THE CARRIER BOY'S ADDRESS

TO THE PATRONS OF THE

Morning Courier.

"Our rabbit has three lives; and feared and more
Such an Address no'er written was before."
Another with his finger and his thumb,
Cried, "Pie! I shall pay them when they come."

LOVE'S LABOUR LOST

DEVIL.

By the rose on your cheek and your neck's alabaster
Fair sweeping-brush nymph, I implore
That you step to the parlour and tell to your master
There's the DEVIL to pay at the door.

BIDDY.

You're an impudent fellow to speak to me so,
But I'll not stand here to scoff with you,
For, I'll go and bring one who will soon let you know
What a *brush* is, unless you brush off with you.

BIDDY, (*to her Master.*)

Sir, there's at the door that newspaper chap,
He hides the desire you'll come down to him,
If you take my advice, you'll not give him a rap,
Tho' he thinks you'll lose out HALF-a-crown to him.

PATRON.

Oh, ho! is that you? what the dence have you said
To put in a passion my whipper
Binder, who'd give you a knock on the head
Much sooner than give you a copper.

DEVIL.

'Pon my word, Sir, I really cannot surmise
Why so very fastidious your maid is,
For I gen'rally pass, notwithstanding my size,
For a devil amongst the young LADIES.

And the only motive that I can suspect
For her being so very uncivil,
Is that, at the next meeting of the elect,
She may boast she has cut out a *devil*.

Be that as it may, good patron, all hail!
(Appropriate phrase in the winter,)
I pray you, benignly attend to the *tale*
Of a *devil*—start not—a PUP-PRINTER.

Reflect that, of those who are fated to work,
There is none but has some pleasant allies
From toil, while I am condemned, like a TURK,
To labour all day at the *galleys*.

Or, when I go out, thro' the town I must toil,
Be roasted, be drenched, or be frozen;
Like a BULLY, be in a perpetual *broil*,
Or bear cold one scarce ventures one's nose in.

There's only one week-day to printer's-boys dear,
When those poor dogs get rid of their collar,
Then they wish to their patrons a happy NEW-YEAR,
And their patrons *fork out* HALF-a-DOLLAR.

Then, this happy occasion may Fate oft renew,
And may you, my dear PATRON, make of it
This virtue, that, if I'm a *devil* to you,
In return you'll to me be a *profit*.

PATRON.

Come in, my good boy, take a chair and sit down,
Your Journal, while it is so loyal,
Is so liberal too, that I give you this *crown*,
But take care that you do not get *royal*.

DEVIL.

Many thanks for your silver, (bank bills not scorning,)
I'll continue my rounds—and wish you good morning.

DR. BARBER'S ADDRESS,

AT THE

EXAMINATION OF THE CHILDREN

OF THE

MONTREAL INFANT SCHOOL.

LADIES AND GENTLEMEN,

It has pleased the Committee of Ladies of the "Montreal Infant School" to confer upon me an appointment, in obedience to which I appear before you. But for this, stranger and sojourner as I am, here, I should have shrunk from the prominent position I occupy. But I did not feel that I could *refuse* their flattering request.—This is the apology I would offer for the leading part I may seem to assume on this occasion, surrounded as I am by many gentlemen who have far higher claims on your attention, and much greater influence in whatever concerns the welfare of your city. And, indeed, I feel oppressed by the task I have undertaken. The importance of the *present moment* to the cause of education, in these colonies, is such, that I approach the subject with mingled hopes and fears which agitate me, and compel me to feel that my powers are unequal to the greatness of the object which invites our attention.

We are in a crisis. If we do not act in favor of Education now, the opportunity may be lost for many years. When I think of the condition of the poorer classes, as our motive to exertion, I am encouraged. The evils which exist are of such magnitude, that, to be organized with them, would seem sufficient to prompt us to *action*.—But *feeling* is apt to be fluctuating and evanescent. "We must, therefore, take the current *while it serves*, or, perhaps, lose our venture."—I trust we shall act under this impression. If the condition of poor children, and its consequences were always before us, we could not resist our benevolent promptings. But these consequences *do not cease to operate*, when *we cease to think of them*. At this very moment, in the midst of us, exist large masses of our fellow-beings, who are revealed to us, only now and then, by the flashes which public justice sheds upon their crimes. Among these are, at all times, great numbers of children whom you are anxious to save. Education, alone, can fulfil your desires. The parents cannot. The law, with all its penalties, cannot. The jailor of the Borough Compter told Mr. BUXTON, that he was sure, if you took the first boy you met with in the streets, and placed him in his prison, by the end of a month, he would be as bad as the rest, and up to *all the roguery of London*. This is confirmed by the Guildford jailor. He mentions an instance of two boys, committed for poaching. They appeared at first, he says, quite strangers to crime, and kept themselves in a distinct from other prisoners. Their reserve, however, soon left them. They listened to the adventures and escapes of their associates; and the day after their term of imprisonment was expired, called at the jail, to receive promised *letters of introduction* from the thieves *in prison*, to their companions *out of prison*. The jailor, he says, could, doubtless, supply similar cases. Yet I saw a promising looking lad of 13 or 14 years of age, in the Montreal prison, who had been sent there for *running away from his master*. He was in free communication with the rest of the prisoners, and his ruin was, consequently, next to *certain*. Is not the community deeply responsible for it? How can a child resist all the influences by which he is surrounded? You can prevent the ruin of that class of children which supplies young delinquents, only by getting such children, at the earliest possible age, into your infant and juvenile schools. Experience has demonstrated that the penalties of the law neither *reform the criminal*, nor *prevent crimes*. With this experience, how can society excuse itself, if it refuses any longer to try the expedient of moral training, and to secure it by legislative provisions; if it deliberately prefers the *scaffold* to the *school*, as its means of protection? A great poet has said, with philosophic truth, that

"——Every death doomed man,
Who, in his youth, has not been taught,
That wisdom's ways are ways of pleasantness,
And all her paths are peace, unjustly dies."

I am fully aware, as it will readily be believed, of the force of primitive dispositions. I well know that some are more prone to evil than others. But there are principles placed by the CREATOR in *every* human bosom, to counteract evil propensities. Over these, *circumstances* have great power; much greater than society has yet been brought to observe. It is these on which judicious culture is to operate; on which judicious culture *has operated*. Of this I adduced, on a late occasion, many striking instances. Those instances justify us in placing the utmost confidence in Education, as a means of invigorating virtuous feelings, and repressing evil propensities and habits. I need not repeat them here, but I trust they will not be forgotten—proofs as they are of the successful operation of instruction, imitation, and the influence of example and sympathy, in reforming young beings, and training them to virtuous habits.

It has been estimated that the erection of County Jails and Bridewells has cost Great Britain £5,000,000 sterling, and about £300 *a* head for each of their intended inmates. No person, acquainted with the recent history of Education, will doubt that this enormous sum, devoted to that object, would have produced very different results from those obtained by punishment, either as respects the unfortunate criminals themselves, or the safety of society.

But it is not the inefficacy of prison discipline alone, which shews the necessity of EDUCATION. If the ruin of young children did not begin *before* they reach the doors of our jails, they would never have come there. It commences, often, in their intercourse with their parents, and their companions in the streets. I grant that children and parents are made for each other. Among the educated classes, their intercourse exercises a salutary restraint over both. But this is not the case in other classes. There are many cases of cruelty; but in some of these, young children, habitually, witness the display of the worst passions, on the part of their parents, in their moments of irritation, both in their intercourse with each other, and with the children themselves. They hear the most horrible language—they often witness the grossest sensuality—such as most indecent and disgusting scenes. Mr. WILDERSPIN says that he should not dare to relate what he has heard from children, in these respects. Regard for delicacy forbids it. In a word, the domestic hearth, instead of being consecrated to virtuous affection, is the scene of every unhallowed feeling. Can we wonder at what follows? The passions which produce these evils, slumber in the breasts of infants. They are, alas, too easily *awakened*. Children are made, for wise purposes, the most *imitative* of beings. The imitative instinct, stronger in youth than in after years, is conferred upon them by the CREATOR, in order that good example, and all the other influences of education, may operate with more certain success. This instinct *invites* us to take advantage of its activity, for the purposes of moral training. But, can we wonder, that, in contrary circumstances, it works for evil. Can we wonder at the instances of cruelty and violence which are so frequent among the young—at their obscene and blasphemous language—their depraved and abominable habits? Our wonder *should* be at any *other* result. The animal propensities, in the majority of mankind, are, naturally, more active than the sentiments which can alone repress them; in addition to which, the intellect, which takes cognizance of this fact, and which perceives the relative authority of each class of our desires, is entirely neglected, where education is denied; whilst the higher sentiments themselves are not *exercised*. How should they, under such circumstances, be transformed into *habits*? The mother has, commonly, the charge of the young children among the poor. But poor women are often obliged to assist in maintaining their families, by working away from home. Their infants are, thus, unavoidably left to themselves, and are liable to all sorts of accidents. We read in the newspapers of their being sometimes locked up in the house, and burned to death. In other instances, they quitch by find their way into the streets, and are depraved by the society of the companions they find there. The INFANT SCHOOL is a safe REFUGE from these evils. *It is more than a refuge*—for there, their physical comfort, intellectual improvement, and moral and spiritual welfare, are *all provided for*. There, they are separate from bad parents, (if they are so unfortunate as to have them,) for several hours of every day. Evil associations are broken. They are reduced to habits of cleanliness, order, and submission. Their minds are delightfully engaged in the acquisition of numerous ideas fitted to their age and comprehension. Their evil tendencies are watched and repressed—and every kindly moral affection is brought into exercise, under the constant superintendance of a conscientious and intelligent instructor. Oh, happy child, who is gathered under such influences! Fortunate babes, how would you rejoice, and bless God, if you *knew* the evils which you escape, and the good thus provided for you—in time, and in eternity! Oh, happy and blessed *benefactors*, I will ask, who shall procure for yourselves the blessing of Heaven, the pure pleasures of a benevolent heart, and the praise of all good men, by opening this door of refuge and of mercy to the perishing children of the poor! Who that has received a moral and religious education does not understand and value its advantages! Who cannot, in reflecting upon them, adopt the beautiful language of one of our poets* :—

"Blest be the day I 'scaped the wrangling crew,
From Pyrrho's maze, and Epicurus' sty:
And hold high converse with the godlike few,
Who, to the conquered heart, and sick mind sway,
Teach beauty, virtue, truth, and love and majesty."

If the dignity of a vocation is to be determined by its importance—by the good it enables an individual to do, that of a teacher is among the first in the social scale. Let him meditate on the greatness of his trust, and his responsibility, till he truly estimates the sublime charge which society confers upon him, when it appoints him to his labour of love. The man who devotes himself to the cause of education, whether in attending it, or performing its actual duties, should look with pity on the mildly and frivolous devotees to ease, fashion and pleasure, and may well pursue their object with a conscientious ardor, and unremitting perseverance, which, to these "idle spectators who live only to amuse themselves, look like insanity."

The benefit derived from Infant Schools to which I have not alluded. It is the reaction of the moral improvement of the children on their parents. I need not say that *affection for offspring* is one of the most sensitive points in our nature. It is a "principle which the rudeness of ignorance cannot stifle, nor the corruption of refinement extinguish," and which gives birth to anxieties and cares which, sometimes, outlive all others. The hardened *criminal* melts under its influence. He is often seen to burst into tears at the mention of his children, even at the moment of his own great extremity. But it acts at other seasons, sometimes, with the happiest effect. Mr. WILDERSPIN relates the case of a man at Bristol, who was in the habit of returning home, in a state of intoxication. On such occasions he was exceedingly profane, and often beat his wife. One evening he quarrelled with her, and struck her, as usual. In the midst of the tumult, a little boy, four years old, who went to the Infant School, got up, and going to the side of his father's bed, entreated him not to beat his mother. The reply was, "get away, you scoundrel, or else I'll beat you." Finding, however, that the mother continued to cry, he did as he had been taught at the school. He had been instructed to pray for his parents—and, kneeling down, he first repeated the Lord's Prayer, and next prayed God "to bless his dear father and mother, and to make his father a *good* father to mother"—concluding with the usual—Amen. He who listens to the ravens when they *cry*, heard the prayer of this child. It was too much for this abandoned parent.—The affectionate and pious words of his child sunk into his heart, and he was melted into tenderness. Nor could he efface the impression. The wife told Mr. WILDERSPIN that, from that night, he was an altered man, and that no woman in Bristol was more happy than she. How pleasant to recollect that, in Great Britain there are, at this moment, 10,000 schools, (if the Sunday are included) 100,000 teachers, and a 1,000,000 children who receive some moral and religious instruction! The reflex operation of that instruction, then, upon the parents, must be an important item in the amount of the good that is done. We can only regret that the instruction is not more *adequate*, and that it is not, at the same time, *universal*.

It will not be expected that I should enter here upon the *details* of Infant Education. On a late occasion, I endeavoured to explain them. It has been truly said by an able journal, that "Mr. WILDERSPIN's scheme of instruction is utterly unembarrassed by theory; but is, at the same time, in every the minutest point, coincident with a just analysis of man's moral and intellectual nature;—and the whole system is beautifully adapted to the proper exercise and improvement of those powers, the activity of which, constitutes human happiness." "We have not," says the same writer, "detected a defect, not a single aberration from nature—but on the contrary, we find Mr. WILDERSPIN, with a precision which he alone has attained, and which, considering his course, looks like a special gift of God to an individual for a great end, calling into exercise, and thereby giving delight to, we may say, the *whole* of the faculties of the human mind—thereby dispensing to the young, a sum of substantial happiness, which it forms the main obj-ct of our own labours to demonstrate may be enjoyed, and and disgusting scenes. Mr. WILDERSPIN says that he should not dare to relate what he has heard from children, in these respects. Regard for delicacy forbids it. In a word, the domestic hearth, instead of being consecrated to virtuous affection, is the scene of every unhallowed feeling. Can we wonder at what follows? The passions which produce these evils, slumber in the breasts of infants. They are, alas, too easily *awakened*. Children are made, for wise purposes, the most *imitative* of beings. The imitative instinct, stronger in youth than in after years, is conferred upon them by the CREATOR, in order that good example, and all the other influences of education, may operate with more certain success. This instinct *invites* us to take advantage of its activity, for the purposes of moral training. But, can we wonder, that, in contrary circumstances, it works for evil. Can we wonder at the instances of cruelty and violence which are so frequent among the young—at their obscene and blasphemous language—their depraved and abominable habits? Our wonder *should* be at any *other* result. The animal propensities, in the majority of mankind, are, naturally, more active than the sentiments which can alone repress them; in addition to which, the intellect, which takes cognizance of this fact, and which perceives the relative authority of each class of our desires, is entirely neglected, where education is denied; whilst the higher sentiments themselves are not *exercised*. How should they, under such circumstances, be transformed into *habits*? The mother has, commonly, the charge of the young children among the poor. But poor women are often obliged to assist in maintaining their families, by working away from home. Their infants are, thus, unavoidably left to themselves, and are liable to all sorts of accidents. We read in the newspapers of their being sometimes locked up in the house, and burned to death. In other instances, they quitch by find their way into the streets, and are depraved by the society of the companions they find there. The INFANT SCHOOL is a safe REFUGE from these evils. *It is more than a refuge*—for there, their physical comfort, intellectual improvement, and moral and spiritual welfare, are *all provided for*. There, they are separate from bad parents, (if they are so unfortunate as to have them,) for several hours of every day. Evil associations are broken. They are reduced to habits of cleanliness, order, and submission. Their minds are delightfully engaged in the acquisition of numerous ideas fitted to their age and comprehension. Their evil tendencies are watched and repressed—and every kindly moral affection is brought into exercise, under the constant superintendance of a conscientious and intelligent instructor. Oh, happy child, who is gathered under such influences! Fortunate babes, how would you rejoice, and bless God, if you *knew* the evils which you escape, and the good thus provided for you—in time, and in eternity! Oh, happy and blessed *benefactors*, I will ask, who shall procure for yourselves the blessing of Heaven, the pure pleasures of a benevolent heart, and the praise of all good men, by opening this door of refuge and of mercy to the perishing children of the poor! Who that has received a moral and religious education does not understand and value its advantages! Who cannot, in reflecting upon them, adopt the beautiful language of one of our poets* :—

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If the Infant, *Juvenile* Schools are added, the scheme of popular education would seem to be complete. In Scotland, the latter are increasing in number. In Glasgow, and its neighbourhood, there are *fifteen*, as I understand, in a flourishing condition, and all conducted upon the *training* system, which has been attended with such happy results in their fore-runners, the *Infant Schools*. It is therefore to be earnestly hoped, that if you found an *infant* model school, a *juvenile* one will be added to it. To this end, ground should be selected adapted to both purposes. A great expense may thus be saved, as the same lot and build ng may be used for both. Their reaction on each other, at the same time, will exert a beneficial influence on the children of each. But, it is essential, to complete success, that they should be conducted precisely on the plan of *existing models*. All *new-fangled* schemes should be rejected; and for the simple reason, that they have not been tried, and that experience has proved the efficacy of those now in operation. In that case, the public will not be disappointed, and your success will be a certain incentive to the multiplication of these schools in other parts of the Provinces.

What a great work of benevolence may you perform! what noble cares await you! If your plan be complete, both in the establishment and in the mode of conducting these schools, your *example will* inevitably be followed; for—

"Grain within grain, *successive harvests* swell,
And numerous forests slumber in a shell."

Here, I must be permitted to observe, that a noble example has been set by the Ladies who established and have superintended "The Montreal Infant School." The principle which has animated them has been of the right sort, and it is this same principle which must operate in extending its benefits more *fully*, and more *widely*. It exists—a monument of their benevolence and zeal. It exists—and I hope will continue to exist, a constant incentive—or *reproach*, till something more is done, by the community at large, in behalf of general Education. Knowing, as we all do, the discouragements with which a small band of humane females have struggled in this undertaking, we *must* say they have done nobly. I congratulate them on their persevering energy. Their *little* establishment is *great* by virtue of its *principle*. Humble and unassuming as is its appearance, it is instinct with the spirit which must regenerate the world—perseverance, animated by love—such it will be recognised to be by those who can look through the mere outside show of things, and discriminate between the principle which animates to effort, and the degree of success which is not always at our command. This school, however, is constantly giving education to fifty infant children. They are now under the direction of a teacher, competent to his duties, and when modest and retiring merits will, I hope, be ere long, better known than they are at present. *Funds* alone are wanting to the more adequate support of this school. It has been established about seven years. Many parts of Mr. WILDERSPIN's system are in operation.—Others cannot be adopted, *for the reason I have just assigned*. I have had the pleasure of visiting it, and do not hesitate to say, that good results from it, in its *present* state. The teacher is very zealous, though his salary is a most inadequate compensation for his exhausting avocations; and I humbly suggest, that this point should not be lost sight of, when better times shall come. Many essential benefits are secured in this school, which others do not and cannot enjoy, which are not on the same system. I would particularly remark, that the intellectual exercises are not improperly prolonged. Attention is secured, and weariness avoided, by a frequent change of them, and by recesses at the end of the lessons. In fact, these lessons are, what they always ought to be at the age of infants, amusements, not tasks. Bodily exercise, it is known, intervenes upon the infant system, during their continuance—and at their close, marches and counter-marches succeed, and play, fun, and hilarity, are encouraged by the teacher. The children are required to practice cleanliness, and ventilation is, also, carefully attended to. The children appear, generally, healthy. I took particular notice of them in this respect. They are certainly more lively, and happier, than in common schools—the features of a better system will be at once recognised by a well-informed visitor. He cannot hesitate to pronounce, that with regard both to health, and moral and intellectual improvement, the children are much better off than *if at home*. These are my impressions, and I have therefore frankly expressed them. But the school-house is ill-accommodated to its objects. It is too small, and very inconvenient. There is not space enough to arrange the seats, *according to the system*, and to have a gallery at the same time. The children have not sufficient scope for *exercise* in the *school-room*, and there is no *other*, adapted to the purpose. There ought to be an additional apartment, for a class and play-room. The master or mistress could then exercise any number of children there, by themselves, whenever it might be necessary, and the same apartment would serve for play, when the weather did not permit their going into the open air, which is frequently the case, during several months of the year, in this climate. There is no proper *play-ground*, which is absolutely necessary, together with the class-room, to the purpose of *moral* training. If these were provided, the *master and mistress ought never to leave the children during their stay at the school-house*. It is *in the time of play* that evil dispositions are most apparent, and when, consequently, they can be most effectually checked. It is then that kindness, and forbearance, and forgiveness, and gentleness are to be formed into *habits*. It is at play, too, if the children are left to themselves, that the good done in the school, is liable to be *undone* in the absence of the master and mistress. The play-ground ought to be provided with a shed, upon the exact plan of the model schools. This instrument has many advantages, on which I cannot dwell now. The employment of monitors, another most important feature of the system, cannot be adopted in the present room. There are no posts, and there is no room for them. Besides which, the children are in want of Scripture lessons—of apparatus—of picture objects—of real objects—in a word, of many things essential to the entire success of the Infant School system. The reason is, the institution is in want of FUNDS. This want will, I trust, before long be supplied, and with it, all the others, the existence of which, at the present moment, prevents the beautiful and efficient system of infant training from being carried into full and triumphant operation.

In looking forward to the establishment of an infant and juvenile school, under all the advantages which the *entire* system confers, there is one *essential preliminary*. No great scheme of national education, with all the blessings with which it is fraught to every class of the community, can ever go into operation on any other ground than the broad basis of the union of different religious denominations. To find, therefore, in the *management* of the school, the means of securing such union, is absolutely necessary to extensive and permanent success. Every thing which tends to *prevent* or impair it, should, from the first, be carefully excluded from the school. No religious instruction should, consequently, be permitted, in which all parties cannot, conscientiously, concur. This is a point which, like most others, which in any degree involve the vexed subjects of politics or religion, has, unfortunately, been brought into dispute. Yet it appears to me exceedingly easy to find, and state, the principle to which instruction on religious subjects ought to be restricted, in *schools for all*. It is only necessary to enquire in whom the CREATOR has vested the right of religious education, and whom he has, consequently, made *responsible* for it. The answer to such enquiry must be, the parent of the child. That parent may be *wrong* in his opinions, or may neglect his solemn duty. But this lies between him and his Omnipotent Judge. The authority which gives him charge over his child, must surely include its *religious* welfare, in that charge. For this he is bound, in the best manner he is able, according *to his conscience*, to provide. All instruction which, in his opinion, contributes to that welfare, he is under obligation to give, or to procure, for his child. The counterpart is equally evident. He is as much bound to *prevent* all such as *he thinks* will have a contrary effect. If the authority of a parent over his child is conferred by the CREATOR, and cannot be abrogated, if it extend to *religious* equally with all *other* instruction, it is evident that, in a union of parties formed for the purpose of *general*, not *religious* education, no teaching on religion ought to have place, in which all the parents cannot conscientiously concur. In other words, nothing contrary to the sentiments of *any* religious denomination, constituting one of the contracting parties, should be introduced into the school. A private teacher might, surely, be justly restricted, in any case, to the *specific* object for which any *individual* parent engaged him. A Catholic clergyman, for instance, if employed, as happened in my own family, to teach the languages, would be understood as engaged for *that* object, and not any other. If a Protestant parent *should*, at any time, on entering the room where such instruction was commonly given, find the instructor had left his appropriate vocation, and was employed in endeavoring to proselyte his young scholars to the Roman Catholic faith, would he not have a right to complain? Might he not say, and justly say, "sir, you were not employed for this purpose!" It must be tacitly understood, or taken for granted, by both of us, that your present conduct would be objectionable; so objectionable, that the mere fact of my being a conscientious Protestant, and you an equally conscientious Catholic, would seem to render it unnecessary that I should forbid it."

Now, what is just for the Protestant, is equally so for the Catholic, if we suppose the case reversed; and so of any person of any other religious persuasion. I am always supposing that religion is a conscientious, not an indifferent *affair*. These remarks directly apply to a school for children of all religious denominations. Each parent has his indisputable right of interference. Each is entitled to his own restrictive clause on the subject of religious instruction. Each is in the same condition, on this point, as if the general education of his children were conducted in his own house, and in the very circumstances which were supposed to exist in the case which was stated. Consequently, religious instruction must be limited to that common ground, on which all parties who send their children can meet and agree.

As a member of the community, the teacher has an unquestionable general right to state, defend, and disseminate his religious opinions, as he has those which relate to politics, science, or any *other* subject which interests his own mind—but, as a *teacher*, he has no right to employ the influence he acquires in *that* capacity over the minds of his scholars, to inculcate either religious, or any *other* sentiments, which he knows a parent will disapprove. He violates an implied compact in so doing. He avails himself of a *situation in which he is paid* by the parent for a *special* object, in order to accomplish another, *foreign to the purpose* of his appointment, to which the parent has not only, not consented, but which the teacher knows he would not approve. These remarks, though relating to *direct teaching*, are equally applicable to *influence of any kind*, employed on the part of a teacher, to inculcate religious opinions, which, he has reason to think, the parent, if consulted, would not allow.

Happily, the common ground on which Christians of every denomination may meet, is broad enough for all the purposes of union. The religious instruction, in which all will readily concur, if considered merely as *preparatory*, is very important. It appears to me to be precisely that which is calculated to make the deepest impression on the hearts of infants. No parent, for instance, will object that his child should be taught a belief in the existence of GOD—in his power, wisdom, and goodness; or that reference should be made to these divine attributes on all suitable occasions. He will not object that his child should be frequently reminded of his responsibility to this great BEING—of the immortality of the soul—the authority of revelation—the duty of reverencing and loving the CREATOR, and obeying his moral laws—of praying to him for protection, and assistance in our endeavors to perform our varied duties;—for a realizing sense of his constant presence—for repentance for sin, and forgiveness through the Saviour.

While religious instruction is restricted to those points, no parent will object. Much valuable religious influence will be exerted, and union in the great object of universal Education will be secured. That the religious instruction conveyed on Mr. WILDERSPIN's method is important, though limited, is shown by the testimony of Clergymen, and Sunday-school teachers, of different denominations. They speak of the greater docility of the children of the Infant Schools—of their Christian dispositions—their greater aptitude for religious instruction, and greater interest in it, in comparison with children who have not enjoyed the same advantages of moral and religious training.

Indeed it is in the cultivation of Christian dispositions in the young, alone, that we can hope to abate that zealous, and often fierce spirit of religious controversy, which is the bane of the age. If a Minister of Christ, desire now to look into some of our religious periodicals, and other controversial writings of the times, he might suppose that Christianity had been given to set men together by the ears, instead of to unite them in love, harmony, and good-will towards each other,—

"As if religion were intended
For nothing else but to be mended."

Happily, these Christian *Gladiators* embrace but a small part of the whole religious community. But few as the combatants are, they often diffuse their own dispositions among the crowd. Their sentiments act, as disturbing forces, to prevent that unity of spirit and bond of peace which can alone lead to plans of extended usefulness among mankind. Religious controversy is operating in this way in England at the present moment, and the lovely fruits of peace and charity perish in its rude storms. The truth is, the selfishness and ambition of LEADERS are at the bottom of all this. The sooner mankind can be made to see this the better. True Christian charity is gentle—"not easily provoked, seeketh not its own, doth not behave itself unseemly." Its tendency is to unite—not to scatter and divide. "It is not," says a great authority,* "in the fermentation of human passions, that the lessons of Heaven can, with efficacy, be taught. To exclude, is surely not the way to assimilate. It is by mingling extensively with men of *other* denominations, that we obtain an ascendancy over their hearts, and are enabled to work the righteousness of God."

If these great and humane sentiments had prevailed in society, we should not now, in the eighteenth century of the Christian era, be in the condition of having no efficient means in operation, for the moral and religious improvement of the bulk of mankind. It has, however, pleased DIVINE PROVIDENCE, that a system should be developed, which promises to realize the maxims of a more generous, enlightened, and humane policy. It is that of the infant and juvenile school. That system is adapted alike to the physical, the moral, and the intellectual improvement of every class. It waits—it pleads for national adoption. Other schemes have failed to attain the object. The domestic management does not provide for it—the common school does not secure it—the college has not effected it for those who have been favored with all *its* advantages. The law cannot reach it—the prison cannot reach it. It remains for this system of education to accomplish it. It has been tried, and its results are before us. What has been realized upon a small scale, may be indefinitely extended. It is not limited to any number, nor restricted to any period of time. It recommends itself, at once, to our philanthropy, our patriotism, and our piety—to our philanthropy, as brethren of the great family of man; to our patriotism, as anxious for the peace, prosperity and permanence of the commonwealth to which we belong; to our piety, as heirs in common, of the salvation of inheritance with the poor, for whom, equally as for us, CHRIST died, and whom He has taught us, by his example, to instruct and to cherish. He has *specially* pointed us to the dispositions of young children, as the very ground of success. "*Suffer little children* to come unto me, and forbid them not, for of such is the kingdom of Heaven." Let no man lay claim to be considered a patriot, in other words, to be considered a friend to the liberty and happiness of his country, who will not assist to procure education for the poor children of his own community. All benefit is *individual*. A country is an abstraction. It is made up of single men, women, and children. He who turns away from one applicant whom he can relieve, wants the "natural touch" of pity, and is, in truth, indifferent to all the rest.

"For when was public virtue to be found,
Where private was not? Can he love the whole,
Who loves no part? He be a nation's friend,
Who is in truth the friend of no man there?
Can he be citizen in his country's cause,
Who slights the charities, for whose dear sake,
That country, if at all, must be beloved?"†

Let the lovers of their country act upon the principle furnished by a still *higher* authority. "In as much as ye have done it unto the *least of these*, ye have done it unto me."

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* Dr. Chalmers.

† Cooper's Tour.

United States.

FATAL GAMBLING.—An inquest was held yesterday, by Justice Wyman, on the bodies of Louisa Reinsch, or Reinsch, and Albertine Reinsch, children of Christine Reinsch, a Prussian, lately arrived in this country; the former aged three, and the latter five years. While on their passage from Europe, the father was advised by a German physician, also a passenger, to give the children rhubarb, for some slight ailment with which they were troubled; and on Monday procured some from an apothecary's shop, in the lower part of the city. On reaching his lodgings, in 35th street, he administered a portion of the medicine to the children—and died to relate, the consequence was death; to Louisa in less than three hours, and to Albertine in the course of the day. The unhappy father suspecting that by the cruel and fatal carelessness of the shopman, from whom he obtained the medicine, he had been made the unconscious instrument of his children's destruction, hastened with what was left of it to the police office. It was examined by a chemist, and found to be largely mixed with opium! Unfortunately being a stranger in the city, he could not identify the shop where the fatal mistake had been made, but a police officer was instructed to assist him in the search for it, and it is hoped that the guilty person may be discovered and brought to punishment. There must have been gross and criminal negligence, to cause such a mistake as that.—*New York Commercial Advertiser.*

MOBILE IN TROUBLE.—Our merchants and manufacturers have had a trying and perilous time of it, this winter, but the situation of New York is enviable compared with that of Mobile, as represented to us by authority which we do not question. The State Branch Bank is said to be almost bankrupt—indeed the report that it had actually stopped payment was spread throughout the state—five of the directors are bankrupts to the amount of nearly two millions—a new set of directors elected, and the old ones responsible to the bank for nearly four millions—a circulation of three millions, which only three hundred dollars in specie to sustain it—twenty-five mercantile failures reported in one day; money not to be had on loan or discount, even at ten per cent a month; and to crown all, the Legislature have passed the bill for the railroad between Montgomery and Pensacola, which the citizens of Mobile consider a fatal blow to their prosperity. Such was the state of things in Mobile, just a week ago.

The *New York Times* in speaking of the pressure for money in that city, says:—"The best safeguard for the future, is a repeal of our usury laws." Many of our citizens are of the same opinion.—*Hartford Times.*

CALIFORNIA.—"Not long since," says the *New Orleans Standard*, "twelve farmers from the United States settled near point St. Lucas, on the Gulf of California. They built a town, erected a corporate government. Among them (says Colonel Bronnell, who gives the account in the *Natchez Herald*) were two or three wealthy merchants who had extensive pecuniaries, and were driving a brisk trade with China and India. They introduced large quantities of goods and supplied the whole western coast, in defiance of all the Mexican authorities. They are now in a very prosperous condition, and will soon have entire control of the whole country about the Gulf of California."

THE RED RIVER RAFT.—One of the most interesting of all the reports presented to Congress, is that of Capt. Henry M. Shreeve, superintendent of the workmen employed in removing the great raft in the Red River—familiarly known as Uncle Sam's tooth-pullers. We have not seen this document, but hope to enjoy that pleasure, through the courtesy of some member. In the mean time, we are enabled to give the following items, from the *Baltimore American*:—"The amount expended thus far upon the work, under the direction of Capt. S., is stated to have been $157,338. There have been removed one hundred and fifty enemies of the raft, and there now remains only a distance of nine miles to complete the work, and to open permanently, (with the aid of a steamer to pass up and down for some years to prevent re-accumulation, the course of this noble river, through the swamp, which when in a fine country will become accessible to steamboats of two hundred tons burthen. The superintendent proposes, in conjunction with the removal of the raft, to cut a canal of 160 yards through a point of land, by which the river navigation will be shortened seven miles, and the removal of the impediment much facilitated. The removal of the raft will extend the navigation for steamboats, from its lower end to Fort Towson, a distance of 720 miles. When the location of the raft and the nature of the climate are considered, preventing the men from working during the warmer months, as they must be constantly in the water and surrounded by decayed vegetable matter, the progress made is highly honorable to those engaged in it. The superintendent thinks that the work will be finished in April next."—*N. Y. Commercial Advertiser.*

Could not a share of the trade which it will be seen from the subjoined statements is enjoyed by Buffalo, be secured by Upper Canada? There is every probability of the projected Railroads and Canals from Lake Ontario to Lake Huron being exempt from speculations, and of immense benefit to the country, if carried into effect.

"Some time since, I furnished you with a statement of the Trade, Commerce, &c., of Buffalo, upon our Lakes. Below I give you some figures in relation to 1836, and also a table of the same for 1835, whereby it will appear that our sanguine anticipations of the increase of business have not been disappointed.

Number of Vessels in 1836.

39 Steamboats	10,200 tons.	
3 Ships	806	
6 Brigs	1,046	
147 Schooners and Sloops	13,250	
195 Vessels.		25,296 tons.

Arrivals in 1835

Steamboats	tons 720	
Brigs, Schooners and Sloops	920	
	1640	
Clearances	1640	
Total arrivals and clearances	3280	
Gain for 1836	1334 tons.	

Arrivals and Clearances of Steamboats in 1836.

Steamboats	1690 Average tons	453,480
Ships, Brigs, Schooners, and Sloops	2094 "	188,460
Total tonnage, arriving and departing		640,940
Do do do in 1835		506,400
Gain for 1836		81,600
The increase of tonnage for 1836		6500
Increase from 1834 to 1835		1681
Do. do 1832 to 1835		46,625

It would, therefore, appear that the increase for 1836 has been greater than the whole of the last four years.

The increase tonnage for 1837 will be about 75,000 tons, viz:—

Steamboats	10,000
Other craft	4,000

The whole number of days navigation in 1836, 215—in 1835, 210. Daily average of tons arriving and departing in 1836, 2980—in 1835, 2620.

The number of passengers carried West will considerably exceed 100,000—for allowing only 100 to each steamboat cleared, and 20 to all the other craft, and it gives 102,000. The trade of these people a year or two hence will be worth something to somebody."—*Buffalo Correspondent of the New York Express.*

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