

“produces as much yarn as could have been produced by *forty millions of men*, with the one thread wheel;” that is, the power of one man, by means of ARKWRIGHT’S discovery and invention, is equal to that of more than *two hundred and sixty-six men* previous to the latter part of the last century. Dr. BUCKLAND, in his *Geology and Mineralogy* states, that “the amount of work now done by machines, in England, is equivalent to that of *three or four hundred millions of men, by direct labour.*” These are but isolated examples of the multiplication of man’s physical power, and consequently of the saving of labour, by the use of machinery alone in the productions of manufacture, apart from the applications of it to commerce, to travelling, to architecture, and to numberless objects of human want and desire. What a splendid prospect do the improvements and applications of mechanical science present to the rising and future generations of Upper Canada!

Now knowledge is the very foundation of the existence and progress of the mechanic arts; and hence the importance of appropriate educational culture in order to their successful establishment and wide extension in Canada. Great improvements have already taken place in our manufactures and machinery and mechanical implements of various kinds; but the greater part of our best manufacturers, and engineers, and mechanics have received their education and training in other lands, and not a few of our best machines and implements are of foreign manufacture. It is essential to the social progress and greatness of our country, not to say its best interests, that it should educate its own manufacturers, engineers, mechanics and artists, as well as its own scholars and agriculturists.

But, I am now to consider education, not in immediate reference to either our manufacturing or agricultural, but *civil* interests—its importance to a *Free People*. Without any preliminary definitions as to what constitutes civil liberty, and what system of government is best adopted for its security and preservation, I take for granted, in the following observations, that the people of Canada are a free people, and that they are desirous of perpetuating their freedom, and of attaining and transmitting to their descendants all the advantages which free institutions are calculated to impart.

1. I observe then, in the first place, that *public education and public liberty stand or fall together*. Public liberty involves a state of society, as well as a system of government. The very terms ‘free people’ suppose the existence of laws enacted by the consent of the people, and in the administration of which they participate. This supposes a knowledge of the principles of law on the part of the people, and their ability to aid in sustaining and administering those laws. Hence writers on government and statesmen have advocated or opposed the education of the mass of the people, just in proportion as they advocated or opposed their enfranchisement in regard to legislation and government. When kings only were regarded as legislators, they and the instruments of their will were alone regarded as the proper subjects of public education. When CHARLES the FIRST stood upon the Scaffold, he declared with the sincerity of a martyr to his principles, that “the people’s right was only to have their lives and their goods their own, a share in the government being nothing pertaining to them.” The creed of CHARLES the FIRST was the creed of most rulers of his own and preceding ages; and it is the creed of all advocates of despotic government. As this creed shuts out the people from all share in the government of a country, so it has given them no share in its education. Just in