

compelling one man to pay another man's debts when that man is abundantly able to pay his own debts. We are told that it is very just, "that the property of all should be taxed for the education of all." If this be true, it is certainly equally just and more important that the property of all should be taxed to feed the whole, and to clothe the whole, and to provide religious instruction for all, for food, and raiment, and religion are more necessary than school education; and thus abolish all distinctions of property and right. Some persons seem to think that it is a sufficient justification of this measure, to tell us that the same plan is pursued in many of the American States.

Alas, for such an argument! Everything, good, bad, and indifferent, may be justified in the same way; for what can a person think of that is not practised in the States? Even that "sum of all villainies," that compound of injustice, cruelty, and tyranny called slavery, may be justified by the same rule. It is said, again, by way of justifying this measure, that parents cannot be induced to give their children a suitable education, unless the public will pay the expense. There is but little truth in such a statement. But supposing it true; if a man do not love his own children well enough to give them a suitable education, how can he expect that people on whom they have no just claim, will be willing to give them that education which he is well able to give, but which he is too stingy to afford. If a man were too stingy to afford his children food, or raiment, the law would soon find a way to compel him, and every man who is able ought to be compelled to educate his own children. But we are told that more children attend School when the public are obliged to pay the expense. This is, no doubt, true, but it is doing evil that good may come. One great objection against this system is that the greatest part of the expense falls, and must fall, on the farmer, for whatever laws may be made to equalize taxation they will be, to a great extent, inefficient, because all classes except the farmer, can, and do, and will, conceal the amount of their property from the assessor. As the law now stands, a number of Mechanics and others get together at the annual school meeting and vote for what they call a free school, and the farmers have to foot up the bill; and yet these very mechanics will charge a farmer 12 yolk shillings to three dollars per day, when they are scarcely willing to allow a farmer who works for them six yolk shilling a day. Notwithstanding all this difference in wages between the farmer and mechanic, if the farmer does not wish to educate his own children and thus too, he is said to be stingy or factious, or indifferent to education. Although the farmer is expected to be willing to pay his own debts, and the debts of other people in regard to schools, he is not able to send his children to school with the same ease that others can, partly, because he wants his children to help him during summer, and partly because many of them live remote from the school house. Will you allow me here to say, that farmers, particularly backwoodsmen, are not fairly treated by the present

division of the public school fund? For a while after that fund was first created, its proceeds were divided among the several school sections, according to the number of children of school age in each section. This was a fair rule of division, too fair it seems to last long, and another rule *very unfair* for the farmer and the backwoodsman, was substituted in its place; namely, to divide the public money among the different school sections, according to the average number of children that actually attend school, and that average to be taken for the whole year, so that if in any school section they are able to keep up school only for six months, and the average for that six months be thirty scholars, by taking the average for the whole year, the number will be reduced to fifteen scholars, and the public money also reduced one half. Now this is extremely unfair toward the backwoodsman, who needs help more than any man, and certainly deserves it as much as any man, for there is not a more useful class of men in the entire province. Persons in scattered settlements find it difficult to keep up school six months in the year, partly, because there are but few children, partly, because their parents are poor, and partly because qualified teachers cannot be got. Scattered settlements have to exert themselves *much more* to keep up school six months in the year, than others more favourably situated do to keep it up all the year, and yet, while they have to pay their full proportion of school tax, they are to receive by this new arrangement, almost nothing, while almost all the public money goes to cities, towns, and villages, and other popular places where it is not so much needed.

Fifth: School education should be so conducted as to cultivate the moral and religious sentiments in conjunction with the mental faculties. It seems to be taken for granted by certain writers, that education and good morals are so linked together, that where the former is found, the latter will follow as a matter of course. Right glad should we be if this were the case, but we are sorry to say, that we believe, that there is no ground whatever on which to rest such an assumption. The immoralities of educated society are different in kind, from those of the uneducated, but they are not less offensive to God, or destructive to man on that account. That species of deliberate and wilful murder, called duelling, is almost entirely confined to the educated classes of society, so also are forgeries and gambling; and then, how often do we read in the public prints of bankers' clerks, of merchants' clerks, and persons employed in the collection of Township, County, and State taxes, who have absconded with thousands of pounds of other men's money, while neither the educated nor uneducated can claim exemption from the degrading vice of drunkenness. To the uneducated, generally, belong petty thefts, and other low vices too numerous to mention. It is not the design of these remarks to undervalue mental cultivation, or what is sometimes called secular education, but to show that of itself it is not sufficient. Mere mental cultivation, or secular learning can never, of itself secure correct