popular power. Now under any institutions, however popular their nature, it is the " aristoi" who must ultimately rule,-rule, i. e., by directing the impulses, and guiding the opinions of the mass. But the "aristoi," who must ultimately rule, may be of one or another character. There are not in this Province even the elements of a feudal aristocracy, such as exists "in European Kingdoms. But there may be an aristocracy of mere wealth, or there may be an aristocracy of intellect, untrained and unenlightened, of narrow views and early acquired prejudices, which no extensive knowledge of the history, nor experience of the working of human society has tended to dissipate and do away. Or there may be an aristocracy of intellect, trained in the schools of ancient learning and of modern science, but in whose training little respect has been paid to the higher elements of man's nature, and who are in consequence but little restrained by any. deep feeling of moral or religious obligation. Is it to such that the legislation or the government of any country can be safely entrusted. Or how under a democratic constitution like ours, is such result to be avoided, except by combining in the education of the youth, who in different professions and spheres of exertion are soon to occupy influential positions in the country, the highest training of the intellect, with a due regard to moral and religious principles. It is by such means, wherever found, that right and true men will be reared ; men who in virtue of their intellectual training can rule, i. e., guide, public opinion with wisdom, and who in of virtue their moral training will rule, i. e., guide public opinion, according to principles of reason and justice

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