

In reckoning the expense of crime, I only looked at the expense necessary to maintain the strong arm of the law. But in this cost, we see but very little of that expense; consequently, we see but a fractional part of the gain which will be made by universal education. The cost of court-houses, jails, and the maintenance of judges, &c., is but a drop, in the bucket, in comparison to the actual loss a country sustains by crime. The loss by robberies, by thieving, by fraud, by drunkenness, by gambling, by prodigality, by waste of time, and strength, put forth to do evil, is immense. And this waste is the result of bad early training. An excellent writer has said, "Were what is engulfed in the vortex of crime, in each generation, collected together, it would build a palace of oriental splendour, in every school district, in the land. It would endow it with a library, beyond the ability of a life-time to read. It would supply it with apparatus, and laboratories for the illustration of every study, and the exemplification of every art. And it would requite the teacher for his services, in presiding over, and conducting the exercises of such a sanctuary of intelligence and virtue." And shall this waste of human means, and energies be perpetuated? Shall we not rather put forth one general and continuous effort, to raise society to general intelligence, and propriety of conduct. Who is there, that has an interest in the well being of his country, who will not come forward to aid in the benevolent enterprise, of educating the whole mass. Let us put forth effort, to try the mighty experiment. Let objections be laid aside, and objectors be silent, before such an important project as this. And if all were so trained, and became producers, beyond their consumption, poverty would be banished from our land and misery to a great extent from our world. Shall we not give the rising generation the highest blessing, which parents can give to children; a sound, and a thorough education. By this means they will be raised to respectability and honour, to usefulness, and comfort. They will thus have the power of raising themselves in society, of creating riches, of filling important stations among men. Remember what the wise man saith,—“A wise son maketh a glad father, but a foolish son is the heaviness of his mother.”

In concluding this argument, allow me to observe, that we who believe the Holy Scriptures, shall see the time approaching, when jails and penitentiaries, will become mere matters of history. They will then only be referred to, (as also the destructive implements of war,) as illustrations, and evidences of the barbarism, the crime, and the impiety of former generations. And by what steps, and means will it be that mankind shall be brought to such a perfection in morals and virtue? Doubtless, it will be the result of many combined influences; the schoolmaster will have a special share in bringing about this new state of things. Let teachers, therefore, be stimulated to widen the range of their own personal qualification. Let them rise high in mental, and moral attainments. Thereby their usefulness will be enlarged, and their profession become the more honourable. For in those days we have alluded to, the light of science in every department, and among all nations, from the least, even unto the greatest, shall be perfected. Moreover, in those days the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold; as the light of seven days. Even now this day begins to dawn upon a benighted world, and the shadows of former ignorance, are fleeing away. If we would wish to be honoured with a share of the glory of bringing our world to this state of happiness, let us get, by "Free Schools," the door of education opened wide for all mankind; and every impediment, and obstruction removed, to obtain the diffusion of universal education, intelligence, and religion.

#### SUGGESTIONS AS TO THE MANNER OF HEARING LESSONS, OR OF CONDUCTING RECITATIONS.

On the right manner of conducting recitations, depends the future usefulness of the scholar. His ability and capacity successfully to discharge the duties of life, and to meet his responsibilities, result from a judicious development of his faculties, a proper early training, and actual discipline of the mind.

The prime object to be secured in conducting recitations, is the greatest possible permanent improvement of the student. To accomplish this object, the teacher must secure the interest, and gain the confidence of his pupils. Thus his instructions will be rendered useful, and his labours profitable. Confidence is gained by exerci-

sing a spirit of kindness. Scholars should be faithful in preparing their lessons for recitations, and fix their minds intently on the instructions of their teacher. If they respect him, they will value the instruction he imparts. A proper digestion of the materials of study, if furnished with suitable mental aliment, promotes vigorous intellectual growth. If a judicious direction is given to the course and manner of study, the student, when put on the track, will pursue his onward journey with pleasure, profit and delight. Every opportunity and circumstance should be improved to inspire a scholar with confidence in his ability to do what he undertakes to do. The teacher should express his thoughts in language adapted to the capacity of the scholar. If he would be intelligent, his language should be intelligible. He should be able to perceive, almost by intuition, whether his questions or explanations are clearly comprehended by the learner. If he finds that they are not, he should vary his manner of expression, and present the same idea in different aspects, until it is fully understood. He must find access to the mind of a child, that he may be able to ascertain what *he already knows*. This pre-supposes on his part, an acquaintance with the principles of mental philosophy.

The instructors of youth should aim to call the thinking powers into exercise, teach them to observe, to discriminate, to compare, to investigate, to reason, and to judge, that they may be able to concentrate their thoughts, and express their ideas in chaste and appropriate language. Teach a person *how* to think, and he will soon find out *what* to think. Let him be made to *set out right*, and then so directed that he will form correct intellectual habits. The foundation will thus be laid for him to discharge his own duty towards educating himself; and he will go on increasing in knowledge and intelligence.

The teacher should frequently discourse on the benefits which will be derived by the learner from the studies he is pursuing, informing him that it will strengthen and invigorate his mind, augment his capacity for business, and mature and qualify him for greater usefulness. Scholars, where practicable, should recite in classes. The teacher should be familiar in his intercourse with his pupils, yet dignified—show by the kindness and benignity of his mien, that he is sincerely their friend,—should take scholars by surprise, put thought on the wing. He should be ever vigilant.

"To aid the mind's development, to watch  
The dawn of little thoughts, to see and aid  
Almost the very growth."

If there are difficulties in the lesson that have not been learned, or studied, these should be previously explained. Words above the capacity of the student should be defined in a manner that will call the judgment into exercise. The capacity of mental comprehension is increased by use. A direct telling a scholar a rule or reason for a scientific operation without thought on his part, is oftentimes an injury, especially to him who has hardly entered the vestibule of the temple of wisdom.

The *why* and *wherefore* should never be omitted, when it is apparent that the lesson is not understood by the scholar. There should frequently be a succession of questions to lead the scholar to the final answer. Scholars with proper restrictions, should be encouraged to correct each others' error. This will keep up an interest in the recitation, and serve to secure the attention of the wayward and indifferent. Every school and every class has an atmosphere peculiarly its own. The teacher should labor to regulate this atmosphere, so that it shall be considered by the members of the several classes, highly honorable and reputable to get a thorough knowledge of the studies to which they are devoting their attention. A great object will then be attained towards laying the foundation of this mental archetype of the future man. Variety is the spice of the teacher's success. A system should be adopted in every species of recitation, that will secure the faithful preparation of every member of the class; and each scholar should be held responsible for entire preparation on his proposed recitation. The principle that scholars should either *know* or *not know*, cannot be too strongly inculcated.

Never pamper the more easy of apprehension at the expense of those of less active minds. The simultaneous answering of questions put to a class without discrimination, should not be practised, except in review, or when the recitation has nearly closed, where there is not time enough to put the questions to individual scholars in succession. Promptness and expedition should be the teacher's