

inexhaustible mines of virtuous wealth in our fields and forests, and the development of that wealth must constitute the leading employment and controlling interest of Upper Canada. The agriculturists are likely to continue to be, as they now are, the people of Canada. The commercial and manufacturing interests are mere offshoots of the agricultural; extend them as you please, and the wider the better, and they cannot ever employ a twentieth of the population; magnify them as you may, they will be small fractions of the mass, depending both for their character and existence upon the agricultural population. The increasing tens of thousands who are migrating to and growing up in our country will be chiefly agricultural. Its laws will be given, its commerce and manufactures will be regulated, the character of its government will be determined, and its interests will be decided by an agricultural population. Our Counties will give laws to Towns, and not Towns to Counties; and whether patriotism or faction prevail in the councils of the Government, or whether quietness or commotion reign throughout the land, will depend upon the farmers of Canada; and they will be the arbiters, whoever may be the originators, of our country's destinies.

Why then, of all classes in the country, should the farmers, as a body, be the least educated? Why should institutions be endowed for the education of lawyers, and none for the education of farmers? Are the former so much more important than the latter? Why should not the farmer speak and write his mother tongue as correctly as the lawyer? and why not understand the Government and institutions, and domestic and foreign interests of the country as well? And why not with equal ability and intelligence represent and advance its interests? An educated lawyer, rich in mental treasures, refined in taste, honest in principle, sound in judgment, eloquent in speech, with active faculties and habits, is undoubtedly an ornament, a safeguard, a blessing to any country; but he is so, not because he is a lawyer, but because he is a man of knowledge, talent and virtue—endowments which if equally possessed by the farmer or mechanic, will make him equally a guardian, an honour, and benefactor of his country. It is the *man* and not the *profession* which constitutes the character. And it is the *mind*—in the largest sense of the term, including the conscience and the affections, as well as the understanding—which makes the man; and it is the culture of this which makes the difference between savage and civilized nations—between the boor and the scholar, the statesman and the peasant—between BACON, when he was learning his A-B-C's, and BACON after he had made the circle of the sciences—between NEWTON when he was keeping sheep, and NEWTON when he was explaining the laws of the universe—between the least educated farmer in Canada and the Head of the Government. Mind is the gift of God, and to the farmer, not less than to the philosopher; but the development of mind in the different departments of human knowledge and human industry, is the work of man. And the power of each individual, or of each class of individuals in a community, is in proportion to their intellectual and moral development. It is this which makes the Bar the guides of public opinion and rulers of the land, though constituting less than one per cent. of the population; it is the absence of this which leaves the agriculturists almost without a representative in the administration of civil affairs, though constituting nine-tenths of the entire population. Ought this so to be? Ought not the positive as well as negative power of farmers in public affairs to be in proportion to their numbers and wealth? This doubt-