

and virtue, which shall render liberty safe by causing a voluntary self-control, and submission to rightful authority.

Manners are to be regarded as a necessary accompaniment to morals. Indeed, there is no line of division between the two. They are related to each other as thought and expression are, and should be cultivated together. In the immature state of our society as compared with that of the old world, and in the engrossment of the general mind with enterprises for the accumulation of wealth, it is not strange that there should be some want of refinement, and that the national manners should, to cultivated Europeans, appear somewhat unpolished. But the time has now arrived when it is not so easy as it once was to apologize for these defects. Such are now our means of intellectual culture and improvement in all that adorns human nature and society, that it is inexcusable longer to allow this blemish to adhere to us as a people. It is in the power of the public schools to change the whole aspect of society in this respect. They can be made to act simultaneously upon every family in the Commonwealth. While refined manners would otherwise long continue to be limited mostly to certain favored circles, they might easily, by means of an improvement in our system of education, be made a blessing and an ornament to all classes in the community. Why should not the same hand that deals out knowledge indiscriminately to all the children of the Commonwealth, aim to engraft as universally upon the manners of all these children the amenities and courtesies of life? Let but the school trustees select their teachers to conduct their schools with reference to this object, and a change would come over the manners of the young which would add a new charm to society. The erection of new and beautiful schoolhouses, and the introduction of neat and elegant furniture, have greatly facilitated the task of the teacher in regulating the intercourse and personal habits of his pupils. In a free country like ours, where children have, of late, been becoming more democratic than their seniors, parents would do well to second the efforts of teachers in training the young to that deferential deportment, and to those common civilities, the absence of which can never be noticed but with grief.

SECOND LECTURE ON FREE SCHOOLS.

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The second argument for "Free Schools," which I propose to consider is, "That the early intellectual education, and moral training, of the rising generation, is the cheapest, as, it is also the best preventive of crime. We assume that the "free school system" is the best adapted, to introduce universal education, entire mental, and moral training, and thus be a preventive of crime.

Public crime, what is it? It may be defined as the infringement of another's rights and privileges. It is an act done, or something said whereby the peace of a person, family, or neighbourhood, is disturbed; or the safety of another person's character, or property is endangered. Experience proves that educating the young, is the surest, as it is also the cheapest, and best conservator from criminal habits. Corporeal punishment has failed to produce any salutary reform upon the criminal. Even the terror of capital punishment, has not restrained the vicious from the perpetration of crime. The culprit has been found to brave danger of all kinds, and reiterate his crime.

But what has been the prior history, and circumstances of the vast majority, of those who have required the enormous cost to the community, of court-houses, jails, and penitentiaries; and expenses connected with them. Their general character is such, as renders it painful to point them out. They have been poor, in their circumstances, and unhappy in their parentage, and education. They have in youth, received no thorough intellectual culture, except such as inducted them into the mysteries of villany, and fraud. Their parents were in multitudes of cases, intemperate, and vicious themselves—if they had parents. But prison statistics, would lead us to believe, that they were mostly orphans, thrown upon the tender mercies of unkind relatives, or the world at large. Ye young persons here present, who have kind and pious parents, see that ye esteem them while ye have them! In Worcester, out of 476 prisoners, placed upon the calendar, and to be tried for crimes of various descriptions, committed during one year, only two of these had anything like a superior education. 204, or nearly one-half could neither read nor write. There were only 20 of that number, who could read and write well; whilst 121 could read only very imperfectly. Lord Ashley, (now the Earl of Shaftesbury), who

has made some noble efforts, to reclaim the thieves of the metropolis of Great Britain from their dangerous and criminal course, states the appalling fact, that of 372 of these desperadoes, with whom he had conversation, 278 had received no education whatever.

One who has particularly studied this subject, states the following facts, as the result of this investigation. "The proportion of these criminals, who had lost both their parents, before they were 10 years of age, averaged 32 out of the 100, or about one-third. One half of them had lost both parents before they were 15. Seventy-two, or about three-fourths of the hundred, had never been taught any mechanical business. And only four, out of the hundred, had ever wrought at any trade. They were generally deplorably ignorant, as also desperately vicious. Seldom is one found among this class, who has obtained a liberal education. One-half generally, can either not read at all, or read very imperfectly. Only one in twelve, could read, write, and cipher; and all were very defective in the knowledge of moral relations, and duties; and ignorant of religious truth." Thus, ignorant, and following every vicious course, they became adepts in crime. Men who break away from the restraints of early training, after the age of 21, have been found to be those who are not bound to society, by property, respectability of character, wife, or home. The most of criminals have been unmarried persons, and those who have broken out into crime, who were otherwise, have been unhappy in their domestic relations.

These statements, exhibit strikingly the important fact, that public crime is perpetrated, not so much by man, as a depraved and fallen creature, as from bad example, and the unrestrained sway of evil passions. Youthful depravity, if curbed by discipline and instruction in youth, can be so far subdued by education, as to make men, at least, good citizens, and useful members of society. To this accords the statement of the wise monarch of Israel, "Train up a child in the way he should go; and when he is old he will not depart from it." Youth is the season for cultivation and training; and the cases, wherein this training has failed, are so few, that the conclusion we would come to is, that if all were well trained, there would be few of those pests of society, who have gone forth among their fellow-men, unrestrained in the course of crime. In youth, let their intellect be improved by instruction. Let their passions and propensities be curbed; and let them be taught the rules of equity and propriety. The state ought to see that all her children are being educated; and it is the duty of every member of a state to do his part, not only to maintain the good order of society, but by preventive means also, to banish crime from among men. It is righteousness that exalteth a nation. And every patriot, and philanthropist, should be ready to promote the righteous character of the people.

The Free School system provides the means for the education of all—all contributing to its support. It puts it in the power of destitute children to have a good common school education; widows, and guardians of children may, from self respect, or necessity, feed and clothe such destitute children; but they may be unwilling, or unable to purchase books, or pay a rate-bill for them. The free School removes this obstacle. Let the sectional school be the sanctuary, open to all, where every child will receive a thorough common school education. Let the schoolroom, the teacher, the furniture, and the apparatus be common to all. Let not such children be entered, or educated as paupers; but as it is their right and privilege. Let us have Teachers of high attainments, and teaching of the best description. Let equal privileges be given to all, whether rich, or poor, and all will be induced to attend the school. Thus will these orphans, and destitute ones, have placed before them an open door, where they will be trained as others, to become useful members of society. The ratebill, however, either closes the door against them, or they must be degraded by the epithet, *pauper*. Under the rate-bill system, these, the most destitute, and most to be sympathized with, among our race, would be deprived of this important privilege. Ye who are parents yourselves, and would wish to see your children wise and honorable; and your whole neighbourhood also, rising in intelligence, and moral character,—fing open the school-house door to all. Let the whole be invited, and pressed to come without money, and without price. It is your greatest wisdom, to get the entire neighbourhood educated. That thereby peace, and industry, and prosperity may be the lot of all. And by this universal training, crime will be greatly prevented and much thereby gained.