

affords powerful evidence of the striking correctness of the principle laid down by one of the ablest writers of the present day, when he says—" Education (non-religious) and civilization, generally diffused, have a powerful effect in softening the *savage* passions of the human breast; but they tend rather *to increase than diminish those of fraud and gain*, because they add strength to the desires, by multiplying the pleasures which can be attained only by the acquisition of property."

2. A minor, though still very serious objection to the present Common School laws of this province, is, that they almost necessarily throw the management of the Schools into the hands of illiterate people. They do this because not only the most uneducated, but also the idle and the dissolute, vote on all school matters, and hence, as like loves its like, they delight to exalt one another into office; or at least to appoint those who will do their bidding; thus, as is notorious, the more educated portions of our community are not generally connected with our Schools, and this evil is deeply felt amongst the better disposed, because, in small localities, many persons fit to fill school offices, are not to be found: were, on the contrary, the management in the ministers and official members of the nearest prevailing denominations, such ignorant, injurious management would be greatly avoided.

I beg further to observe, that the following are amongst the most common fallacies adduced by our opponents:

1. They lose sight of one of the chief ends of government, which is, to secure the contentment and happiness of the people, *by maintaining inviolate their personal and social rights*. Now they may cut a canal or lay down a railroad in opposition to my wishes, without interfering with either of these rights; but they cannot compel me to educate my child contrary to my own principles, or even tax me for this purpose so as to render me unable to educate him in any other way than that provided by them, without trampling under foot my dearest social rights.

2. They confound mere worldly preferences and the deep