot be maintained without the use of the appointed means. These and many other qualities must be put forth if you have any true desire to do your duty, whatever may be the plan adopted in the school, or whatever the superintendence to which you are subjected, and for this reason I shall finish what I have further to say respecting the general spirit of your government, before I touch on any particular plans.

There is one caution I would venture to give you with regard to the mere knowledge communicated in your school. By no means undervalue the children's learning, but yet look more to the spirit in which knowledge is conveyed than to the knowledge itself. It is a very common mistake which is made by young men and women a little advanced before most of the young men and women of their own class, that they are apt to value their acquirements too highly. They think learning is not merely "better than house or land," but better than temper, better than health, better than a sound mind and strong body. Do not take up such absurd notions as these, for depend upon it, these acquirements, if not given in the right spirit, are, I will not say useless, but by no means of that high value which some people think. Observe, I do not even except religious knowledge, when I speak of the possible overvaluing of learning; indeed you may do but little good by adopting certain ways of imparting religious instruction. You may cram a child's head full of scripture facts and scripture doctrines, without in the least advancing it in the way of personal religion. There is such a thing as a teacher fancying she has discharged her conscience and done her duty by a child, because she has scolded it (if we may so say) in the language of scripture, unmindful all the time of the spirit in which she has ventured to use such sacred weapons. This is indeed so gross a decep-

tion, that it may be hoped it is not very common—but still I fear many teachers are hardly aware of the caution required in quoting scripture, or of the presumption of using it in an unholy, unkind spirit. Some persons will *fling* a text at you, as if it was their own property, to use or abuse as they please. And there are others, kinder and milder, who do not so: but who overload children's memories with what they can neither understand nor apply. Now I do not say that children are to learn nothing but what they can *directly* understand. Something must be laid up in the mind's storehouse for future use, and it is in the experience of many people that what was not quite intelligible when first learnt, explains itself as we proceed. Children must trust us and learn with patience what now may seem dull and uninteresting, which is no more than we ourselves often do from a sense of duty—the only difference being that their weaker will requires more of the aid of authority. This however may be fully admitted, and the principle acted upon, and still caution be observed in not doing so much with a view to the future, as that the mind is injured thereby for the present time. With very young children in particular, you should not so much regard the quantity they have learnt by rote, or the fluency with which they are beginning to read, as whether their whole minds seem to be awake and alive—whether they can really see and give a just account of any object or fact that comes before them. I cannot help observing here how important a point is this which has just been touched on. How many people there are who seem never sure that they have seen or heard correctly, yet who go on all their lives spreading reports of things that may affect the character or prospects of hundreds of their fellow-creatures! How difficult it is to come at the exact truth respecting even a fact which happened in the next room! Why? because the people who give an account of it have not been accustomed early to state things plainly, exactly and simply; because they do not feel the importance of accuracy; of seeing and stating what *is* or is *not*. Lawyers and jurors, who know that the lives of human beings often depend upon the exactness of a principal witness on a trial, can tell you how much good you may do, if you are so happy as to teach your children this regard to correctness in small things. Never neglect it in yourself—never pass over a little exaggeration or misstatement in your scholars. Do not treat it as a wilful lie, or threaten, or punish them unless it grows to a very serious height, but endeavour to inspire them with *love* of simple truth; have an approving word ready for the child who gives you the most correct account of its doings, or of any thing it has seen or heard, and let that child have the pleasure of feeling that your reliance on her truth is strengthened—that you can trust it another time.—*The Schoolmistress, by Emily Taylor.*

DINNER OF THE MESSRS. RANSOME TO THEIR WORKMEN.—These celebrated English implement makers, (of one of whose ploughs we gave an engraving in our January number,) gave a splendid entertainment to their work-people at the commencement of the year. Fifteen hundred persons—including visitors—sat down to a sumptuous dinner, in a commodious building, richly and most tastefully decorated for the occasion. This firm has been in existence at Ipswich for upwards of sixty years, and the festival was held in celebration of an enlargement of the works. Upwards of eleven hundred people are employed in this establishment, so honourably known for the superior character of its productions, as well as for the strict integrity of its extensive transactions.

THE BEST BREED OF SHEEP.—Let it be assumed, that the best breed of sheep is that which produces the greatest net profit in money from a given quantity of food,