

It is true, that agriculture may be practised by *imitation*, without any knowledge of its theory; but in this case it will generally remain stationary. The mere routine practitioner cannot advance beyond the limits of his own particular experience, and can never derive instruction from such accidents as are favourable to his object, nor guard against the recurrence of such as are unfavourable. He can have no recourse for unforeseen events, but ordinary expedients; while the educated man of science resorts to general principles, refers events to their true causes, and adopts his measures to meet each case.

According to "Paley," any man who keeps possession of land, is under moral obligation to cultivate it to the best advantage. He expresses himself thus:—"But it has not yet entered into the minds of mankind to reflect, that it is a duty to add what we can to the common stock of provisions, by extracting out of our estates the most they will yield; or that it is *in sin* to neglect this." In reference to education, the same excellent writer, says:—"In civilized life, every thing is effected by art and skill. Whence a person who is provided with neither (and neither can be acquired without exercise and instruction) will be useless: and he that is useless, will generally be at the same time mischievous to the community, so that to send an uneducated child into the world, is injurious to the rest of mankind; it is little better than to turn out a mad dog or wild beast into the streets." This is strong language, and on this subject, from a High-Churchman, and a man who certainly was of first rate abilities, should have great weight. He did not apprehend that education would have a tendency to unfit men for their station in life, whatever it might be.

Dr. Spurzheim said, that those who are versed in history, or understand the law of Christian charity, will join those who contend for the benefit of an instruction adapted for every class of society, and that whoever thinks it right to cultivate his own mind, cannot with justice desire that others should remain ignorant. Indeed, I would go further and say, that those whose education was provided for in youth, and who are now capable of duly appreciating its benefits, are in *duty bound* to do all in their power to extend the blessings of education to every human being, or at least, to all the uneducated of the same community of which they are members. I expect to be able to establish the fact clearly, that a *judicious* education will diminish crime, and increase the means of human happiness; and if I am able to do this, it is a matter of the first importance in every country, that the inhabitants be *usefully* and *generally* educated; and *more particularly* the agricultural class, who, I maintain, will receive more certain benefit from an education that is suitable for them, and incur less risk of injury to their habits and usefulness, from this education, than any other numerous class of this community. There is much more danger that some of the educated inhabitants of cities and towns would become idle and useless members of society, than that properly instructed agriculturists should become so. But in any situation, the education that will not be productive of good to the individual, must be defective. "The most enlightened are the most reasonable—the most reasonable feel more than others the real interests and motives they have to be virtuous. Without the study of nature, man can never know the relation he bears, nor the duties he owes to himself and others—deprived of this knowledge, he can have neither firm principles nor true happiness. The most enlightened are the most inte-

rested in being the best men"—however lamentable it may be, that we do not find them the best in every case. But we shall, among the uneducated class, discover a much greater lack of virtuous principle and true enjoyment, in proportion, than among the properly educated.

Mind was given to man for cultivation, and the means of cultivation is by education and reading. Like the soil of our mother earth, the more *judiciously* it is cultivated, the more abundant good fruits will be produced for the benefit of the individual and of society. There cannot be a more just comparison made, than of an uneducated man, to an ill-cultivated farm; and a *usefully* educated man, to a judiciously cultivated farm. In the first, the natural product, whether good or bad, is allowed to keep possession, to a certain extent, both in the mind and in the soil, and the general product of what is useful must necessarily be scanty. In the last, on the contrary, no plants in the field, or ideas in the mind, are suffered to remain or take root, but such as are useful to man, and these are carefully cultivated, and the produce of *good fruits* are most abundant.

If these results do not always follow, it will be from the intervention of accidental circumstances, and will not prove the general principles to be incorrect. There may be many defects in the mode and extent of education. So far as the education at public schools, it is not, in my humble judgment, necessary that a young farmer's education should be carried further than would be practically useful—but it ought not to stop short of this point. A judicious cultivation of the mind is necessary and proper for the agriculturist; but, to proceed further, will in most cases, be neither convenient nor profitable, more than it would be to expend much money and labour in over cultivating a farm that would not yield adequate returns, and which is a very possible case. I shall refer to this subject in a future number.

It is a great mistake to compare the agricultural classes in British America generally, to what are termed the *peasantry* of other countries, who are mostly persons that have little or no property, more than what they receive for their daily labour, or those who occupy a few acres of land as tenants, paying a high rent for it. On the contrary, the rural population in these Provinces are *proprietors* of ample farms, stock, implements of husbandry, &c. &c. There can be no question of the necessity that exists, that persons circumstanced as the latter class, should receive a suitable education. They cannot exercise their profession to due advantage without being thus qualified; and the loss to this country that is occasioned by the absence of a judicious system of agriculture, and a consequent scanty produce, is enormous.

In the British Isles, within the last fifty years, the produce obtained from agriculture has been greatly increased, and this is to be attributed solely to the improved cultivation and management of the soil and stock, introduced by educated men. The state of property in these countries will insure the advance of improvement in agriculture, though it should not be through the suggestion of the occupying rent-paying farmer. It will be the interest of the great landed proprietors, to proceed with experiments on land and stock, so as to make them as profitable as possible, in order to maintain the rent of lands, &c. on which their annual income chiefly depends. It is not so in British America, the farmers being the *proprietors* of the soil they occupy, they must rely upon themselves for its judicious cultivation. It is for them to judge whether

they are competent to do this without receiving a useful and practical education.

To any one acquainted with the real circumstances of the Irish poor (and the Report of the Poor Commissioners made lately to the British Government, will explain their true state), it would not be matter of surprise that these wretched poor people should be uneducated; but I have known in Ireland, poor men who worked for a miserable daily wages, and who could not obtain one pound of butchers' meat for their family in six months, endeavour to pay a few pence monthly for their children at a country-school. They felt their own wretched condition, and expected by giving their children education, which they had not themselves the benefit of, that they might be able to make some improvement in their condition. I admit, that the children were not much benefited by these schools, because they seldom had properly qualified masters, and no good general system of education established for the country population up to the time I left. I introduce the circumstance, however, to show that these poor people were willing to deprive themselves of a part of what was necessary to support existence, in order to give education to their children, when they had no more to give them. They were incapable of judging whether their children were educated in such a way as to make it useful to them in after life, and hence it happened that in most cases the actual benefit was trifling, for the want of proper superintendence and encouragement. In that country, beyond all other countries in Europe, the poor population were most egregiously mismanaged, and poverty and suffering to an appalling extent, has been the consequence for centuries, and continues up to the present day.

It might be expected that the example of well-managed farms, of which there are several in this country, would be productive of much good. There are many causes which prevent this. As I before observed, strong prejudice exists among farmers against new modes of cultivation and management of stock, that will not be readily got over unless by the diffusion of useful education. It is this that will enable the farmer to introduce those prudent changes that will be profitable, and will not allow him to expend labour that is not necessary on cultivation, or capital, on what may be showy rather than profitable.

If a man of capital should occupy land and farm it, more for amusement than profit, he may improve the soil to the highest possible extent, produce abundant crops, and have fine stock. But his neighbours who observe his progress, should they have good cause to imagine that the expenditure exceeds the returns obtained, will receive no benefit from such example.

What may be considered by some to be the most improved system of agricultural management cannot be introduced in British America unless it may be made profitable. I confess, I cannot look upon any system of Agricultural Management in tillage or stock, as entitled to the term "*improved*," unless it produce *actual profit* to the farmer. Expenditure of capital or labour in any way, that will not give proportionate returns, must be injurious to the community as well as to the individual who expends it. By *practically* and *usefully* educating the farmer, he will be able to determine for *himself* the course he ought to adopt in the conduct of every part of his business. In vain was all that has been written and published for the improvement of husbandry, if farmers cannot and will not read. The manners and customs of other countries are unknown to him. The