

people to make all the resources of their country tributary to their interests and comforts? And is not this the most obvious and prominent distinguishing feature between an educated and uneducated people—the power of the former, and the powerlessness of the latter, to develop the resources of nature and providence, and make them subservient to human interests and enjoyments?—Can this be done without increasing the value of property? I verily believe, that in the sound and universal education of the people, the balance of gain financially is on the side of the wealthier classes. If the poorer classes gain in intellectual power, and in the resources of individual and social happiness, the richer classes gain proportionally, I think more than proportionally, in the enhanced value of their property. As an illustration, take any two neighbourhoods, equal in advantages of situation and natural fertility of soil; the one inhabited by an ignorant, and therefore unenterprising, grovelling, if not disorderly, population; the other peopled with a well educated, and therefore enterprising, intelligent and industrious class of inhabitants. The difference in the value of all real estates in the two neighbourhoods is ten if not a hundred-fold greater than the amount of school-tax that has ever been imposed upon it. And yet it is the school that makes the difference in the two neighbourhoods; and the larger the field of experiment the more marked will be the difference.—Hence, in free school countries, where the experiment has been so tested as to become a system, there are no warmer advocates of it than men of the largest property and the greatest intelligence;

the profoundest scholars and the ablest statesmen.

“It has also been objected, that the lands of absentees ought not to be taxed for the support of schools in the vicinity of such lands. I answer, the inhabitants of the school sections in which such lands are situated, are continually adding to the value of those lands by their labours and improvements, and are therefore entitled to some return, in the shape of a local school tax, from such absentee land-holders.

“The objection that the Free School system is a pauperising system has been sufficiently answered and exposed in a preceding part of this address. Such a term is only applicable to the present system, as I have shown; and the application of it to the Free School system is an exhibition of the sheerest ignorance of the subject, or a pitiful manoeuvre of selfishness against the education of the working classes of the people. History is unanimous in the assertion that the first race of New England pilgrims were the best educated and most independent class of men that ever planted the standard of colonization in any new country. Yet among these men did the system of Free Schools originate; by their free and intelligent descendants has it been perpetuated and extended; their universal education has triumphed over the comparative barrenness of their soil and the severity of their climate, and made their States the metropolis of American manufactures and mechanic arts, and the seat of the best colleges and schools in America. Nor is a page of their educational history disfigured with the narrative of ‘a Ragged School,’ or the anomaly of a pauper pupil.”

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## MORAL AND RELIGIOUS EDUCATION.

THERE are few terms in our language with which we are so intimately acquainted, in a practical point of view, and which takes such a latitude of meanings, as that of “education.” By some, it is considered to consist principally in a knowledge of the various languages, both living and dead, and the higher branches of mathematics and metaphysical sciences; by others in a knowledge, to use the language of a Spartan king who, when asked “what things he thought most proper for boys to learn,”

answered, “those things which they expect to do when they are men.”

However, departing somewhat from both these views, we hold that a proper system of education presents itself in a twofold aspect. First, man, as a rational and intellectual being, is required to learn, progress, and know; and, in the second place, as a responsible being, his knowledge requires to be rightly directed. On the latter clause of the sentence we propose to offer a few remarks.

In all ages, intellectual education has