

people. We much fear, however, that there is a class of individuals in these provinces who do not sufficiently appreciate the importance of a well educated community. They look to the gross produce of a people's industry, without any reference to their existing moral and mental habits, which caused that industry to be put forth: and under the delusive imagination, that education has no reference to the amount of labour which a people will undergo, they despise or depreciate its importance. Give us men capable of cutting down the forest trees and clearing the ground, and these are all we wish, and perhaps they would add, that they will be the more easily governed in proportion as they are ignorant. Now we have no hesitation in saying, that those persons who thus argue manifest much ignorance of those principles which influence the economical condition of society. We agree with them, that labour is the proximate cause of wealth, just as the hand is the proximate cause of the cunning of the artificer, but then, in order to the exercise of the hand, it is needful that the arm and whole body be in a healthful condition, otherwise the right hand, with all its cunning, will be powerless and unavailing. Bone and muscle are not all that are requisite to the putting forth of labor. There must be the taste for a higher standard of enjoyment, and there must be the habits of frugality and self-denial infused into a people, in order to their putting forth that labour which is the originating source of wealth. What is it that keeps the native Indian a tenant of the tractless woods, having no cultivated fields, and with comforts little superior to the lower animals that prowl around him? He has physical strength as well as his European neighbour for carrying forward the labors of husbandry and mechanics,—but, his mind is uncultivated. He has no taste for the enjoyments of civilized life, and he has no habits of providence and self-denial to make them his own. And accordingly, the economical state of their tribes is one of wretchedness and deprivation. We need no better demonstration of the futility of the theory of those who depreciate the good effects of education in promoting the temporal good of a community, than by contrasting the condition of a Scottish agriculturist or artizan with the wandering hunters of the forest. Scotland is like a field which the Lord hath blessed; the boundless plains of Canada, overgrown with forest, demonstrates that ignorance is the parent of poverty. But we deem it unnecessary to refute farther the superficial imagination, that the economical condition of a people can be prosperous while education is neglected. The truth is, there is no basis on which to rest national industry, saving on the continuous prosecution of national education. Abandon education and industry languishes, the very fields experience the blight; and the garden of the man void of understanding, as beheld by Solomon, covered with nettles, and with its wall broken down, gives us a miniature view of the length and breadth of that land whose people are uneducated.

But here it is needful to add a caution, lest we should delude ourselves in this matter. There may be a vitiated system of education which is nearly as bad as no education at all. It is not only needful that it be intellectual, but that it be religious also. Indeed, as man is a moral and intellectual being, it is impossible to separate the one from the other. For supposing one should say he will give the people only an intellectual education—what is this but to educate them into an immoral doctrine, namely, that religion is a matter of indifference, and its truths and precepts are of small importance. We do give them an education of a moral kind when we would exclude all but the intellectual, only it is a depraved morality, seeing by our indifference we teach them that religion is a matter of secondary interest. This assuredly is the moral of a purely intellectual education, and no one can contemplate so baneful a doctrine, without repudiating it as pernicious and fraught with danger. What we desiderate therefore, for the prosperity of a country, is a soundly intellectual conjoined with a soundly religious education. The eye of the understanding must not only be clear to discern things that differ, but the heart must incline to the ways of peace and holiness. Intellectualism apart from religion is infidelity—and were we asked what are the advantages arising from a mere intellectual system of education, we should be perplexed in giving any answer which would favor either its introduction or its prosecution, for we should see all the relations of life perverted by its evil influence,—oppression among masters, disobedience among servants, ungodliness among parents, rebellion among children, tyranny among rulers, and insubordination among the people. We should hear only of feuds and commotions, until the social system would relapse again into the condition of despotism and degradation. We hold it therefore, to be a maxim, as firmly established by history and observation as it is in accordance with scripture, that moral and intellectual education must go hand in hand. Then, and then only, have we security that the power which knowledge communicates shall be a beneficent one—that it shall not be merely a power to break down and to root up, but a power to plant and to build. We rejoice exceedingly, therefore, that the system of education of our proposed Presbyterian College is in all respects such as must approve itself to all classes of our community. Its tendency will be to manifest the truth and excellency