

Order, and the Means by which it Can be Maintained in the School Room.

The recesses and the close of the school remain to be considered in this essay. I have heard it urged against some schools in this place, that the children are allowed to play most of the time, and in many instances, they play on the street. Now it is evident that every school house should be surrounded by spacious play grounds—for if the urchins have not room enough assigned them—they will be sure to climb somebody's fence or fruit tree, or be in the streets: and in either case evil will be done, and the school will be considered a nuisance.

In the time of the move South, I sought for a room in Provo in which to teach a school—but it was everywhere objected—that the noise would disturb the neighborhood. The garden would be ruined—the gates left open, and things in general jeopardized by the rabble, inevitable in the vicinity of any institution of learning.

Ah, but said I, "I will teach an orderly school!"

Well said they, "we have had good teachers here, but the children are so wild that no one can control them!"

At length a widow lady let me have her best room for the sake of having her children taught: and I pledged myself that her fruit trees and garden should not be destroyed, neither the peace of her family disturbed.

The room was in the middle of the building, and had only a front door leading into a small yard. "Now, said I, you boys will have to go into the street to play, and the girls must not pass either of these doors. Well I had thirty pupils, and no damage done. The widow expressed much regret when we were leaving, for she said the prayer and singing was a real pleasure to her, and the school hours were the most peaceful in the day.

I state this, as proof that an orderly school need never interfere with the peace of any neighborhood.

When I commenced in the spring to make a little garden, it was said to me, "It is useless for you to plant anything here. You will never be able to keep the children off it—and certainly you will never eat a strawberry off vines so near a school."

But I concluded to make the experiment, and there grew the corn on the one side and the vines on the other, and neither were ever molested except through the carelessness of grown persons, over whom the law of the school had no power.

On a vine near the walk there grew a large strawberry—and now thought I, this will be a test, for it looks very tempting. So I kept my eye on it. When it was in its prime I saw it late in the evening after the scholars were gone, and early next morning I went to pull it, but alas! it was gone! So the school could never be charged with this larceny.

If a toad committed this theft, it must have been one of good sense and cultivated taste, to let this luscious fruit so mature before eating it.

Now this is a small thing, yet does it not evince a good degree of order and integrity in a school of fifty scholars—and does it not prove co-operation on the part of the three parties first named?

It appears to me quite as wonderful as the notable instance given in our books, of our great Father confessing that he broke the limb of the tree in the garden.

Now the school must have a recess!

Let one class go at a time, at a tap of the bell, until all are out. I like all to go at once! For the noise of some playing while others are reciting would sadly conflict with the good order so much desired! And beside the teacher may require a recess as well as his pupils.

This recess I find most convenient immediately after all the classes have recited one lesson. And can be long or short, as the business of the school and the weather may require.

There! the bell is ringing, and they all come with a rush—much more difficult now to preserve order than when they came in the morning; for then all did not come at once. But still they can be taught to come in classes, (as they went out,) and take their seats quietly, and in a few moments all will be ready for study again. The books are quickly passed by the girls appointed for that purpose. The classes are sent to their recitation rooms, and all is still and peaceful.

This Essay has nothing to do with the manner of teaching the different branches of science—but to see that order is carried out through all the exercises of the school.

There is one thing we have not yet noticed. A difficulty has occurred! Jacob! that unruly scamp before alluded to, has upset Mary's ink, knocked down Charley, and made Samuels nose bleed, and something must be done with him!

"Jacob come here!" I want you to sit in that corner till I am ready to settle this matter! When I call the roll I will dispose of your case, according to the testimony for or against you.

Now if the case be serious; such as larceny, slander, or lying; I would feel justified in suspending all other exercises, until the case could be faithfully investigated, and the whole school fully warned of the consequences!

I was once called upon to take part in the settlement of a very serious case of slander, which occurred in a boarding school in which I was first assistant.

The slanderer was an orphan girl, eighteen years old, and the victim of her unholy tongue a motherless girl of thirteen.

Day after day we secretly investigated the

case by taking one at a time to an upstairs room.

We found that many of the young ladies were ignorant of the whole matter, and we felt the importance of concealing from them the nature of the things said: for the bare mention of it must have tarnished their pure minds.

I had lived over thirty years, and learned much of the world, but until that time I had never conceived of a crime like the one then brought before my imagination; and it has ever been a matter of regret that such should have been the case.

If the mind be like a sheet of white paper, how important are the words we write upon it! Who can erase one of them?

Who can forever obliterate one impression made upon a human mind?

In this light we reviewed the case before us, and therefore we proceeded with great caution.

To make the matter short—we were satisfied of the innocence of the girl of thirteen, and her accuser we placed in confinement as one unfit for any society!

We wrote for her guardian, and never again permitted her to speak to her former companions.

Now compared with this, the mischief Jacob has done is very trifling. If he will ask pardon of all concerned, the matter will soon be ended.

Is it not apparent that in the above case, the evil would have been greatly increased by bringing it publicly before the whole school? I believe we are now ready for dismissal.

The books, slates, &c., are all put up.—There is not a slate rag or pen left, and every table, bench and chair is sitting straight in its place. Oh, how beautiful this order!!

But what is the hour? This is an important question. I think it quite as essential to close at the appointed time, as to commence at a time appointed.

That promptness in the parents that secured punctuality in the morning, is now of equal importance in the teacher.

The dinner is waiting—wood is to be chopped—cows to be milked—a remnant of the ironing is left for one of the girls; and mending for another. "Oh dear! I wish the teacher would dismiss the school at the time appointed!"

Now let all motion of your lips cease, and this roll will soon be called. You shall now all have credit for the good or ill you have done this day!

There! Susan has a perfect report. She came in time. She came tidy—she has learned well her lessons, and deported herself admirably!

But Jacob! What a contrast! He passed the school house and went to play with some idle boys, therefore he has lost three merit marks in the morning, and he must have a bad mark for the damage he has done! Who would not pity his mother, when she sees his quarterly report—*Less than perfect 180!*

You can now go one at a time, as the bell taps. I will make a courtesy, and you may excel it if you can, and we will politely say good evening. I don't wish to hear a war whoop or any defiant noise from you boys because you are outside of the door: but just go quietly home, and leave your yelling until some day when you are in the canyon.

Well now they are all gone. What an amount of sweeping, dusting, and washing must be done, before this house is in order for tomorrow's school!

And who shall do all this work? Must this weary teacher do it with her own hands? Is she not faint with fatigue and hunger? Are not her lungs quivering like the plumes of a wounded bird; and her brains like the waters of a disturbed stream? And must she bow her knees to the floor beneath her feet, and wield the scrubbing brush, instead of turning to her pen, or the more essential delights of a well furnished table?

Will her pecuniary condition justify the tuition of a pupil or two, to defray the expense of this labor?

A woman once said to me—"That, madam, is what we employ you for!"

But in this thing we so differed that I concluded at once to go out of her employ.

Certainly these Essays have lengthened out far beyond my expectations, and I feel thankful to this association for the patient hearing they have given them.

If early rising has been attended to, if faith and prayer have been successfully employed, and diligence and good order established in any school—by what power has it been done?

I answer—by the power of the Holy Ghost, to whom with the Father and Son be all the glory both now and forever. E. P.

EXTENSIVE USE OF TOBACCO IN FRANCE.

The consumption of tobacco in France increases in an immense proportion. In 1815 it was only 53 millions, and in 1838 173 millions, having in that time more than tripled. In a period of 47 years, it produced to the Treasury a gross sum of 4,386,794,264fr., and a nett amount of 8,044,078,356fr. The sale of tobacco, as is known, is a Government monopoly, and the gross receipts from it are set down in the budget of the present year at 183,000,000fr. From that sum, however, must be deducted 15,424,000fr. for salaries, 12,437,200fr. for rent, buildings, wages to workmen, repairs, supplies of paper, envelopes, salt, and casks, 211,000fr. for indemnities to departments in which the plant is cultivated, 205,000fr. for fees to exports, 43,009,000fr. for purchase of foreign and native tobacco, and 979,331fr. for extraordinary services—total, 57,501,533fr., thus leaving a balance of 125,498,467fr. to the Treasury. The increase in the price of tobacco just imposed will raise the receipts, it is estimated, to about 220,000,000fr.

TO YOUNG MEN.

Vices that are so general as to have become social or national characteristics, are usually elevated to the rank of "weaknesses, frequently, in the role of custom, they attain an equality with virtue, are regarded as an evidence of the moral and political freedom of the society among which they prevail—their opposites gradually come to be looked upon as the relics of an ignorant and superstitious piety, and their advocates, as a set of disagreeable, unsociable fanatics. They are, however, none the less vices; and, if we wish to cultivate and maintain that integrity and strength of character which is absolutely essential to subsequent usefulness, whatever others do, we must persist in regarding and treating them as such. Not that we may expect to turn the current of popular opinion and practice; nor yet that we should treat with disrespect every one whose practice does not correspond to our standard of morality—but we should, and must, maintain inviolate our own convictions of right, and refuse, by our example or assistance, to countenance what we believe to be wrong.

The use, or rather abuse, of intoxicating drinks is becoming one of these vices so evident among us as a people, that a man is scarcely a welcome member of social gatherings unless he participates in the public custom.

To every young man, I would say—make up your mind once for all, to abstain from the use of them, even at the risk of becoming singular and being laughed at. "Do you mean that we should commit ourselves to any pledge, or resolve never to taste it?" To the first I say—no. If you cannot keep your word to yourself, you cannot to any one else. As to the second, every man must be his own judge. Better, far better, never to taste, than to acquire a craving appetite for liquor. If you assert that you can use it or do without it equally as well; prove your words, as few who make this assertion, ever do, by abstaining from it. It will do you no harm—and there certainly is danger in the first glass.

In our investigations of right and wrong, we are apt to be more or less influenced by our traditions. But we should endeavor to throw aside these, and judge of a practice or principle on its own intrinsic merits. May we not judge the tree by its fruits? May we not reason from cause to effect, and condemn that principle or practice as bad, which is productive of evil, and evil only in its effects? This is the ground I take against the use of intoxicating liquors. There is not one particle of good accomplished by them which might not be derived from some other source, while no one will deny that they are the cause of an incalculable amount of evil. The inordinate use of them robs man of his brains, his money, his heart. It transforms him into a fiend, awakens in his bosom feelings of vindictiveness and passion, and prepares him for the most atrocious and inhuman acts of violence. But the ground has been gone over too often, its effects are too well known and its details too sickening for me to dwell upon it. I only wish to urge upon every young man the necessity of extricating himself from this vortex, or of avoiding it if he be not already entangled, if he values his own usefulness, prosperity and happiness.

But says one, I never use it to excess. That is no guarantee you never will. Few ever commenced by getting drunk. But, what good does it do you. Does it make you any wiser, healthier, better? Does it nourish and sustain your body? No. It neither appeases hunger nor quenches thirst. It is not serviceable to the body in any way, shape or manner. It only tends to quicken your pulse, excite your passions and shorten your life. Every excitement, whether produced by external or internal causes, tends to shorten life. What more powerful stimulant to a gradual premature death can you use?

"But," says one, "nature has provided it, and it is consequently evident she designed we should use it."

I deny the assertion. Nowhere, among the normal, healthy productions of nature, are alcoholic stimulants to be found. True, they may be obtained from some of the most useful, healthy and nourishing products of the soil; but they are not found in those products any more than nitric acid is found in the air.—They are the product of a chemical process which entirely changes the nature of the substance operated upon; so that neither in nature, component parts, use nor effects does it bear the slightest resemblance to the original. Nitric acid is composed of exactly the same elements as the air we breathe. Who would on that account conclude that nature designed it should be taken *ad libitum* into the lungs or stomach? The law of proportions governs the universe. The same elements that in one form furnish us with the healthiest nourishment for our bodies, if united in different proportions, form the most deadly poisons.

All know this, though they may reason to the contrary, and it is high time this fashionable system of poisoning the bodies and degrading the spirits of the human family were stopped or, at least, checked. S. P.

—The Observer says: The Admiralty have decided upon building another steel-plated ship of very large proportions, and fitted with engines of a power calculated to give her a very high rate of speed. She is intended to be 400 feet in length. Every device to render her as nearly shot-proof as possible will be adopted, and as she is to be armed exclusively with heavy Armstrong guns of great range, she will be the most formidable ship afloat.

[Translated from the French.]

An Overruling Providence.

Father Beauregard had just preached in one of the churches of the capital his beautiful sermon upon Providence, which like all his other sermons, had drawn together a considerable crowd of auditors. Upon returning home, he had just disrobed himself, in order to rest after his extreme fatigue, when a stranger was announced, desirous to see him. Taking time only to change his dress, he at once presented himself to the unknown visitor, whose manners and appearance denoted him to be an artisan.

"What do you wish, sir?" said the venerable preacher.

"To speak with you a moment," replied the stranger, in a manner so agitated as at once to arrest the attention of Father Beauregard.

"Most willingly," said the preacher. "I am ready to listen. Sit down."

"I have just heard your sermon," said the artisan.

"Well, I am glad of it, for I have said some things which should not be lost upon either of us."

"Oh! sir, you have certainly spoken beautifully. Nobody could have done better. You have extolled the benefits of an overruling Providence. But, sir, I do not believe in Providence. There is no Providence for me. Wait a minute, and judge for yourself. I am a carpenter by trade. I have a wife and three children. We are honest working people who have never wronged any one. Inquire about me in my neighborhood, and everybody will tell you that N. is an honest man, getting his living by the sweat of his brow; that he pays his debts; that he does not drink; that he does not play; and that he takes good care of his family."

"I can easily believe all this, my friend," interrupted Father Beauregard, much touched by the heartfelt words of his visitor, "but to what does all this lead, and what connection is there between these details and your unbelief in Providence?"

"You shall hear; you see before you a man resolved to throw himself into the river."

"Good heavens!" cried Father Beauregard, justly alarmed at this acknowledgment. "God preserve you from such a fatal step! You not only kill the body, but you peril the salvation of your soul. What has given rise to such a dreadful thought?"

"Sir, I have just met with a heavy loss by the failure of a debtor. I have liabilities which become due on the 30th of this month, and I cannot meet them. It will be the first time my signature has been dishonored, and I cannot bear the idea of this disgrace. It is after having in vain solicited assistance from my friends, who would be glad to help me if they could, that I determined to drown myself."

"But, my friend, what will become of your wife, who loves you, and your children who need you, if you drown yourself?" The poor man's tears answered to these interrogatories, but he replied, after a moment's pause, "When I am dead the world will take pity on them; I cannot live to see them dishonored, to see them bearing the burden of my shame."

"How, was it then, with such a frightful plan as this in contemplation, you came to hear me preach?"

"It was only by chance, sir; I had no intention of doing so. I was in the neighborhood of the church, and noticed the crowd entering; I asked who was going to preach; they told me a celebrated priest. I remained, and heard you through; all you said was very good, very fine, but I was still in the dark. I could see no Providence for me."

"What, to hear my sermon, to come and see me, to confide in me, and yet in all this you do not recognize a Providence?"

For a moment the man was silent, and then replied: "It is strange, sir, very strange, still I see no way for me to pay my debts."

During the interview, the heart of the good priest was deeply moved; he had heard the unhappy man's story, whose manners and language sufficiently attested its sincerity. Without further investigation, he resolved at once to act in his behalf.

"Listen, my friend," said he to him. "I believe you to be an honest man, unfortunate through the agency of others, and I wish to help you out of your trouble.—How much money will cover your debts? I am not rich, still I can contribute something towards making up the sum."

"Oh! sir, you are too good! Less than three thousand francs will suffice me."

Father Beauregard rose, opened his secretary, and taking therefrom a hundred louis, returned to the poor artisan, and said: "My friend, I should not have been able to have done this myself, but a few days since the princess Clotilde, after having heard me preach on charity, sent me a large sum of money, begging me to use it for the benefit of the unfortunate, and to distribute it to any whom I should judge worthy of assistance. It has already done much good, softened the ills of many; but my friend, your visit here, at this critical juncture of affairs, is, in my view, a stream of light upon the ways of God to man. Take this money, pay your debts, and believe in an overruling Providence."

Full of surprise and overwhelming gratitude, the poor carpenter fell on his knees, at the feet of the good father; he could not speak a word, but raising his streaming eyes to heaven in a language more powerful than words, expressed the joy of his deliverance.

—A lap-dog, of the King Charles species, was sold at auction in London, lately for \$2600.