

proportion to the rights of self-government, have been the care and provision for the extension of education. Thus in England, since the enfranchisement of the great body of the nation by the Reform and Municipal Bills, the attention of statesmen, of the churches, and even of political economists of all shades, is directed to the great subject of popular education, and their energies are put forth for its diffusion; and so it is in France since the old dynasty of despotism was superseded by a constitutional monarchy. So in Canada, before the admission of the voice of the people as a principle of legislation and government, their general education was viewed with cautious jealousy as a doubtful experiment or utopian theory; the lands which had been appropriated for that purpose remained unproductive or were alienated to other purposes; and it is only since the establishment of what may be properly termed 'free government,' during the administration of Lord SYDENHAM, that the serious attention of public men of all parties has been practically directed to this essential and most vital interest of a free people.

Now these facts speak a plain and intelligible language—the language, not of one sect or party, but the language of nature—the native language of a system of government; and the purport of it is, that the civil liberties of a people and the education of a people are correlative parts of a system, and are inseparably connected—while popular ignorance is the natural ally and instrument of despotism or anarchy. The increase of ignorance is the evening twilight of civil freedom; and every professional man, or agriculturist, or manufacturer, or trader, or mechanic in Canada, is a friend or an enemy of free government just in proportion as he promotes, or retards, or opposes the extension of sound education in his own family and to the youth of the province at large.

II. I observe, secondly, that education, and even some general knowledge, is necessary to enable the people to discharge and exercise judiciously the first duty and most valued privilege of a free-man—the *Elective franchise*. The possession of this right is a practical recognition that every freeholder is entitled to a voice in the enactment of laws which affect his person or property, or by which he is governed. This is one of the most essential conditions of a free government; but it involves corresponding duties and supposes corresponding qualifications or the part of electors. It is one of our dearest and justly cherished tenets, that the people of Canada make their own laws; but, if they are the source of the laws, ought not that source to be pure, intelligent and enlightened? Ought not our primary law-makers—the freeholders of Canada—to be, in the first instance, duly informed and impressed that this grand element of political power is not in breach of allegiance to the Supreme Ruler. EDWARD A. LAWRENCE, Esquire,—a distinguished lawyer in Boston, U. S.—lately observed in a public address, "that political power is not creative, omnipotent power, is not power to contravene in legislation the revealed law of JEROME. To believe and act upon such a principle in legislation is suicidal in policy and infidel in religion. He who created man, has never resigned His right to govern him by *His own laws*. They were enacted for man in all his relations. They are binding in them all, and, in their bearing on our civil relations, as a matter of civil policy, they should be early understood. The Bible is the legislator's as well as the christian's manual—the elementary Statute-book of the State, no less than of the Church. This is not here urged as a reason for biblical study, but that the minds of the young may be impressed with the moral force and obligation of civil law. Such an impression would do