

from selfish motives, or from ignorance of the workings of the assessment principle in other countries where it has been long introduced, and its utility and usefulness fully ratified and confirmed by time. Persons thus opposing, forget that the true ends of *self* would be much better subserved by its adoption than by clinging to imbecile systems, such as has from time to time prevailed in the lower colonies—systems which are being abandoned in other, and older countries.

The principal objections raised against the assessment principle in support of parish school education is, that persons are taxed who have no children to educate; and others say, that if we allow the legislatures to impose a tax in this particular, it will only be the stepping stone to the adoption of a general system of taxes; forgetting that we are already taxed in an indirect way for the very moneys we obtain from the public treasuries of the provinces at present in aid of education, the construction of roads, and a hundred other things. It is now generally admitted by political economists, that one half the money thus collected, if expended under the supervision of the people in their municipal capacity, would do much more good in educating the public mind and developing the resources of the country, than under existing arrangements. It would be very difficult at the expiration of each year, if we were asked what became of the large sums of money at present collected by the provinces, to give satisfactory answers.

But to return to the subject of local assessment in part support of education, there is another and much more appalling feature in the case than simply paying heavy indirect taxes as at present, and that without producing a commensurate amount of good;—it is universally admitted by all intelligent thinkers on the subject, that crime arises out of moral and intellectual ignorance, and that countries and communities and families become notorious in the perpetration of crime in proportion to the want of moral and intellectual culture. The punishment of vice we have to pay for: and how much more satisfactory must it be to every right thinking person to be called upon to pay for the education of the child rather than the punishment of the man. There is no such thing as standing still in society—we are always

in motion—forward or backward we must go. If forward is the word, then let us educate our families—morally and intellectually—for morality and intellectuality are inseparable in an educated man,—let us adopt such laws and regulations as will best conserve our interests, individually and collectively, by training the youthful mind in the way they should go, and if so, we are assured by the highest authority that they will not depart from it—they will not run into vice and sinks of moral pollution: but, on the contrary, the people so educated would be crowned with untold blessings.

Let those whose fears of taxation run so high as to exclude a system of education fraught with so many advantages, as that of direct, local and voluntary assessment in aid of education, remember that they are now paying taxes, indirectly, it is true, for every thing imported into their houses, and for the erection and maintenance of poor-houses, work-houses, court-houses, jails, and for the trial and punishment of criminals.—Who that has ever observed the state of communities, but will admit that these institutions are fostered and supported in proportion to the presence or absence of well regulated intelligence in such communities. Another feature in favor of the direct assessment principle in aid of education is, its cheapness. We actually pay more at present for the education of our families than we would under the proposed assessment measure. Many of our schools are in a miserable condition because a large portion of the more wealthy of society stand aloof from rendering any support; while many others, in equally good circumstances, are so careless as to the education of their families, that they also keep at a distance from school assistance. The present laws of these provinces make provision for the reception by each school of a limited number of poor scholars.—In country places there are few who avail themselves of this, so called, law,—the feeling appears to be, rather to remain in ignorance than be stamped with the character of “poor scholars.” But if all should be allowed to drink at one common fountain—the rich, the poor, the high, the low—and the property of all made to pay for it, how different would the state of society be; we would be able to cope with other coun-