

was 2,210,828, or less than one-tenth the entire population; and while the annual expense for paupers was but £600,000, the permanent foreign paupers were 13,437, and the native 36,947 only. With respect to crime, the ratio is still more striking. Of 27,000 crimes in the United States during 1850, no less than 14,000 were committed by foreigners. In a country whose natives are educated, more than half the crimes are traced to illiterate foreigners, forming less than one-tenth of the whole population.

It seems, then, to be established in America, that general education increases the efficiency of a nation, promotes temperance, aids religion, and checks pauperism; while all concede that it diminishes crime. Why should its effects be different in England, and why should we not find in education a cheap and most admirable substitute for prisons and penal colonies? If in America holders of property sustain education because they insure their own safety, and the security of their fortunes, by the instruction of the masses, why should not the same results attend education in England?

Again, if America with all accessions from natural growth and immigration, cannot afford to lose the mines of intellect hidden in the popular masses; if she is not rich enough in intellect to suffer their faculties to run waste, can England, comparatively stationary in growth and population, afford such loss?

The future contests of nations will not be confined to warlike encounters. They will be in the field of science and arts, and that nation will attain to the highest distinction which shall excel in the arts of peace. If other nations are cultivating and developing the human intellect, let not England be distanced in the course. She can appreciate the effective force of the skilled artisan, the disciplined soldier, and trained athlete. Will she not appreciate the value of disciplined mind, or educated labor? Do not her position, climate, and wealth, enable her to wield them with the most advantage. If the humble citizen of a village in America considers himself the foster father of the children of the poor, the natural guardian of those Heaven has intrusted to him, and under moral obligations to educate his wards, will the philanthropists of England exhibit less benevolence? And is there any country in which the natural powers of the mind offer a more favorable field for cultivation—in which education is likely to yield a more plentiful harvest—than England? We have so lately given a full consideration to the subject of popular education in this country, that we need not here dwell upon its importance: we will only add our conviction, that whenever the conflicting religious views which now impede its extension, shall have been reconciled, no difficulties of a merely economical character will prove insuperable.

EDUCATION INCREASES INDIVIDUAL POWER OF LABOUR.

Thought is the great human power; education and study enable us to join to our own experience and reflection the experience and reflection of all the human race. A man remaining uncultivated and knowing only what he has thought, what he has observed himself, and opposed to him who is enriched by the thoughts and experience of ages, is like a poor individual who would contend with his own weak arm against the combined powers of a multitude. The man also who by the obligation of manual labour must have condemned his faculties to almost constant idleness, opposed to him who by constant exercise has given to his mind rapidity, certainty and precision, has not the same means of making the most of his individual power of thought; whilst his adversary knows how to employ for his greatest advantage the treasure of thought of all those who have lived before him.—*Sismondi*.

AID TO ATTENDANTS ON THE STATE NORMAL SCHOOLS.

1. The sum to be distributed to the pupils of each school, in any one term, shall not exceed \$333.33, and any unexpended balance of a previous term.

2. The distribution shall be confined to the second and third terms of the attendance of pupils, and to those who reside ten or twelve miles from the school.

3. The distribution shall be made only to those pupils who have not the means of defraying the expenses of a course of instruction at the Normal Schools, and who shall bring from the school committees of the town in which they reside, a certificate to that effect, and who shall give entire satisfaction to the Board, of their possessing the character, habits of application, and capacity requisite for becoming successful teachers.

4. The distribution shall be made to such pupils as aforesaid, in the following proportions: to each pupil who lives ten, and under twenty miles from the school, by the nearest route, a sum, the amount of which shall depend upon the number among whom the whole is to be distributed; to those who live twenty, and under thirty miles from the school, twice as much to each as to one of the first class; and to those who live thirty miles or more from the school, three times as

much to each as to one of the first class; provided that the first class of pupils shall not receive more than fifty cents per week, each; those of the second class, not more than one dollar per week, each; and those of the third class, not more than one dollar and fifty cents per week, each.

5. The distribution aforesaid, shall be made by the visiting committee of each school, after consulting the principal of such school.

6. The first distribution shall be made for the autumn term of the year, 1853.

BOYS, REMEMBER!

I once visited a large public school. At recess a little fellow came up and spoke to the master: as he turned to go down the platform; the master said, "*This is a boy that I can trust. He never failed me.*" I followed him with my eye, and looked at him when he took his seat after recess. He had a fine, open, manly face. I thought a good deal about the master's remark. What a character had that little boy earned! He had already got what would be worth more to him than a fortune. It would be a passport into the best store in the city, and what is better, into the confidence and respect of the whole community.

I wonder if boys know how soon they are rated by older people. Every boy in the neighborhood is known, and opinions are formed of him; he has a character favorable or unfavorable. A boy of whom the master can say, "I can trust him; he never failed me," will never want employment. The fidelity, promptness, and industry which he shows at school, are in demand everywhere, and are prized everywhere. He who is faithful in little will also be faithful in much.

Be sure, boys, that you earn a good reputation at school. Remember you are just where God has placed you, and your duties are not so much given you by your teachers or your parents, as by God himself. You must render an account of them, and you will also be called to render an account to Him. Be trusty—be true.

HOW SCHOLARS ARE MADE.

"Costly apparatus and splendid cabinets have no magical power to make scholars. In all circumstances, as a man is, under God, the master of his own fortune, so is he the maker of his own mind. The Creator has so constituted the human intellect, that it can only grow by its own action, and by its own action and free will, it will certainly and necessarily grow. Every man must, therefore, educate himself. His book and teacher are but helps; the work is his. A man is not educated until he has the ability to summon in an emergency, all his mental powers in vigorous exercise to effect its proposed object. It is not the man who has seen most, or read most, who can do this, such a one is in danger of being borne down, like a beast of burden, by an overloaded mass of other men's thoughts. Nor is it the man who can boast of native vigor and capacity.—The greatest of all warriors in the siege of Troy had not the pre-eminence because nature had given strength and he carried the largest bow, but because self-discipline had taught him how to use it."

DUKE OF WELLINGTON.—The noblest fact in the history of Wellington was that put on record by Mr. Gleig, who had had the best opportunities of ascertaining that, wherever the Great Duke travelled in his latter days, his companion and his counsellor was the word of God, which was read by him day by day.

YOUTHFUL NEGLECT.—Sir Walter Scott in a narrative of his personal history gives the following caution to youth: "If it should ever fall to the lot of youth to peruse these pages, let such readers remember that it is with the deepest regret that I recollect in my manhood the opportunities of learning which I neglected in my youth; that through every part of my literary career I have felt pinched and hampered by my own ignorance, and would this moment give half the reputation I had the good fortune to acquire if by so doing I could rest the remaining part upon a sound foundation of learning and science."

FAVOURS AND THEIR OBLIGATIONS.—To feel oppressed by obligation is only to prove that we are incapable of a proper sentiment of gratitude. To receive favours from the unworthy, is simply to admit that our selfishness is superior to our pride. Most men remember obligations, but not often to be grateful for them. The proud are made *sour* by remembrance, and the vain *silent*.

MAN is born for action; he ought to do something. Work, at each step, awakens a sleeping force, and roots out error. Who does nothing, knows nothing. Rise! to work! If thy knowledge is real, employ it; wrestle with nature; test the strength of thy theories; see if they will support the trial; act!

LITTLE MATTERS.—One hour lost in the morning by lying in bed will put back all the business of the day. One hour gained by rising early is worth one month in a year. One hole in the fence will cost ten times as much as it will to fix it at once.