

family, have been reduced to the last means left to him, namely the death of the unfortunate maniac.

I cannot refrain from emitting here an idea that often struck me on reading those praises in favor of sedition and insurrection. It might appear perhaps rather too severe against these pamphleteers; I wish with all my heart I may be mistaken. But I cannot help thinking that those who are so prone and so loud in debasing the legal authorities of other countries, would not be the last in approving resistance against those under which they live, were it not for fear of deserved punishment or from self interested motives. There is at least a ground for suspicion. The apostle of disloyalty in others cannot be presumed of being himself entirely free from it. Would it not be perhaps more prudent and certainly decorous to remain within the limits of common decency and contenting one self with general reflections on political events, especially on those in which we are not personally or nationally concerned, and not rashly condemn that which we are not competent to judge. Kings and Sovereigns are men like ourselves and are intitled from us to that same justice in regard to them as we would exact as our due were we in judgment.

ON EDUCATION.

To the Editor of the Enquirer.

SIR,

No one is more desirous than I am to promote education, and of course I hailed with the greatest pleasure the dawn of that day which was announced for holding a meeting of the citizens of this city, for the purpose of forming an association relative to that object. You may be sure that I was not the last to attend: But what was my surprise and I may say my disappointment, when I heard that that pretended and intended education was to be confined within the narrow limits of elementary instruction. You were there and I could not help approving your observation, that there was more danger in so limited an acquisition of knowledge than in the most profound ignorance. A blind man suffers himself to be guided because he is conscious of his constant danger; but he who is not quite deprived of his sight thinks himself not only able to guide himself but also to lead others, altho' he can scarcely distinguish objects unless within the reach of his nose. It is exactly the same with the moral sense of vision. He who is conscious of his total ignorance feels likewise the necessity of a guide, but not so he who has the least smattering of knowledge. Proud of his superiority the latter boldly undertakes to lead the former and seldom fails to mislead him: