

tures, or commence, or to the learned professions. I mean such an Education as the successful pursuit of Agriculture requires—such an Education as the interests of an Agricultural people demand. There is, indeed, a kind of Education, so called, which is often both protracted and expensive, and which is sometimes given to farmers' sons, but which is the reverse of any connexion with Agriculture—which indisposes to it—which alienates from it—which excites contempt of it. But the application of the term Education to such a course of instruction, is a misnomer; it is an abuse of it, as the infliction of such a training is an abuse of the youth who is subjected to it. Yet the disappointment and bitter fruits produced by this false Education—and almost as common as it is false—has created not a little prejudice on the part of many agriculturists against Education itself, and a wide spread indifference to it. But as well might we object to Government itself, on account of the abuses which have been fostered and practised under its auspices; as well might we be indifferent to Commerce and Agriculture, on account of the frauds and follies which have been committed by cupidity and ignorance in the pursuit of them; as well might we reject Christianity itself, because of the vanities and corruptions, and inhumanities which have borrowed its name. The fact is, that the Education of agriculturists has formed no part of the policy of care of Governments,—and especially of our own,—down to a very recent period. Ample foundations were provided, and liberal endowments made for classical, theological, medical, and legal Education; Military and Naval, and Commercial Schools, and Schools of Arts, have also been established; but where has any provision been made for the Education of agriculturists? Though the most numerous class of the population of every civilized country, the Education of farmers, until within the last few years, has not so much as entered into the councils of Governments, or given birth to a single school adapted to their wants! The reason is found in the history of all the old Governments of the day. The lands of those Governments were originally parcelled out and transmitted from generation to generation, not to the many, but to the few; not to the body of the nation, but to the heroes and favourites of the Sovereign—designated Lords and Nobles. Thus the proprietors and tillers of the soil became two distinct classes—as much as the proprietors and slaves of the Southern States of the neighbouring Republic; and the Education of the latter, so far from having been provided for, was regarded as treason against the former. The Kings and few Nobles had shut out the masses of their fellow-countrymen from all proprietorship in the soil, and they resolved equally to preclude them from all the treasures of mind. The people at large were regarded as mere machines, designed for the use and benefit of others—as dogs and other animals—fit only to fight and labour for their masters. Their value consisted in their bones and muscles; and muscular training, like that of horses and oxen, constituted their Education. They were trained to follow the plough, as were the horse and the ox to draw it; but the philosophy of the process was as unknown to the one as to the other. They were drilled into the use of various implements of husbandry, and different kinds of labour, according as they were driven or commanded; and so were the cattle employed with them. But, wherefore the selection of different soils for different purposes—wherefore the different processes to which they were subjected—wherefore the rotation of crops and the various modes of cultivating them—wherefore the peculiar construction of the implements and machinery worked