

than to political attachments and religious sentiments.

It has sometimes been objected, that the instruction of the peasantry is accompanied with the disadvantage of raising their ideas above the employments necessary in their condition, and inspiring them with a taste for other occupations, often to their hurt, and sometimes to their ruin. The little knowledge which they acquire, it is said, raises them, in their own esteem, above their former equals and companions; so that they are no longer willing to be confined to the same ignoble pursuits, or the same unpolished society.—In answer to this objection, it is sufficient to say, that this consequence does not follow from education in those countries in which it is generally diffused. Every person who has been in these countries, knows that no people are more happy, or more contented, or more averse to change. The attachment of the Swiss to their country, to their own manners, and their own pursuits, is universally known.—The ground of the objection appears to be this. In countries of which few of the inhabitants can read, any individual who happens to receive a little instruction, finds himself elevated above his former associates. He conceives himself fitted for higher pursuits, and nobler undertakings, than those of which the grovelling herd around him ever dreamed. Hence he becomes discontented with the condition in which his ancestors have left him. He engages in schemes beyond his talents, and unsuitable to his attainments. His projects are perhaps disproportioned to his capital, which is not necessarily augmented by