

of this, taken from the testimony of clergymen, legislators, and others in the Province the best qualified to judge, and having full opportunities of knowing and judging aright, but the conviction of the fact is so general as to render any laboured proof unnecessary. And if the defects of the system are so obvious and glaring when tried by ordinary rules, how much more so when judged by the high standard of what education, even in Common Schools, ought to be? On this point public opinion wants raising to a higher standard than generally prevails. To be taught a little reading, writing, and arithmetic, is not education in any correct acceptation of the term. This neither develops the faculties of the mind, nor implants a tithe of the means of doing so. It merely enables a man to perform the very lowest part of his duties in business, or as a social being, but the highest parts of those duties are not even noticed. The sentient being is so far from having its faculties cultivated, that it is never even taught their names—is so far from receiving any intellectual training, that in the vast majority of cases the scholar leaves school without having learnt a single fact in relation to his mind and its various powers. Education stops short at the very threshold of the temple that it ought to enter and fill with glory. If the human soul without education be compared to marble in the quarry, and education to the art of the statuary, then with us the statue is merely cut out and rough chipped to the rude semblance of a man, instead of being chiselled and polished to a glorious type of the human face and figure, radiant with life and intelligence, like “the statue that enchants the world.”

We cannot better explain what education ought to be than in the following extract from Dr. Channing on the subject. He says :

“The great end of education is not to train a man to get a living. This is plain, because life was given for a higher end than simply to toil for its own prolongation. A comfortable subsistence is indeed very important to the purposes of life, be this what it may. A man half fed, half clothed, and fearing to perish from famine or cold, will be too crushed in spirit to do the proper work of a man. He must be set free from the iron grasp of want, from the constant pressure of painful sensations, from grinding, ill-requited toil. Unless a man be trained to get a comfortable support, his prospects of improvement and happiness are poor.

But if his education aims at nothing more, his life will turn to little account.

“To educate a man is to unfold his faculties, to give him the free and full use of his powers, especially of his best powers. It is first to train the intellect, to give him a love of truth, and to instruct him in the processes by which it may be acquired. It is to train him to soundness of judgment, to teach him to weigh evidence, and to guard him against the common sources of error. It is to give him a thirst for knowledge, which will keep his faculties in action through life. It is to aid him in the study of the outward world, to initiate him into the physical sciences, so that he will understand the principles of his trade or business, and will be able to comprehend the phenomena which are continually passing before his eyes. It is to make him acquainted with his own nature, to give him that most important means of improvement, self-comprehension.

In the next place, to educate a man is to train the conscience, to give him a quick, keen discernment of the right, to teach him duty in its great principles and minute applications, to establish in him immovable principles of action. It is to show him his true position in the world, his true relation to God and his fellow-beings, and the immutable obligations laid on him by these. It is to inspire him with the idea of perfection, to give him a high moral aim, and to shew how this may be maintained in the commonest toils, and how every thing may be made to contribute to its accomplishment.

Farther, to educate a man in this country, is to train him to be a good citizen, to establish him in the principles of political science, to make him acquainted with our history, government, and laws, to teach him our great interests as a nation, and the policy by which they are to be advanced, and to impress him deeply with his responsibility, his great trust, his obligations to disinterested patriotism, as the citizen of a free state.

Again, to educate a man is to cultivate his imagination and taste, to awaken his sensibility to the beautiful in nature and art, to give him the capacity of enjoying the writings of men of genius, to prepare him for the innocent and refined pleasures of literature.

I will only add, that to educate a man is to cultivate his powers of expression, so that he can bring out his thoughts with clearness and strength, and exert a moral influence over his fellow-creatures. This is essential to the true enjoyment and improvement of social life.

According to these views the labouring classes may be said to have as yet few means of education, excepting those which Providence furnishes in the relations, changes, occupations, and discipline of life. The great school of life, of Providence, is indeed open to all. But what,