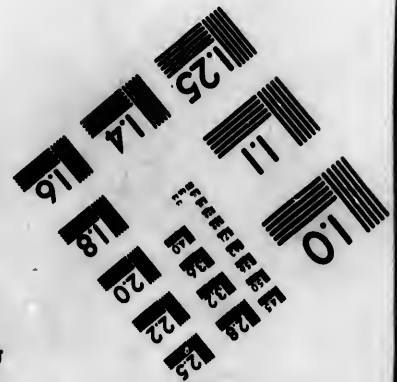
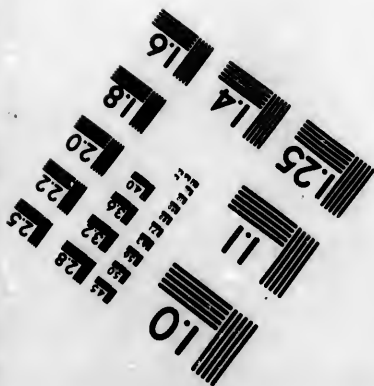
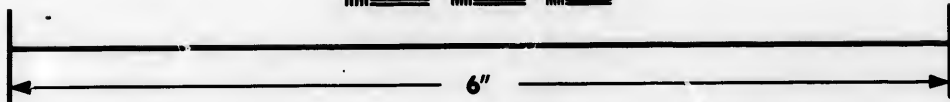
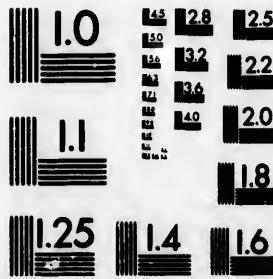


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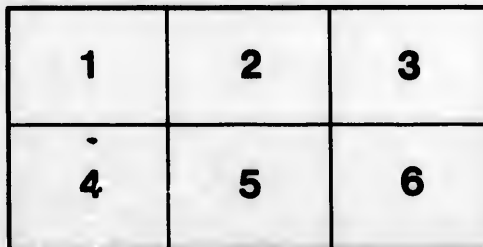
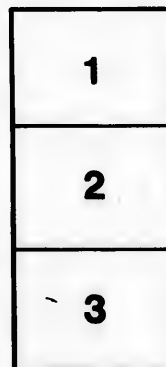
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**AGRICULTURAL  
IMPROVEMENT**

**BY THE  
EDUCATION OF THOSE WHO ARE ENGAGED  
IN IT AS A PROFESSION.**

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**Addressed,  
VERY RESPECTFULLY,  
TO THE FARMERS OF CANADA.**

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**BY WILLIAM EVANS,  
AUTHOR OF THE "TREATISE ON AGRICULTURE," &c.**

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**MONTREAL.  
PRINTED AT THE COURIER OFFICE.**

**1837.**

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## Agricultural Improvement.

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### LETTER I.

“ Whatever be the position of man in society, he is in constant dependence upon the three kingdoms of nature. His food, his clothing, his medicines, every object either of business or pleasure, is subject to fixed laws ; and the better these laws are understood the more benefit will accrue to society. Every individual, from the common mechanic, that works in wood or clay, to the Prime Minister, that regulates with a dash of his pen the agriculture, the breeding of cattle, the mining, or the commerce of a nation, will perform his business the better, the better he understands the nature of things, and the more his understanding is enlightened. For this reason, every advance of science is followed by an increase of social happiness”—Says political economy.

The citizens of Montreal and Quebec appear to have been a good deal interested lately on the subject of Education. The excellent lectures of Dr. BARBER have, I believe, increased this interest, and there is every reason to hope, that much good will be produced in consequence. Whether it is in contemplation to extend the benefits of education beyond the bounds of those cities, I am unable to say, and from this uncertainty, I am induced to address the Agricultural population, and endeavour to convince them,



that if education is useful and necessary for the inhabitants of cities and towns, it will be found equally advantageous and pleasing for those of the country. I am sorry to say, there is practical proof in most countries, that education is not considered by *all*, to be essential to render every man competent for performing the part which he undertakes, or which his circumstances oblige him to perform in life, with advantage and satisfaction to himself and others. Hence it is that education is much neglected, and from this cause agriculture must languish, and never will be in a flourishing condition, unless a larger proportion of the occupiers and cultivators of the soil are usefully and practically educated. There are many circumstances connected with agriculture, besides ploughing, sowing, planting, and harvesting, that require to be perfectly understood by the farmer, in order to ensure his success, and which an ignorant man never can understand. I would not continue a farmer *for one day*, were I convinced that it required neither education or science to practice my profession profitably. From my youth I have been taught to look upon the profession of a farmer, as above all other professions, and I confess this opinion has "grown with my growth, and strengthened with my strength." In the British Isles, I never heard this fact disputed. It is only when education is wanting, that the profession is lowered in estimation. From the very nature of things, agriculture being the source of all wealth, and more particularly so in Canada, why should education be less necessary for those who practise it, than for the merchant, manufacturer, or shopkeeper, the brewer, the baker, and a host of other mechanics and tradespeople? To view the matter in another light, education increases knowledge, and knowledge gives power, which must be desirable, because it may be exercised

advantageously in various ways. It then becomes a question of some consequence to ascertain how the power which knowledge confers is at present shared between the several classes which compose the population in Canada. I am sorry to say, that though the agricultural class forms an immense majority, that they are by no means educated in proportion to their numbers, compared with the other classes; and that consequently, a minority possess a preponderating power and influence. There are various causes to which this state of things is to be attributed. It has often been to me a matter of regret, that few of the young men educated at the colleges and seminaries in Canada, hitherto, have become farmers. I suppose they must have considered that were they to settle on farms, their education would be of no value to them. They almost invariably apply themselves to the professions of lawyers, doctors, notaries, merchants, shopkeepers, or any other rather than to agriculture. This is one that it would appear is looked upon as a degrading profession for an educated young man. How strangely do men differ in their estimation of things? The greatest men of former ages, and *Washington*, of our own times, when they retired from public life, occupied themselves in husbandry, as the only employment fit for great men.

How injurious it must be, that those who are the best qualified to promote Agricultural improvement, and raise the character of agriculturists, are withdrawn from that occupation, which ought to be honourable, and that station in society where, of all others, they might be most useful to the community. Farmers cannot occupy that high station they may and ought to do in British America, without a sufficient education. It is this alone that is necessary to qualify them to fill this station, and re-

tain it. I will freely admit that a man may be well educated and not be a good farmer, because a practical knowledge of agriculture is necessary to constitute one. I am persuaded, nevertheless, that it will be difficult to find an uneducated man a good practical farmer, capable in all seasons, and in every circumstance, to make the most profitable use of his farm and opportunities. If education is necessary for men that are engaged in pursuits of infinitely less consequence to the world than agriculture, how can it be dispensed with by the farmer?

I would appeal to those who have had the advantage of a good education, and who make a good use of it, by continuing to be *reading men*, what would compensate to them for the want of education? Without including any of that knowledge obtained by education that is useful and profitable in common life, the man of science has other exquisite enjoyments to which the ignorant must ever be entire strangers. I cannot forego the opportunity to copy here a few lines from Dr. Dick—"If substantial happiness is chiefly seated in the mind, if it consists in the vigorous exercise of its faculties, if it depends on the multiplicity of objects which lie within the range of its contemplation—if it is augmented by the view of scenes of beauty and sublimity and displays of infinite intelligence and power—if it is connected with tranquillity of mind, which generally accompanies intellectual pursuits, and with the subjugation of the pleasures of sense to the dictates of reason, the enlightened mind must enjoy gratifications as far superior to those of the ignorant, as a man is superior in station and capacity, to the worms of the dust."

My object in this communication, and those which I propose shall follow, is, to endeavor to engage the attention of agriculturists, in parti-

cular, to the all-important subject of education. Without presuming to dictate, I shall simply submit for their consideration, in the clearest manner I am capable, the advantages and pleasures that would be likely to result to them, and to the whole community, from the useful, practical and general education of the agricultural class. When I have done this, I shall next state what, in my humble judgment, is necessary to constitute this education, and how, subsequently to the period of leaving school, education may go on constantly, extending and improving during the full term of existence, with all such as are desirous of attaining useful knowledge without in any way interfering injuriously with their business as farmers. This latter point, I think, it must be essential to prove, and I expect I shall be able to do so satisfactorily. If I shall be unable to accomplish what I undertake, I trust, however, that what I may advance will be the means of inducing those who are more competent, to take the subject into consideration. If the prosperity of agriculture is promoted, it is of no consequence to me who shall be the instrument.

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LETTER II.

What are the advantages that are likely to result, from the useful, practical, and general education of the agricultural class?

To this question I reply, that an improved system of agricultural management would inevitably be introduced, by which it would be possible to augment the produce and returns obtained from the cultivated land, and stock in these Provinces, to double what they are at pre-

sent, and in many instances, much more ; and I am firmly persuaded, that no material improvement will ever be effected in the agriculture of the Canadas, until farmers do become usefully and generally educated. I have not arrived at these conclusions, without giving those matters much consideration. I know too well that farmers, above all other classes of men, have an antipathy to change, and object to innovation, and that there is no means of removing their prejudices, but by education, which would enable them to examine thoroughly the changes that would be recommended to their notice, and look steadily at all the bearings of questions that would affect their interests. They would then, from conviction of their own minds, adopt with alacrity all measures that would be likely to augment the means of happiness of themselves, and their families. It is then that the natural fertility of this fine country would be taken full advantage of, the fields would be well cultivated, and yield abundant crops : the flocks and herds would be judiciously chosen, well managed and fed ; good and ample means of internal communication would be provided. All matters in any way connected with agriculture, would clearly exhibit the industry, the skill, and intelligence of those engaged in husbandry, and raise the yeomanry of these Provinces to that high station they are entitled to occupy in this community. If education can produce these results, and no doubt it would, how highly should it be desired and prized by those engaged in agriculture.

It is true, that agriculture may be practiced by *imitation*, without any knowledge of its theory ; but in this case it will generally remain stationary. The mere routine practitioner cannot advance beyond the limits of his own particular experience, and can never derive instruction from such accidents as are favourable to his object, nor guard against the recurrence of such as

are unfavourable. He can have no recourse for unforeseen events, but ordinary expedients; while the educated man of science resorts to general principles, refers events to their true causes, and adopts his measures to meet each case.

According to "Paley," any man who keeps possession of land, is under moral obligation to cultivate it to the best advantage. He expresses himself thus:—"But it has not yet entered into the minds of mankind to reflect, that it is a duty to add what we can to the common stock of provisions, by extracting out of our estates the most they will yield; or that it is any sin to neglect this." In reference to education, the same excellent writer says:—"In civilized life, every thing is effected by art and skill. Whence a person who is provided with neither (and neither can be acquired without exercise and instruction) will be useless; and he that is useless, will generally be at the same time mischievous to the community, so that to send an uneducated child into the world, is injurious to the rest of mankind; it is little better than to turn out a mad dog or wild beast into the streets." This is strong language, and on this subject, from a High-Churchman, and a man who certainly was of first-rate abilities, should have great weight. He did not apprehend that education would have a tendency to unfit man for their station in life, whatever it might be.

Dr. Spurzheim said, that those who are versed in history, or understand the law of Christian charity, will join those who contend for the benefit of an instruction adapted for every class of society, and that whoever thinks it right to cultivate his own mind, cannot with justice desire that others should remain ignorant. Indeed, I would go further and say, that those whose education was provided for in youth, and who are now capable of duly appreciating its

benefits, are in *duty bound* to do all in their power to extend the blessings of education to every human being, or at least, to all the uneducated of the same community of which they are members. I expect to be able to establish the fact clearly, that a *judicious* education will diminish crime, and increase the means of human happiness; and if I am able to do this, it is a matter of the first importance in every country, that the inhabitants be *usefully* and *generally* educated; and *more particularly* the agricultural class, who, I maintain, will receive more certain benefit from an education that is suitable for them, and incur less risk of injury to their habits and usefulness, from this education, than any other numerous class of this community. There is much more danger that some of the educated inhabitants of cities and towns would become idle and useless members of society, than that properly instructed agriculturists should become so. But in any situation, the education that will not be productive of good to the individual, must be defective. "The most enlightened are the most reasonable—the most reasonable feel more than others the real interests and motives they have to be virtuous. Without the study of nature, man can never know the relation he bears, nor the duties he owes to himself and others—deprived of this knowledge, he can have neither firm principles nor true happiness. The most enlightened, are the most interested in being the best men"—however lamentable it may be, that we do not find them the best in every case. But we shall, among the uneducated class, discover a much greater lack of virtuous principle and true enjoyment, in proportion, than among the properly educated.

Mind was given to man for cultivation, and the means of cultivation is by education and reading. Like the soil of our mother earth, the

more *judiciously* it is cultivated, the more abundant good fruits will be produced for the benefit of the individual and of society. There cannot be a more just comparison made, than of an uneducated man, to an ill-cultivated farm; and a *usefully* educated man, to a judiciously cultivated farm. In the first, the natural product, whether good or bad, is allowed to keep possession to a certain extent, both in the mind and in the soil, and the general product of what is useful must necessarily be scanty. In the last, on the contrary, no plants in the field, or ideas in the mind, are suffered to remain or take root, but such as are useful to man, and these are carefully cultivated, and the produce of *good fruits* are most abundant.

If these results do not always follow, it will be from the intervention of accidental circumstances, and will not prove the general principles to be incorrect. There may be many defects in the mode and extent of education. So far as the education at public schools, it is not, in my humble judgment, necessary that a young farmer's education should be carried further than would be practically useful—but it ought not to stop short of this point. A judicious cultivation of the mind is necessary and proper for the agriculturist; but, to proceed further, will, in most cases, be neither convenient nor profitable, more than it would be to expend much money and labour in over-cultivating a farm that would not yield adequate returns, and which is a very possible case. I shall refer to this subject in a future number.

It is a great mistake to compare the agricultural classes in British America generally to what are termed the *peasantry* of other countries, who are mostly persons that have little or no property, more than what they receive for their daily labour, or those who occupy a few



acres of land as tenants, paying a high rent for it. On the contrary, the rural population in these Provinces are *proprietors* of ample farms, stock, implements of husbandry, &c. &c. There can be no question of the necessity that exists that persons circumstanced as the latter class should receive a suitable education. They cannot exercise their profession to due advantage without being thus qualified; and the loss to this country that is occasioned by the absence of a judicious system of agriculture, and a consequent scanty produce, is enormous.

In the British Isles, within the last fifty years, the produce obtained from agriculture has been greatly increased, and this is to be attributed solely to the improved cultivation and management of soil and stock introduced by educated men. The state of property in these countries will insure the advance of improvement in agriculture, though it should not be through the suggestion of the occupying rent-paying farmer. It will be the interest of the great landed proprietors to proceed with experiments on land and stock, so as to make them as profitable as possible, in order to maintain the rent of lands, &c. on which their annual income chiefly depends. It is not so in British America, the farmers being the *proprietors* of the soil they occupy, they must rely upon themselves for its judicious cultivation. It is for them to judge whether they are competent to do this; without receiving a useful and practical education.

To any one acquainted with the real circumstances of the Irish poor (and the Report of the Poor Commissioners made lately to the British Government, will explain their true state) it would not be matter of surprise that these wretchedly poor people should be uneducated; but I have known in Ireland, poor men who worked for a miserable daily wages, and who could

not obtain one pound of butcher's meat for their family in six months, endeavour to pay a few pence monthly for their children at a country school. They felt their own wretched condition, and expected by giving their children education, which they had not themselves the benefit of, that they might be able to make some improvement in their condition. I admit that the children were not much benefitted by these schools, because they seldom had properly qualified masters, and no good general system of education established for the country population up to the time I left. I introduce the circumstance, however, to show that these poor people were willing to deprive themselves of a part of what was necessary to support existence, in order to give education to their children, when they had no more to give them. They were incapable of judging whether their children were educated in such a way as to make it useful to them in after life, and hence it happened, that in most cases the actual benefit was trifling, for the want of proper superintendance and encouragement. In that country, beyond all other countries in Europe, the poor population were most egregiously mis-managed, and poverty and suffering to an appalling extent, has been the consequence for centuries, and continues up to the present day.

It might be expected that the example of well-managed farms, of which there are several in this country, would be productive of much good. There are many causes which prevent this. As I before observed, strong prejudice exists among farmers, against new modes of cultivation and management of stock, that will not be readily got over, unless by the diffusion of useful education. It is this that will enable the farmer to introduce those prudent changes that will be profitable, and will not allow him to expend la-

bour that is not necessary on cultivation, or capital, on what may be showy rather than profitable.

If a man of capital should occupy land and farm it, more for amusement than profit—he may improve the soil to the highest possible extent, produce abundant crops, and have fine stock. But his neighbours who observe his progress, should they have good cause to imagine that the expenditure exceeds the returns obtained, will receive no benefit from such example.

What may be considered by some to be the most improved system of agricultural management, cannot be introduced in British America, unless it may be made profitable. I confess I cannot look upon any system of Agricultural Management in tillage or stock as entitled to the term "*improved*," unless it produce *actual profit* to the farmer. Expenditure of capital or labour in any way, that will not give proportionate returns, must be injurious to the community, as well as to the individual who expends it. By *practically* and *usefully* educating the farmer, he will be able to determine for *himself* the course he ought to adopt, in the conduct of every part of his business. In vain was all that has been written and published for the improvement of husbandry, if farmers cannot and will not read. The manners and customs of other countries are unknown to him. The wonders and beauties which abound in the world, are of little consequence to the man who cannot make himself acquainted with descriptions that are given of them, and that would place them as if viewed in a glass before him. The usefulness and enjoyment of those so circumstanced, must, indeed, be confined within narrow bounds. It is those who have the good fortune to be educated that will know that education is an essential

element of the usefulness of man, to those around him, to the world, and to his own enjoyment.

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LETTER III.

I shall commence this number with an extract from an excellent work—“*Wilderspin's Early Discipline.*” “A strange idea is entertained by many, that education unfits persons for labour, and renders them dissatisfied with their condition in life. But what would be said, were any of the powers of the body in a certain case disused? Suppose a man were to place a bandage over his right eye—to tie up one of his hands—or to attach a ponderous weight to one of his legs—and, when asked the cause, were to reply: that the glance of that eye might make him covetous—that his hand might pick his neighbour's pocket—or that his feet might carry him into evil company,—might it not be fairly replied, that his members were given to use, and not to abuse—that their abuse is no argument against their use, and that this suspension of their action was just as contrary to the wise and benevolent purpose of the CREATOR, as their wrong and guilty application? And does this reasoning fail when applied to the mind? Is not the unemployed mental faculties as opposed to the advantage of the individual as the unused physical power? Can the difference between mind and matter overturn the extraordinary principles of reasoning and of morals? Besides, how is man to be prepared for the duties he has to discharge?—By mere attention to his body? Impossible. The mind must be enlightened and disciplined; and if this be neglected, the man rises but little in character above the beasts that perish, and is

wholly unprepared for that state to which he ought to have aspired." In these ideas I most cordially concur, and I steadfastly believe that there is no means of teaching men to know themselves, what they are capable of doing, what they ought to do, and how they can best accomplish what they have to do, than by a useful education, constantly exercised during life, at every fitting opportunity, by *good* reading. If this be not the surest means to establish right principles in man,—to instruct him in his duty—to make him industrious in his calling—ambitious to provide for himself, and all those who have claims on his protection, as much of reasonable enjoyment as possible—in fact, to teach him to do all that he may have to do, *better* than he could have done, without education, it is in vain that we should go to school, or waste our time at "Book-Learning."

The CREATOR, AND GIVER OF ALL GOOD, has endowed man with faculties suitable to his condition, and though these faculties may not be given in equal measure to all, or in some cases, from accidental circumstances, may not be so full or perfect in one as in another, yet, with I believe few exceptions, the faculties are capable of being improved by a proper education, to suit our circumstances, and enable every man who exercises them properly, to fill his station in society, with credit to himself, and if not in all cases, with advantage to the community, at least, without injury to them. We know by experience, that all men do not possess equal natural abilities, and cannot attain to the same degree of knowledge by education, but most men may acquire what is necessary to enable him to perform all his duties, with satisfaction to himself and others.

It has often been observed to me that education was by no means necessary to a farmer who followed the plough, and had to join constantly

in all the other labours of agriculture ; that it did not require much reading to instruct men to plough, to dig, to sow, plant, or harvest. It is true an uneducated man may perform all these works as a machine might do, but he is not capable, in all cases, and under every circumstance, of understanding the most proper and judicious mode of executing these works, and of doing all that ought to be done, so that the most favourable results shall be obtained at the least possible expense of labour or risk to the safety of the crops. A farmer who employs labourers, and is himself practically educated, and qualified to direct the labour of others in every department of agriculture, to the best advantage, may have his work done in the most perfect manner, notwithstanding that there should not be one of those he employed who understood the alphabet. He might direct and move them as he would a machine, though they should be perfectly ignorant of every thing connected with the art of agriculture, except the knowledge of labour, which they had learned by imitation. But let us suppose that the person who has to direct the labour of others on his farm is uneducated, and not even well instructed in the practice of agriculture—has never had an opportunity of reading, or hearing of the valuable information that has been published on the improvement of the art of agriculture, the breeding and management of stock, and various other matters connected with his profession. How can such a man be qualified to guide himself, or direct others to profit or advantage ? *It cannot be, nor never has been !*

After a good deal of observation, and some experience, in the Old Country and in Canada, I am fully persuaded that it is necessary to understand perfectly the theory and practice of agriculture, in order to practice the art proper-

ly, and, at the same time, with the advantage it is capable of. A man of capital, though he should be ignorant of the practical part of farming, may, by employing qualified farm servants, have all the work executed in the most scientific style; but I have reason to believe that this kind of farming is not the most profitable in this, or in any other country. I look upon farming as a regular profession that requires to be understood theoretically and practically, and those who will practice it without being duly qualified, may expect that success that a man would have in any other profession, of the theory and practice of which he was wholly ignorant. There may be exceptions to this general rule, but I believe "they are few and far between."

Good management in husbandry, is that which will produce annually, from a given quantity of land, the greatest or most valuable product, at the least expense, and at the same time not exhaust the soil. This is what I understand to be profitable and successful farming, both for the individual and for the whole community. A farmer, under such circumstances, will have it in his power, with all those who are dependant on him, to enjoy a larger portion of the comforts and conveniences of life, than those who raise only a scanty produce; and being able to purchase and consume more of the necessaries and conveniences of life, he contributes towards the profits of other classes not agricultural. A farmer who can thus successfully practice his art, may well consider himself at the head of all other professions, *in usefulness, in every way*, because he furnishes the means by which alone commerce and every other business is carried on. Were farmers only to produce what was necessary for the support of their own class, no other trade or profession could exist in the

world. Is it desirable then, that every agriculturist should be capable of practising his profession in the most perfect and profitable manner, so that land and stock shall yield the largest returns, that judicious cultivation and management will give? If this is "devoutly to be wished," the only way to accomplish it, is by encouraging and promoting useful education among the agricultural class by every possible means.

By reading the many excellent works on agriculture that are published in Britain, France, the Netherlands, and other places, farmers will be able, with their practical experience, to attain a useful knowledge of their profession. And by reading other good books, they will make themselves acquainted with men and things, of other countries, their manners and habits, and thus they will obtain by degrees a perfect knowledge of what they ought to do, in every circumstance, and how to do it. I know it is by such means they will acquire a taste for improved agriculture and for the reasonable enjoyments of life, without which, improvement will never advance one step. Persons may feel very well content with their situation and circumstances, and want none of the actual necessities of existence. But the question is, could their situation and circumstances be improved, and what are considered the means of happiness augmented, by a better and more perfect knowledge of their profession, which they might attain? I would almost say, that it was *sinful* for persons so circumstanced to remain contented, if they were sensible of the fact, that their condition was perfectly capable of being infinitely improved, for their own very great advantage, and also for that of the whole community. An abundant production obtained from the earth by judicious agri-



culture, will, in every country, except perhaps in Ireland, be followed by an increased consumption of the necessaries, conveniences, and elegancies of life; and, I believe, this is a state of things anxiously desired by all who inhabit this earth, and who enjoy the advantages of education. Yes, I would say, it is the *main-spring* of all their exertions.

Excluding from this question, every consideration of profit, of pounds, shillings and pence, which might result from the improvement of agriculture through the education of those engaged in it as a profession, I would take leave to say, that there is not so favourable an opportunity for men in any other profession or employment, to enjoy the real pleasures, that education, science, and the study of nature in the works of PROVIDENCE afford, as that which is almost constantly in the power of the agriculturist. Why should he not then be able to avail himself of these opportunities, by qualifying himself to enjoy them? Is it because his employment is occasionally laborious, that he should not be educated like other men, or that education would not produce so much benefit, delight and pleasure to him, as to those who reside in cities and towns? Is the mind of the farmer less capable of cultivation and improvement by education than the minds of other men? Mind is the man, and the man must be what he knoweth, and his value to himself, to his friends, and to society will be proportioned to the quantity of good fruits produced from the right exercise of his knowledge. Is not knowledge then worth seeking for, and greatly to be desired? Most earnestly do I wish that it was in my power to persuade those whom I address that it is so, and to think seriously on these matters, in which they are deeply interested. If the uneducated were only made sensible of the disad.

advantages they labour under from this want, in many respects, as well as that occasioned by a defective system of agricultural management, they would be sure to endeavour to provide a remedy for this evil, that the rising generation should not suffer for want of useful instruction, as all those must do that are now without education, and too far advanced in years to obtain it.

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LETTER IV.

The experiment of a *general and useful* education, administered to an exclusively agricultural population, has not yet been so fairly tested in any country as to afford me the means of showing its practical efficacy. Until the conclusion of a General Treaty of Peace between the several European Nations in 1815, the education of the working classes in the British Isles, was very much neglected. Even up to this day, it is not so effectually provided for as it might, and perhaps ought to be, to produce all the good it would be capable of producing. Previous to the year 1818, very little was done to promote the education of the poor, consequently it cannot be expected that education has had much influence yet, in diminishing crime and increasing industry and good conduct.

It will require time to bring to perfection a system of education that will be suitable, and it is only practical experience that will enable Legislatures and others in authority to understand perfectly, the quality and amount of education that should be administered in all schools supported either in part or altogether by public funds. It is only when a system of general and

useful instruction has been in full operation for some years, that its utility will become fully manifested.

Few men that are capable of forming a correct judgment on the subject of general education, would consider that the knowledge of reading, writing, and the simple rules of arithmetic, as (often imperfectly) taught at country schools, is a sufficient education to instruct men in their duty to themselves and others. The education of country schools hitherto has seldom extended farther than these first rudiments. And though this degree of instruction should have been generally given to the rising generation, it could not be expected that it would have produced much benefit to the individuals or to society. These first rudiments are certainly necessary, and it is possible that for some persons who would subsequently use them and improve them through life, by good reading they might prove sufficient; but they will not create in every young person a desire to obtain all the information that is useful and agreeable, unless the instruction at schools proceeds much farther in enlightening the mind to the benefits and enjoyments that are to be obtained by a full knowledge of our own country, and all that belongs to it,—of the world we inhabit, and all that is in it, or in any way connected with it. The experiment of a useful and general education is entitled to a fair trial,—should it not be productive of so much benefit to the community as its advocates anticipates, it will at least be giving the *people* the same opportunities which the rich and more fortunate portion of the community possess, in having received education. The most excellent faculties may be given by the CREATOR to the poor as well as to the rich. Without education, these faculties are comparatively useless. It is like allowing the best and most fertile land

to remain waste, that if cultivated properly, would produce abundantly of what was useful for man. I would here ask, who are they that are qualified to give an opinion on the advantages of education? It can only be those who have been educated; no other can form a correct opinion of the matter. On what reasonable principle, then, can the man who prides himself on his own education, and who looks with contempt on all those who are uneducated, object to the universal instruction of man? I must confess that I do believe those who would make the objection, would do so in order that they might have the greater chance of advantage to themselves, through the ignorance of their fellow men.

In these remarks I wish to confine myself to the agricultural class, and those who may take an interest in promoting the improvement of husbandry; I do not address any other. Need I observe to them, that whether education is or is not useful and necessary, for the labourers who work for daily wages in other countries, and who may perform their daily task under qualified superintendance, in a perfect manner, as a machine would do, there can be no question that the proprietors of farms in Canada, should be usefully and practically educated, or they never can enjoy the advantages which their situation and circumstances are capable of affording them.

The statistical returns of the British Isles give very imperfect information of the state of the several classes into which the population are divided, as regards education, crime, and the poor and destitute of the agricultural and other classes. The employment of the population of Great Britain is so various, that I cannot name one County, in England particularly, where they are exclusively devoted to husbandry.

I am, therefore, unable to show the agricultural class *as they are*, in respect to education, industry, and amount of crime. In my humble judgment it would be greatly desirable that statistical returns should be made in such a manner as to show distinctly the number of each classes of the community,—the general state of education of each,—the nature and amount of crime in each class,—and the degree of education which each criminal had attained. Also, the number of unemployed poor and destitute of each class, the amount raised for their support, and from what sources these funds are derived. Statistics made out accurately in this manner would show, at one view, the various employments of the population,—the general state of education,—what occupation of the people offered the greatest temptation to crime, and produced the largest number of offenders,—and what classes had the greatest number of poor and destitute to support. Returns of this description are essential to the good government of every country, and it is by such information alone that useful legislation can be produced and laws enacted, suited to the habits and circumstances of the people. From what I can understand by the returns of population, &c. in Britain, which I have before me, were they made out separately for the several classes, they would appear highly favorable to the rural population. The principal sources of crime with them, in England, are game laws, and the mode which is sometimes adopted of administering the Poor Laws. I regret that I cannot refer to Ireland, though generally an agricultural population. There were various causes existing in that country which unhappily produced crime, that do not exist in England; and until these causes are removed,

and the poor better provided for, no permanent amelioration can reasonably be expected.

The principal sources of information which are at my disposal are, "Tables of Revenue, Population, Commerce, &c. of the United Kingdom and its dependencies, part 4,—1834," and the "Penny Cyclopædia," now being in course of publication. In these works there is much useful information—but, I regret to say that, on population they do not give the true state of the several classes as I would think it desirable, from the reasons I have already given. In these returns the state of education in Scotland is not given, though I believe there is no part of Britain where the people are more generally educated to a certain extent. I cannot, without such returns, and also of the state of the poor which I have not, refer to any of the agricultural counties of that country, however favourable I am sure they would be to the cause I advocate. The principality of Wales is generally an agricultural country, with the exception of the counties of Glamorgan, and perhaps Montgomery. In the other ten counties there are few manufactories except such as may be termed domestic. Of that country, I shall submit some interesting information.

It may be objected that Wales is a thinly inhabited and poor country, and that the same temptation to crime does not exist under such circumstances, as in a rich and very populous country. In reply I would observe, that the physical and other circumstances of Wales will not permit the same degree of improvement in her agriculture, or the great wealth of her population that is attainable in England, consequently her comparative poverty cannot be fairly urged. From 1821 to 1831, her population increased in the same proportion as that of Eng-

land did in the same period ; and, notwithstanding the immense advantages which the latter country possesses in regard to good soil, ample capital, trade, manufactures and commerce, education has made much greater progress among the working classes in Wales than in England ; and the amount of crime and poor rates are absolutely trifling in the former country compared with the latter. I do not give extracts of the statistics of Wales from any prejudice in favour of that country, more than any other of the British Isles, but from the circumstance of her being almost solely agricultural, and every way favourable for recommending the cause I advocate.

Excluding Glamorgan, which is a mining and manufacturing county, the proportion of *imputed* crime in Wales to the whole population is not 1 in 3,000. In England the proportion is about 1 in 600, and in Scotland 1 in 872. Of *convicted* criminals I believe they do not in Wales amount to 1 in 5,000 of the population. It is further remarkable that, in 1834, in ten counties out of twelve, which are comprised in Wales, there were only 14 offenders in all who had been committed before. In three counties there were none committed a second time, and in three, there were only one in each. In the counties of Glamorgan and Montgomery there are manufactories, and crime is of greater amount, than in any of the ten agricultural counties. By the reported state of gaols in 1834, in four counties, Carmarthen, Carnarvon, Denbigh and Radnor, who have a population not far short of 300,000, at Michaelmas 1834, there was not *one* prisoner in their gaols ; and in Cardigan county gaol, there were only three confined.

The education returns for Wales, in 1833, are very gratifying. The following are extracts :—

Daily & Infant Schools, 1,429	Scholars, 54,810
Sunday Schools.....1,999	Do..... 173,171

Total number of Schools 3,323	Do..... 227,981
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The population in 1833 might be about 850,000. The report states that there may be some of the scholars in the daily schools, who attend the Sunday schools. But I should imagine, when the total number are so great, that there are not many of the young population in Wales, who are not now receiving education, to whatever extent of usefulness it is carried. The schools are chiefly supported by subscription, and payment from scholars. A few are maintained by endowment. It is highly gratifying to me to be able to give such a statement, particularly of a country almost solely agricultural, and which, at no very remote period, was the country of my fathers.

I hope I may be excused for giving in detail the statistics of one of the counties of Wales, which I have before me, Cardiganshire. The population in 1835, was near 70,000. The sum expended that year for the relief of the poor, was about five shillings for each inhabitant, and this amount had not varied much for near forty years.

The number of persons charged with criminal offences, in the three septennial periods, ending with 1820, 1827, and 1834, were 72, 58, and 63, respectively, making an average of 10 annually in the first, of 8 in the second, and of 9 in the last period. At the Assizes and Sessions in 1835, there were only 15 persons in this county *charged* with crimes; and with the exception of one for house-breaking, all were for minor offences, of these only 7 were convicted and punished. Of the *accused*, 3 only could neither read nor write. The proportion of *convicted* offenders in the county was only 1 to 10,000 inhabitants.



**EDUCATION.**—The following are taken from an abstract of the enquiry on education, made by order of Parliament in the Session of 1835 :

Infant Schools..	3 Children from 4 to 7 years	79
Daily Schools..	.92 Children from 4 to 14 do	4,082

	Total under daily instruction	4,152
Sunday Schools	175 Children & adults attending,	18,649

Total Schools	270 Persons receiv'g instruction	22,801
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Of these schools, there are maintained by endowment, 16 ; by subscription, 172 ; by payment from scholars, 74 ; and by subscription and payment from scholars, 8.

The report states, that many of the scholars in the daily schools, are supposed to attend the Sunday schools, but considering that the total number given are about equal to one third of the population, there cannot be many of the young that are not receiving some education.

The statistical returns from Anglesey, a purely agricultural county, are still more favourable, as regards the state of education and crime. In 1833, the population might have been about 50,000. The number of daily schools were 74 ; scholars, 3,303 ; and Sunday schools, 149 ; scholars, 15,228 ; making a total number of persons receiving instruction, 18,531 ; considerably over one-third of the population, and by the returns of crime, the number of persons *committed* in 1835, were only 6, of whom 4 were convicted, and not one of whom had ever been committed previously. Hence the amount of crime in this county is only 1 in 12,500 of the population : a state of society highly creditable indeed, whatever may have produced it. I would also direct attention to the state of industry among the people, which is clearly indicated by the generally trifling amount of poor-rates, compared with

England, where the amount is nearly three times as great, in many counties.

There is a remarkable contrast between the proportion of crime in some of the English counties whose population are chiefly devoted to trade and manufactures, and the agricultural counties of Wales. In Lancashire, the agricultural population bear a proportion of 1 to 8 of those employed in trade, manufactures, &c., and crime is as 1 to 480 of the population; in Middlesex, crime is as 1 to 336; and in the City of Bristol, as 1 to 290, of their respective populations. I do not know the amount of poor-rates, but I believe they are very high, compared to Wales. I submit these facts to show, that an agricultural population, are not generally so addicted to crime, as a population employed in trade, manufactures, &c., and residing in cities and towns; and that a useful education will probably make the disproportion in this respect still greater, if we may take Wales as an example of its effects, though education there may yet be far short of what it ought to be, because it is only recently it has become so general.

Though the Welsh people are not so abounding in riches as a large proportion of the people of England are, what better state of society can exist, than that where crime is almost unknown; general education, or at least the rudiments of it, provided for; and the whole population capable of supporting themselves by their own industry, which appears to be clearly demonstrated by the small amount of poor-rates that are required for the poor and destitute? The circumstance that so large a proportion of the people are receiving instruction and enlightening their minds, is a convincing proof that they are determined to improve their condition, and that the country and the people will advance rapidly in improvement and prosperity to the full extent they are capable of.

## LETTER V.

I stated in the last letter the difficulty that existed to obtain full and correct statistical information of the state of the rural population of any country separately from the other classes, as regarded their education, the number of poor and destitute, and the amount of crime. Wales as the only country of which I had any accurate information, in respect to these questions, and as her population in ten out of her twelve counties were almost exclusively employed in agriculture, I thought I might with propriety introduce the information I have given; and if it is not deemed satisfactory, I will regret that I have no better to offer. A general and judicious system of education is still wanted in almost every country, with the exception perhaps of Prussia, and some of the German States, but of these I have not any statistical returns. In consequence of these circumstances, I am unable to submit much practical proof of the beneficial effects produced on a rural population, by a general and useful education. It is a remarkable fact that Prussia, and some of the German States, are not what are termed free governments, and they have nevertheless done more for the improvement of the condition of their people, than has been done in any other countries on the globe, however free their governments may be. In my view, there cannot be a more convincing proof of the *goodness* of a government, than when it provides for the instruction of the governed. It shows that they do not apprehend any danger to the stability of the government, from the people becoming educated, and able to form a correct opinion on all matters that interest them. Governments that are supported by the public opinion of a well instructed population, must be

able to withstand every enemy that would assail it from within or without.

I take the following extract from the "Companion of the British Almanac, for 1835," on "Statistics of Crime in France." Though it does not refer particularly to the agricultural classes in that country, it will, however, show the favourable influence of a good education:—

"It is here seen that, not only is the proportion of criminals to the entire population smallest in the best instructed departments, but the nature of the crimes committed is less serious. This result cannot fail to prove satisfactory to those who look to the cultivation of the minds of their fellow-citizens, as to the surest means of redeeming them from vicious habits. We have yet another evidence of the same tendency to offer. This is a table showing the intellectual condition of those offenders who have appeared repeatedly at the bar of justice. Surely education, that description of it at least which alone is worthy of the name, cannot be visited with reproach of disposing man to the commission of crimes against society, when we find that on an average of four years the whole population of France has annually furnished no more than thirteen educated individuals who may be considered as incorrigible offenders, or relapsed criminals, being in the small proportion of one criminal in more than two millions and a half of inhabitants." This information would be more interesting, were we acquainted with the proportion which the well educated bear to the whole population of France. The French Minister of War, found, that since 1827, of the young men drawn to fill the ranks of the army, who are taken from all classes without distinction, a proportion of only thirty-eight in one hundred could read and write, but this report do not state how many of the thirty-eight had received more

than the mere rudiments of school learning. We cannot, therefore, form a correct opinion of the general state of education in France from these reports. The statistics of crime in France, which I have seen, include only those persons who are brought personally before the Court of Assize, and not those who are brought before the "Correctional Tribunals," consequently they do not show the exact state and amount of crime in that country.

I would remind the reader that while the population of any country are only partially educated, those who receive instruction cannot be so much profited by it, as if the whole population were to be *judiciously* educated. This more particularly applies to the agricultural classes. There are various causes, as well as the bad example of the uninstructed, that must always be more or less injurious. The incapacity of the uninstructed for the judicious conduct and management of their business, cannot fail to be indirectly prejudicial to the better qualified farmers. When farmers, who are proprietors of the soil, will generally become usefully educated, they will understand and practice their profession in a manner that will yield them abundant produce, and they will know how to apply that produce to the best and most profitable purposes. Unworthy and miserable jealousy, so common to unenlightened and ill-cultivated minds, would no longer exist among them—they would, like other classes, unite and act in concert in all matters that would interest them as a body—the veil would be taken away from their minds, and they would be able to see things as they are, and understand how they ought to be, to promote their own, and the public welfare. It is then they might assume that high station in the community, which they are *naturally* entitled to, and have an influence that

would preponderate over all other classes united. This is not an idle fancy, but one that may be realized by farmers before the expiration of a great many years, if it is not their own fault. Are not such results worthy our best exertions to attain? What should be considered of higher value to a man, than to be able to think and act correctly, and to the best advantage for himself, in all matters that concern him in this life, and a *proper* education will enable him do this, if he is not greatly deficient in natural faculties; and the want of this education may leave him in a state not much removed from bondage and slavery! I hope I may be pardoned for using strong language, but I cannot help saying that in any country that is Christian, it is not very creditable to governments who have neglected to provide for the judicious education of the people, up to this period, the middle of the nineteenth century; and, in my humble view, Egyptian bondage was a trifling evil, compared to the bondage and slavery that a people are subjected to, through ignorance, for the want of education; and that emancipation from such a state of bondage and slavery, if in the people's own power; is more to be desired than any other earthly good; and where governments will do nothing, it is the interest of the people to endeavor to help themselves.

Notwithstanding that I am anxious to see the class to which I am proud to belong, rise to their proper station in society, I would not wish they should possess any *undue* influence. I feel convinced that *they are, and must be, the producers of almost all that can insure the prosperity of every class in Canada*; and, therefore, they are entitled to have a great influence, and they cannot obtain the fair advantages which their situation and circumstances ought to afford them without this influence. I would willingly go

into a full explanation of the grounds on which I have formed this opinion, but it would occupy too much space here to enter into particulars. I hope those whom I address will give me credit for not offering any opinion on what interests them, that I have not well considered.

It would not be complimentary to the properly educated portion of agriculturists, were I to suppose that they would require any proofs from me, that the natural condition of man is capable of infinite improvement by a judicious education, and that it qualifies him for any, or for every situation in life, better than it would be possible for him to be without this education. May I presume that this axiom will not be disputed by any one capable of judging correctly on the subject ?

It will follow of course that those who are not so educated must be subjected to many disadvantages in their progress through life,—that they are in fact shut out from attaining any high or respectable station in society, however great their natural faculties might have been, or unremitting in their industry and perseverance in their business or employment. This is a truth that can be clearly proved by many examples in common life. Hence the want of general education may be considered, not only to be injurious to individuals, but to the community, because it deprives the country of the services of those who, had their natural facilities been duly cultivated and improved, might be capable of rendering the most useful and profitable services for themselves and the public.

It is manifest that an uneducated man, who is conscious of his deficiency, and the consequences of it to himself, must feel degraded, in that he knows he is not qualified to fill stations that an educated man, of perhaps much inferior natural abilities to himself, are eligible to occupy,—and that he is also incapable of many

other enjoyments, that are almost constantly in the power of the well instructed. I have known many uneducated men, who by a combination of favourable circumstances, were so fortunate as to acquire wealth, express in the strongest terms their deep regret, for their want of education, and would willingly surrender up a large proportion of their property, could they purchase for it a knowledge of even the first rudiments of education! Is it not lamentable, that men should be placed in such circumstances by the neglect of those who *should* have provided for their instruction in youth? These truths ought forcibly to urge all those who have had the good fortune to have had friends in youth, who attended to their instruction, to use their best exertions and influence to promote general and useful education. I would intreat them not to be deterred from the good work, because they may have met with some who were educated, (but certainly not properly instructed,) who have not applied themselves to any useful or profitable employment, and possibly may have become burdensome to society. It is, in my humble judgment, preposterous to suppose that a farmer who has got a good farm and stock to cultivate and manage, and is aware that it is the only means he has to provide for himself and his family, would neglect his business, when he became properly instructed to practice his profession with profit and to the best advantage, and which I again repeat he never can do, unless he is properly educated. Is it to be supposed for an instant, that if the farmers of Canada were usefully and practically educated, they would neglect or give over farming, when they were qualified to understand every circumstance connected with its successful practice? What other profession would they apply themselves to in Canada, that would give



them food for their sustenance and raiment to cover them, so necessary to existence that they could not be dispensed with for a day? Agriculture *must* be the *main source* of the wealth and prosperity of Canada, and if it is not maintained in a healthy and prosperous state, every other profession, trade, and business, must inevitably languish! This is a proposition that is so clearly established by the situation and circumstances of the country, that it will not admit of argument. There would, therefore, be no grounds to apprehend that agriculture could be neglected or given up in these Provinces, unless in this age of wonders we may discover that existence may be supported without food or clothing. We may assure ourselves that neither one or the other will be brought here to us from distant lands, unless we provide a substitute to give in exchange for them, and I am not aware that we can find any substitute, that other countries would want or accept of from us at present, except the produce of our soil.

Can it be necessary that I should offer any farther inducement, to recommend education for the agricultural class? I know that it is only through the exertions and influence of the educated portion of those whom I address, and others who feel interested in the improvement of agriculture, that the cause I advocate can be put into successful operation. I regret that I have no more in my power than to endeavour to persuade those to take the matter in hands, and who, I must say, ought to feel interested in forwarding any or every measures having for their object the instruction of their fellow men, to enable them to perform their duties in life, better, more profitably, with greater satisfaction to themselves, and more for the advantage of the community. There is not a subject that can be of greater importance than the instruction of the

people, and there is no means that can be adopted in this Province that will more certainly promote general prosperity, than the useful and practical education of those engaged in husbandry. I expect the next letter will conclude the first part.

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## LETTER VI.

I recommend education to the agricultural class from a firm persuasion that they would derive more benefit from it in every way it can be considered, than from any other measure that ever was recommended to their notice for adoption. Whatever doubts may exist on other questions, there can be none that those who should constitute the YEOMANRY of British America, should be properly educated, or they must be unfit to occupy the situation they fill, with either credit or advantage to themselves or to the community. I have already said there are many subjects connected with agriculture, which have a great influence on its prosperity, and that cannot be understood by the uninstructed. Among the number, are the means of internal communications, which would require to be ample, in an extensive country circumstanced as this is, exporting her own produce, and importing the produce of other countries in exchange. For these purposes railroads, bridges, and navigable waters, are most essential, and in promoting these improvements there is not a class of the community that should be more interested than the agricultural, though hitherto they have scarcely taken any interest in the matter. Where they ought to lead, their own

neglect has left them to be shut out altogether. I am aware they have not capital to construct these works, but they have land to produce what would employ the works after they were constructed, and without this produce such works would be useless. It is a product raised from the soil of Canada that must support these public works, and refund the money expended in their construction. Whether the produce of the soil is transported by railroads, bridges, and navigable waters to be sold to the merchant or tradesmen, or the merchandize be conveyed by the same means for the supply of the agricultural population, the cost of transport, both ways, must be paid out of the produce of the country. It will be deducted from the value of what the farmer sells, and it will be added to the price of the merchandize he buys. A farmer in Upper Canada, or in any other distant settlement, who sells wheat that is subsequently shipped at Montreal or Quebec, or consumed in these cities, must sell it at a price that will pay for transporting it to those places, and the goods that are purchased in Upper Canada or other distant places, are charged with the cost of transporting them from the port of Quebec or Montreal. I do not complain of this, because it is perfectly reasonable it should be so; but I would wish to show farmers that from these facts it is plain, that the *better* and *cheaper* the means of internal communication throughout the Provinces, the *greater* will be the value of their produce to them, and they will be enabled to purchase the merchandize they require at a lower price. Hence it is manifest they will be every way benefitted, and, consequently, should be the first to suggest these improvements where they would be likely to be useful, but only in such situations. There are matters connected with these improvements that require their at-

tention. In England, lately, they have adopted a rule in chartering railroad companies, that will prevent them becoming unfair monopolies, and will subject them to the controul of Parliament. They are also liable to all damages that may be produced by their means. These precautions are not less necessary in these Provinces, and it will be the duty of land owners to see that they are provided for. Those who expend capital have a right to every fair privilege, but to none that would be injurious to public interests. These works are generally under the superintendance of those who are no way connected with agriculture, and who in consequence do not much regard its interests. If farmers are not competent to give attention to all these subjects, in which they are so deeply interested, they cannot expect that others will do it for them. It may, perhaps, be considered out of place, that I should introduce this subject here, as it is not directly connected with education, but how are farmers to understand these matters without being instructed? It is impossible they could, and their prosperity will be retarded in consequence.

To the agricultural and other classes I would say, that from whatever funds these public improvements may be effected, it is a product raised in the country from the soil, and the labour applied to its cultivation, that must be the great source of supply for the support of such works. The transport of troops, Government stores, emigrants, and travellers for pleasure, may contribute a part, but it will not be a large proportion. Ample means of internal communication, and ample production, will go on well together. **BUT CANNOT, and will not, prosper separately, unless Canada becomes the carrier of the produce of other countries, and not of her own soil and industry.** The St. John's Railroad, now in

operation, may be said to be thus employed; but I hope it will not long continue so. It would be well that agriculturists and others would allow themselves to be persuaded, that it is from a produce raised in this country, that the riches and enjoyment of its inhabitants must be derived, and that from none other source can it be obtained, unless such of the people as have a fixed income from other countries, which they expend in this.

PLAYFAIR, in his "Decline and Fall of Nations," says, "If the agriculture of a country be neglected, that country becomes poor and miserable." Again, "The wealth of a nation, like the happiness of an individual, draws the source from its own bosom. The possession of all the Indies would never make an indolent people rich; and while a people are industrious, and the industry well directed, they never can be poor." The same author says in another place, "The wants of men increase with their knowledge of what is good for them to enjoy; and it is the desire to gratify these wants, that increases necessity, and this necessity is the spur of action." Education will enlighten men on all these matters.

I think it is proper that I offer a few observations here on the present state of agriculture and agriculturists in Canada. I will do so as correctly as I can, and I hope I shall not give offence in any quarter. In every country it is desirable that the condition of the people would go on constantly improving, and in this it might reasonably be expected to be the case, where rent and taxes are trifling, the soil good, and the climate on an average of seasons very favorable. If improvement do not progress under such circumstances, it becomes the duty of men of influence and the well instructed, to examine into the causes that are supposed to prevent it, and

provide or suggest a remedy. There may be differences of opinion as to the existing causes that obstruct improvement in a country, and, unfortunately, these differences of opinion have a tendency to perpetuate evils that otherwise might be got rid of, by a cordial co-operation of the influential in society. The subject on which I write, ought, above all others, to be interesting to every one whose home is in Canada; and every man, of every party, should sincerely unite in forwarding every measure that would be considered necessary to increase the produce of the soil of Canada, and thereby augment the means of happiness of all her inhabitants, without distinction. It is a most unfortunate mistake, that every one should not be perfectly aware that by advancing the general interests, individual interests will be most certainly and permanently promoted and secured. Few, indeed, can get rich in a country by fair trading that will not produce abundantly. The thing is impossible.

It is deserving of attention, that agriculture has now been a long time practised in Lower Canada by a rural population, that were generally uneducated, and that the system of cultivation, and management of stock, did not undergo much alteration since the country was first settled. If it is found, nevertheless, that the agricultural population throughout the Province are at this moment in a prosperous state, and their condition constantly improving, it would be a convincing proof that their want of education did not operate against their interests, and that they did not require, like other countries, to introduce any change in their system of agricultural management, inasmuch as the old methods succeeded to their entire satisfaction. If such be in reality the case *generally*, a change is unnecessary, nor would I presume to recommend any. I confess I would not readily change my

own habits or modes of action, if I thought them reasonable, and found them satisfactory to myself, without very strong grounds for supposing that by adopting a change, I would improve my condition, and increase my means of reasonable enjoyment. But if I did suppose that a change would produce this good to me, were I to hesitate in adopting it, it would indicate a want of judgment, or perhaps common sense.

We know that in other countries the produce of agriculture has been vastly augmented within the last few years, and this increase was obtained in consequence of *new and improved* modes of cultivation, and management of stock being introduced. There is scarcely any country in Europe that are not endeavouring to adapt, and bring into practice; new and approved systems of agricultural management. In France, very great exertions are being made in this way since the termination of the last war, and by late accounts, vast improvement is effected in her husbandry and stock. The old modes of cultivation, and management of stock in Canada, are acknowledged to be very defective by persons born in the country, and well qualified to form a correct opinion. Though much is said against the climate of Canada, I know that the modes of cultivation that is in many instances adopted here, and may in favourable seasons produce a reasonable crop, would not, if adopted in England, produce a crop that would be of any value.

What is in fact the present state of husbandry and of the agricultural population of the Province generally, and which has resulted from the practice of agriculture under the circumstances I have mentioned? This is a question, I would wish others better qualified than I am, should answer. But as I have no alternative here, I

cannot help saying that from my own observation, and from reports, I am sorry to believe, first, that husbandry is not practised on the most approved principles, and does not yield a produce any thing near what it might do under different management; secondly, that it follows as a natural consequence, that the agricultural population *generally*, are not in so prosperous a condition as they ought to be; and thirdly, that the general improvement of the country does not advance with that progress, which countries do, that are not possessed of so many natural advantages. This is my candid opinion of the state of agriculture in Lower Canada, and perhaps it is not much better in Upper Canada. If, then, such are the results that have been produced by agriculturalists that are confessedly deficient in education, and practising a system of cultivation and management of stock that is long in use, and that is proved to be defective by its consequences, it is unquestionably prudent and necessary that a change for the better should be introduced without hesitation or delay. The present system has been tried a sufficiently long time to give full opportunity of knowing all its advantages; and if they do not prove satisfactory, it is evidently our duty to give a fair trial to a different system, and the only legitimate means to insure the introduction of the very best mode of farming in every department, is by properly instructing every man who is proprietor of, and cultivates a farm in Canada. This will be a reasonable experiment, and one that is necessary independently of the favourable influence it would have on agriculture. Though I could not expect to live to see the practical results of this experiment, yet I do look forward, confidently, that they will be most happy for those who will try the means, and apply them industriously.

PLAYFAIR says—"The great end of all effort



is, to improve upon the means which nature has furnished men with, for obtaining the objects of their wants and wishes, and to obviate, to counteract, or do away those inconveniencies and disadvantages which nature has thrown in the way of their enjoyment." Let farmers be judiciously educated, and the occasional inclemency of seasons will not be so injurious in their effects, because the husbandman will be better qualified to understand the most prudent and suitable means to adopt to guard against injury, and to remedy casualties that might occur under extraordinary circumstances.

Man never can discover what he is capable of executing until he has improved to the uttermost the faculties bestowed upon him by the CREATOR. When he has done this, he may, by exercising them prudently and industriously, overcome almost every difficulty in nature, over which it would be proper or useful that he should have the controul. This is a privilege which, I believe, the ALMIGHTY has left it in the power of man to enjoy, and which places him high indeed in the rank of creation. Perhaps the reader would excuse me for introducing Shakspeare's admirable description of a man.—  
 "What a piece of work is a man! How noble in reason! how infinite in faculties! in form and in moving how like an angel! in apprehension, how like a god! the beauty of the world! the paragon of animals!"

This is truly a flattering description, and he who cultivates aright his natural faculties, and exercises them properly in the situation of life in which he may be placed, will not be altogether unworthy of it, and of the rank in creation which the CREATOR intended him to occupy.—  
 On the other hand, how could it apply to an ignorant man that was unable to comprehend even the literal meaning of the description? Man is

like many other things in creation, of little value comparatively, until polished, and prepared for the duties he has to perform. The rough marble in the quarry has scarcely any resemblance to the beautiful forms it afterwards assumes in the hands of the artist, though he does not change the natural qualities of the marble. So with man in his natural state, and when improved by the proper cultivation of his mind. His faculties are not changed but they are improved, and made better capable of contributing to his own enjoyment and happiness, and of more usefulness to society. I feel fully persuaded in my own mind, that man was formed in the most perfect possible manner for his situation on this globe, and capable of enjoying every reasonable happiness, if it is not his own fault, or that of his fellow-men to prevent it. It is a melancholy truth that a vast majority of those who people this earth, do not cultivate or improve their faculties, and can have no higher enjoyment than those that are sensual, and the gratification of their sensual pleasures appears to be the only end of their being. Who is it that lives in a land of Christians, that would not aspire to higher and more glorious enjoyments than these ?

We happen to live in an age of the world when few persons would have the hardihood to come forward and give open opposition to education. They would scarcely hazard their reputation by defending a position that is almost universally considered as degrading. They would not dare to oppose instruction when it was the declared public opinion that "the more learning a people have, the more virtuous, powerful and happy will they become ; and that to ignorance alone must the contrary effects be imputed." A French writer, whose name I do not now recollect, says :—" There is but one case

where ignorance can be desirable ; and that is when all is desperate in a State, and when, through the present evils, others still greater appear behind. Then stupidity is a blessing ; knowledge and foresight are evils. It is then that, shutting our eyes against the light, we would hide from ourselves the calamities we cannot prevent." Indeed I believe that this is the only case where knowledge must not prove beneficial to man, wherever he is placed on this globe, and whatever be his rank.— Lord Brougham was of opinion that " the farm servant and day labourer, whether in his master's employ, or attending the concerns of his cottage, must derive great practical benefit— must be both a better servant, and a more thrifty, and, therefore, comfortable cottager ; for, knowing something of the nature of soils and manures, which chemistry teaches, and something of the habits of animals, and the qualities and growth of plants, which he learns from natural history and chemistry together." And why would not their masters or employers be the better for such knowledge ? Need I say more, to recommend useful education for those who have it not ? I could go on and write a large volume on the subject were it necessary, and bring forward to my aid extracts from the greatest and best authors that have ever written a book. I hope, however, this part of my subject may stop here ; but, before I conclude it, I shall offer a few remarks on what is termed " Book Farming." Though the information that is to be obtained from publications on agriculture may not be sufficient to instruct men perfectly in the art of husbandry who have had no previous experience of the practice ; yet, such books are extremely useful, even to the best instructed farmers. There are few who may not derive some useful information from

them of which they were ignorant before. For, farmers who may have some practical experience of agriculture, but are unacquainted with the most judicious systems that have been adopted in other countries, the reading of approved works on husbandry is indispensably necessary for their instruction. There is no other means practicable for their obtaining a knowledge of it. It was by publications on the practice of good husbandry, the breeding and management of stock, that the vast improvement in agriculture and stock has been accomplished in other countries; and the study of such works is much more necessary for the farmers of Canada, who are proprietors of the soil, than for the farmers of Europe, for reasons I have already explained. This would alone be a sufficient motive for education, as without it farmers can receive no benefit from the best works ever were published on the subject of agriculture.

The following extract is from an address by a gentleman lately to an Agricultural Society in the United States :—

In reference to the study of agricultural books he says :—“ It is an exact description of the arts written down in letters. It is the collected wisdom of the best cultivators of the earth : it is the noted result of experiment ; the detail of theory confirmed. In a word, it is a history of the developement of the principles of farming, from the first imperfect efforts of ignorance and isolated means, up to the present time. Now, farming is a science, as much as geometry ; and it is a knowledge of principles which makes a man a good farmer. A knowledge of these principles can only be obtained by experience ; but this experience may be taught by books, and is so taught. So that, after all, we find that a scientific or book farmer, does practice on experience, save that he takes the experience of the

whole world, through all time, instead of taking only that of his immediate neighbour, and instead—untaught and ignorant—of his own."

This gentleman's ideas are perfectly just. For myself, I can say truly, that I would be anxious to see and read all the good books that ever were published on the subject of my profession, and am sure to find what will instruct and interest me.

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LETTER VII.

What should we understand to be a useful education, suited to the situation and circumstances of the agricultural class in Canada? I have seen in PLAYFAIR'S "Causes of the Decline and Fall of Nations," what I think is a very good reply to this question, it is the following:— "Education, on the general principle, consists in learning what makes a man useful, respectable, and happy, in the line for which he is destined." And this, I believe, should be the object of all education, whether public or private. It is a question of some difficulty, and on which a considerable difference of opinion exists, as to the best mode of administering education, and to what extent it should be carried at public schools, in order to make it useful. On a matter of so much importance, I would, with great deference, simply submit my views, supported by the best authorities I can bring to my aid. It will be for those better qualified to consider of what I may advance. If I am only able to excite others to take up the subject seriously, and make a beginning in the good work, I shall be perfectly contented that they should obtain all the honor

of providing for the instruction of the rising generation.

In discussing this subject, I shall endeavour first to ascertain the number of persons who require to be receiving education,—the number of schools necessary for their accommodation,—how many school-masters and mistresses would be wanted,—the qualifications they should possess to fit them for their duties,—the probable expense of a general education,—and from what funds this expense might be paid, and permanently provided for.

First. What are the probable number of the agricultural class who should now be receiving education in Lower Canada ?

By the statistical returns of 1831, the number of persons over five and under fourteen years of age was 93,000 of all classes. At the present, I suppose we may conclude that they amount to at least 100,000, and that the whole population is fully 600,000 souls, of whom 500,000 may belong to the agricultural class. In England they compute that near one-third of the population are over two and under fifteen years of age. If the same rule would apply here, we would have 166,000 of that age who belong to the agricultural class: and if so, there should be near 100,000 whose education should be provided for. Indeed I would suppose that this number of the rural population would be the least that should be receiving instruction at schools constantly, including both sexes. I would not include in this number children under seven years of age. I think that in the country parts children require to be under the mother's care until that age, and that they will be better and safer there than elsewhere. Infant schools may be very good in cities and towns for those who approve of them, and who may wish to have their children out of their way. But I think if children be kept regu-

larly to school from seven to fourteen years of age, they will be able to obtain a respectable education, if it is possible to teach them, and the schoolmasters and mistresses competent to their duties. Children may be receiving some instruction at home before they are sent to schools. There are few families, I would hope, in which there is not to be found some person who is capable of teaching young children what they ought to learn. I know, from experience, that there are not many children of tender age that will receive great benefit from attempting to educate them at schools before they are six or seven years old; and the only way to try the experiment fairly, would be to see what would result from commencing the education of some children from early infancy, and of others from six or seven years of age, and give each equal opportunities until fourteen. I will take upon me to say that if the children are endowed with equal natural faculties, those that commenced their education at six or seven will have attained as much useful instruction as those who commenced at a more early age. I should be very sorry to send my children to a public school, while they would require all the tender care of their mother.

According to WINZEL, all the parts of the human brain have not attained their full size till the age of seven years; and he found that those parts of the human brain, which are formed subsequently to birth, are entirely wanting in all other animals which he had examined. He also found that during the evolution of the parts peculiar to the human brain, the peculiar faculties of the human intellect are proportionably developed; and, finally, that, till those parts are developed, those faculties are not clearly perceptible. But at the age of seven years the human brain essentially possesses, although not

yet matured by exercise and education, all those intellectual faculties which are thenceforward observable; and at that age the brain is perfect in all its parts. And from that age to eighty, the changes in the human brain, with respect to size, either collectively or in its several parts, are very trifling. I do not pretend to be qualified to give any opinion on the truth of the above remarks, though they appear to be perfectly just to me, comparing them with what I have known of the progress of infancy. I have in idea, divided the first twenty-one years of man's life into three periods, of seven years each. The first of which he should be under the care of his mother, the second under that of the tutor or schoolmaster, and the third under practical instruction for the profession which he intends to follow in life. I think this a very *natural* division of a young man's time until at majority.

What number of schools would be necessary for the accommodation of 100,000 scholars, of both sexes? I would say that 1000 schools, that would give separate accommodation to males and females, would be sufficient. This would give 100 scholars of both sexes for each. A good master or mistress will be competent to instruct 50 scholars, provided a proper system is adopted, the scholars formed into classes, and the best instructed appointed monitors in each class. I do not know the number of school-houses that are available at present, or whether they are properly constructed, or conveniently situated. It is most essential that they are properly constructed, for accommodating the males and females in separate apartments; and that the school-houses are situated in the most convenient situations. It is impossible for me to form any accurate estimate of the amount of funds that would be required to meet the ex-



penses of erecting school-houses, as I cannot say how many more will be wanted, and perhaps it would be considered great presumption in me were I to offer any opinion as to where these funds should come from. I will, however, say, that school-houses should be erected that would afford ample accommodation, from whatever sources the cost of building them may come. There is no possible improvement that can be introduced that will go farther to promote the prosperity of this Province, than the erection of handsome school-houses—the providing of properly qualified male and female teachers for them—and that they shall be constantly attended by the youth of both sexes to receive instruction. It will be for the government and the legislature to determine how this plan should be put into operation. Of the *necessity* and *utility* of the measure, there can be no doubt. It will be necessary, of course, that a master and mistress be provided for each school, and that the education of the boys and girls be carried on in separate apartments.

It is of the greatest importance to attend to female education; and in the appointment of female teachers, the strictest attention should be given to have people of irreproachable conduct in every respect, and none other. We should recollect that the girls who may now attend the schools, will be mothers of a future generation—that they will be capable of giving some instruction to their children—and that the education of the mother will have an influence on the education of her children, as her conduct in life must have on that of her husband.

PLAYFAIR has made some excellent observations on this subject, which I think may be interesting:—"Writers on political economy have, in general, considered female education as mak-

ing no part of the system; but surely, if the wealth and happiness of mankind is the end in view, there can scarcely be a greater object, for none is more nearly connected with it. Let it be granted that, in the first instance, women are not educated with any view to carry on those labours, on which wealth is considered as depending. Yet, surely, when they become wives and mothers, when the economy of the family, and the education of the younger children depend chiefly on them, they are then of very great importance to society. Their conduct, in that important situation, must be greatly influenced by their education. Female education ought then to be considered as one of the things, on the conducting of which well, the prosperity of a state does in a great measure depend; it ought, therefore, to be attended to in the same manner as the education of the youth of the other sex." \* \* \* "If the women of a nation are badly educated, it must have a great effect on the education of their sons, and on the conduct of their husbands." \* \* \* "The great general error consists in considering the woman in her identical self, without thinking of her influence on others; but we find no state in which the virtue of men has been preserved where the woman had none; though there are examples of women preserving their virtue, notwithstanding the torrent of corruption by which that of men has been swept away."

I am perfectly convinced that in any general system of education, it is fully as necessary the females should receive proper instruction as the males. I do not say that they should learn all that it would be proper for males to be instructed in at schools, but they should know all that was calculated to produce pleasure and satisfaction to themselves and those with whom they may be associated. The knowledge that is good

for human nature is good for them, and they ought to have it in their power to be effective contributors to the welfare and intelligence of the human family. In intellectual as well as in other affairs, they ought to be fit helps to man, and if they receive a *suitable* education, they will be so. "Women should be so instructed, that in every thing, social, intellectual and religious, they would be fitted to co-operate with man, and to cheer and assist him in his endeavors to promote his own happiness and the happiness of his family, his country, and the world."

It is of great importance in any plan of general education, that schoolmasters, properly qualified, shall be provided, otherwise we must not expect that education will be productive of much usefulness to the individual or to the community. It may be well that schools would be under the superintendance of trustees, locally appointed; but these trustees may not be competent to form a correct judgment of the necessary qualifications of a schoolmaster. In my humble judgment, no teachers should have the charge of the rising generation committed to them until they had been examined before a properly qualified Board of Commissioners, instituted by legislative authority, whose duty it would be to ascertain whether they were sufficiently instructed in every way to take upon them to instruct others usefully. If education is partly, or altogether, supported from public funds, it is not unreasonable that the legislature should also provide, that this education was so administered that it produced the greatest possible benefit to the individual, and to society. It is in consequence of neglect in this respect hitherto, that *useful* education has made so little progress, and money has been expended without producing adequate benefit.

Mr. PLAYFAIR has an excellent article on this subject in his book, from which I have already given extracts. He says :—"The plans of education are everywhere bad, and the manner of executing still worse. Those to whom the education of youth, one of the most important offices in society, is entrusted, undergo no sort of examination to ascertain whether they are fit for the business. They, in general, depend upon their submissive conduct towards the parents and improper indulgence to the children for their success. It was found that the judges of criminal and civil law could not be entrusted with the administration of justice, while they depended on the pleasure of the crown. Can it then be expected that a much more numerous set of men, who are in every respect inferior in rank and education to judges, will maintain that upright and correct conduct that is necessary, when they are infinitely more dependent than the judges ever were at any period?" \* \* \*

"As this is a case where individuals cannot serve themselves, nor provide the means of being properly served, it is one of those in which the government of every country ought to interfere. Not in giving salaries, at the public expense, to men who, perhaps, would do no duty; but, in seeing that the men who undertake the task of education are qualified, and that when they have undertaken it they do their duty, and follow a proper system. There should be proper examinations, from time to time, and registers should be kept of the number of scholars, and the satisfaction they have given to those who examined them." \* \* \* "The business professed to be done, and undertaken, would then be performed. At present, at about three times the expense necessary, children learn about half what they are intended to be taught. Interfering in this manner would be no infringe-

ment of private liberty ; nothing would be done that could hurt, in any way, the individuals, but what must greatly benefit them. The youth would be taught to know what it is that renders a man happy in himself, and respected and valued by society. \* \* \* Youth,

badly educated, make bad men, and bad men neglect the education of their children ; they set them a wrong example ; such is the case where a government does not interfere."

In Prussia, where the general education is provided for, and where the children are obliged to be kept at school from the age of eight to fourteen years, schoolmasters are regularly educated, and cannot be appointed to any school until they have been strictly examined as to their qualifications, and obtain a certificate of their competency to fill the situation of schoolmaster. And this is not a mere matter of form, they cannot pass the examination unless they are well instructed in every branch of education that is taught in the schools, and which include their moral, civil, and political duties. It is surely desirable that men whom we intrust with the instruction of our youth should be sensible, strictly moral, and well instructed in every respect, or how can we expect any favourable results to ensue ? I have seen many boys, who after spending several years at school, were perfectly ignorant of all that was useful to them to know in after-life. They had learned some things certainly, but did not *understand* much about them, more than a parrot would the meaning of words it had learned to articulate. I have known school-masters, who, when they failed in impressing upon their scholars' brains a conception of the lessons they attempted to teach them, adopted the method of whipping the meaning into their backs to save the trouble of proper explanation. There

is no means which I am aware of, that will be more effectual in preventing any but properly qualified teachers male and female, from being appointed to schools, than by a general board of education, constituted under authority of an act of the Legislature, whose duty it would be to superintend schools throughout the Province, and to examine every candidate for teaching, and that none should be appointed who was not qualified in every respect, and had received a certificate of their capability from this board. The act would provide for, and point out, more particularly the duties of the members of this board. I am persuaded, however, that without a superintending board to manage education, under the controul of the Legislature, no benefit that will compensate for the expenditure, will be produced to the people. I have seen sufficiently into the system of schools supported by public funds here and elsewhere, to convince me that it is defective in the extreme, both in the appointment of teachers and in the conduct of schools and instruction. It is infinitely better to keep children at home than to send them to schools where they will learn little that is useful, from teachers that will not understand it themselves. The qualifications of teachers will be better explained when I come to speak of what they will have to teach.

The salaries of teachers will require to be sufficient to give encouragement to competent persons. Let no persons that are not competent be appointed, but they will have to be paid liberally. If the Normal Schools were in operation for some years, they might furnish suitable teachers; but wheresoever we are to find them, let them be competent, or let not our youth be committed to their charge. I ought not to attempt to estimate the probable expense of a general system of education least I should be inaccurate.

Were such a system to be established as would be likely to produce all the benefit that a good education ought to do, the expense would not be less than from £75,000 to £100,000 annually; and we can scarcely expect that the education of a child could cost less than one pound or four dollars annually. It is a subject for Legislative consideration, whether the education of the rural population should be partly or altogether a national charge. In new countries like this, education will be neglected, unless it receives considerable aid from public funds. Capital is wanted, and the value of labour to the husbandman is great, and perhaps he will in consequence neglect the education of his children. He will be unwilling to loose the assistance of their labour, and pay a high charge to the schoolmaster or mistress. These considerations cannot fail to check the progress of education, if left depending entirely on the agricultural class. I do believe, however, that parents should contribute a proportion of the expense of education, unless in cases of extreme poverty. They would take a greater interest in the instruction of their children, and be more particular in keeping them regularly at school.

In all parts of the country where there are unconceded crown lands, there is means of providing amply the assistance that ought to be afforded for schools, out of these crown lands, by endowment, or assigning a portion of the funds derived from their sale; and I must say, that this would be a proper and a useful application of them. In the seignorial parts of the Province, I believe there are estates made over for the support of education, which ought to be available for the purpose, and whatever would be necessary to make up the deficiency, could be provided for from the crown lands, as in the other case. Until these funds could be made

available, a grant from the general revenue might supply their place.

The following remarks from a respectable author on the subject of national education is very much to the purpose:—"The great danger in undertaking a national system of education is, that some peculiar notions will be instilled for political purposes, and that it will be converted into a source of patronage. A government, if it would rightly provide for the education of the community, must forget the peculiarities of creeds, political or religious. It must regard itself, not as the head of a party, but as the parent of the people. So far as it is practicable, a government ought to be to a people what a judicious parent is to a family,—not merely the ruler, but the instructor and the guide."

My motives for proposing that education should rather be supported from a *fixed* revenue, than by annual grants from the general revenue, is, to prevent the possibility of any check to education, when once generally established, that might occur in consequence of the grant not being regularly made. There are ample funds, or sources of revenue, that might be permanently secured for the support of education, and that ought not to be subject to any chance or change. The mode of conducting education should properly be subject to legislative controul, but the funds for its support, in the present circumstances of the country, should be fixed and unalienable, and it should not be in the power of government or legislature to check it or impede its onward progress, by withholding these funds, or by any other means.



## LETTER VIII.

I come now to the most difficult part of the task I have assigned to myself, namely, to submit a plan of Education for the Agricultural class that would be suitable, and would be generally approved of by those who were capable to form a correct opinion of its merits. It would be too much for me to expect that I could propose a plan that would not be objected to from any quarter. I can only submit for consideration what appears to me would be an expedient and proper system of education to be introduced, and which I would hope was calculated to instruct the young of both sexes, and enable them to become useful, respectable and happy in the station of life in which they were placed. If what I may suggest will not be favourably received by those whom I address, it may be the means to urge more competent persons to undertake the matter, and propose a better system of education.

Though I do not think that a classical education is necessary for the agricultural class in Canada, I feel persuaded that they should receive a respectable degree of instruction, which is attainable in the English and French languages, without seeking for it in Greek and Latin. To me it would appear a misapplication of time indeed, that would be spent in acquiring a perfect knowledge of Greek and Latin, that could be necessary only to enable those who would acquire them, to read books in these languages. PLAYFAIR, whom I have already quoted, has made a computation, from which he concludes, that in ordinary boarding schools in England, not above one in a hundred learns to read even Latin decently well :—"That is," he

says, "one good reader for every ten thousand pounds expended. And as to speaking Latin, perhaps one out of a thousand may learn that; so that there is a speaker for each sum of one hundred thousand pounds spent on the language." I have reason to believe Mr. PLAYFAIR was correct, and unless it is professional men, very few who do acquire a knowledge of Greek and Latin, make much use of either, for their own benefit, or that of the community. I suppose there are not many Greek or Latin works that are valuable or interesting, that have not been translated into English and French; and if they are not, they ought to be, for the benefit of the people who do not understand Greek or Latin. There are some works that were translated, that might as well have remained in the original language, for any *good* they are calculated to produce to us. There are, however, many works translated into English that are highly interesting and useful, and though they may not be equal in beauty to the originals, it would be paying a high price for the gratification of reading such works in the language of the authors, to spend three or four years learning Greek and Latin, *for this purpose only*. I am not qualified to give an opinion how far the works of HOMER in Greek, excel in force and beauty what they are in English, but I would be perfectly satisfied with them, as they have been translated by more than one Englishman. There are some of the Latin authors also, that possess great beauty in their English dress. No doubt but it is the same case with those works that have been translated into French. I cannot therefore see any necessity that exists, that the time of our youth should be diverted from more useful pursuits in endeavouring to learn what is not, and cannot be, of much consequence to them in after life. There are abundance of

books in the English and French languages, the best for instruction and entertainment of any to be found in the world, and I am sure it will occupy all the time that can be devoted to education at schools to learn what is useful and interesting for agriculturalists to know in these languages, without giving any part of their time to Greek or Latin. These remarks are not intended to apply to any class, but that to which I belong. I do not pretend to suggest modes of education to any other. The instruction of those employed in husbandry, and the best and most certain means of imparting it, to them, is the object I am anxious to see put in train to be accomplished.

It is possible that the difference of religion may create some difficulty in public education. I think, however, this might be got over by avoiding all interference with religious creeds, or attempts to make proselytes to any of them. But whatever be the religious profession, it should be one of the first objects in the education of the young, to teach them by *precept and example* how they may become good members of society, and fill their places properly in life. Without the knowledge and practice of moral duties and good habits, whatever be their religious creed, they never will be useful to themselves or others, or respectable in society, however they may be educated in other respects. These duties and habits will be best inculcated by the conduct and example of parents and teachers, who should not only teach distinctly these duties, but the reasons of them; and if they do not constantly show a good example to those who are receiving education, it cannot be expected that the young will be *well* instructed. Hence it is obvious, if we are anxious that the young should be well brought up, the old, including parents and teachers, must show the

example, and by their good conduct in life, give evidence that they have been properly instructed. In vain will we caution the young to abstain from any vice or folly that parents or teachers will allow in themselves. Good morals and habits are *indispensably* necessary to our usefulness, our respectability, and our happiness; and the education that will not teach them, will be of little value to the individual, or to the community. Indeed, it will be on these, that the success of all other instruction will chiefly depend, and it will be well that parents do bear this in mind for themselves, and when examining into the qualifications of teachers.

Dr. PALEY has given his opinion of the principle duty of parents towards their children, which I think is well worthy the attention of every man who has a family, and also of teachers, male and female. He says—"To us, who believe that, in one stage or other of our existence, virtue will conduct to happiness, and vice terminate in misery; and who observe withal that men's virtues and vices are, to a certain degree, produced or affected by the management of their youth, and the situations in which they are placed; to all who attend to these reasons, the obligation to consult a child's virtue will appear to differ in nothing from that by which the parent is bound to provide for his maintenance or fortune. The child's interest is concerned in the one means of happiness as well as in the other; and both means are equally, and almost exclusively, in the parent's power.

"The first point to be endeavoured after is, to impress upon children the idea of *accountableness*, that is, to accustom them to look forward to the consequences of their actions in another world; which can only be brought about by parents visibly acting with a view to these consequences themselves. Parents, to do them

justice, are seldom sparing in lessons of virtue and religion; in admonitions which cost little and profit less; whilst their *example* exhibits a continued contradiction of what they teach. A father, for instance, will, with most solemn and apparent earnestness, warn his son against idleness, excess in drinking, debauchery, and extravagance, who himself loiters about all day without employment; comes home every night drunk; is made infamous in his neighbourhood by some profligate connexion; and wastes the fortune which should support, or remain a provision for his family, in riot, or luxury, or ostentation. Or he will discourse gravely before his children of the obligation and importance of revealed religion, whilst they see the most frivolous, and often times feigned excuses detain him from its reasonable and solemn ordinances. Or he will set before them, perhaps, the supreme and tremendous authority of Almighty God; that such a Being ought not to be named, or even thought upon, without sentiments of profound awe and veneration. This may be the lecture he delivers to his family at one hour; when the next, if an occasion arises to excite his anger, his mirth, or his surprise, they will hear him treat the name of the Deity, with the most irreverent profanation, and sport with the terms of denunciations of the Christian religion, as if they were the language of some ridiculous and long-exploded superstition. Now even a child is not to be imposed upon by such mockery. He sees through the grimace of this counterfeited concern for virtue. He discovers that his parent is acting a part; and receives his admonitions as he would hear the same maxims from the mouth of a player. And when once this opinion has taken possession of a child's mind, it has a fatal effect upon the parent's influence on all subjects; even in those, in which

he himself may be sincere and convinced. A good parent's first care is, to be virtuous himself; his second, to make his virtues as easy and engaging to those about him as their nature will admit."

I have given a long extract, but from so good an authority I thought it might have a beneficial influence. Moral improvement is above all other things desirable for those who profess to be Christians, of every creed and of every class of society, and fortunately, is attainable by all. "It tends to make the possessor both a happier and a better man, and to render him the instrument of diffusing happiness and usefulness to all who come within the reach of his influence. If he be in a superior station, these results will be felt more extensively; if he be in an humble sphere, they may be more limited; but their nature is the same, and their tendency is equally to elevate the character of man. This mental condition consists in a habitual recognition of the supreme authority of conscience over the whole intellectual and moral system, and in a habitual effort to have every desire and every affection regulated by the moral principle, and by a sense of the Divine will. It tends to a uniformity of character which can never flow from any lower source, and to a conduct distinguished by the anxious discharge of every duty, and the practice of the most active benevolence."—*Abercrombie*.

But there are other topics of instruction, as well as good morals and habits, which a useful education should impart, to fit us for our stations in society; and perhaps the following outline of a course of instruction might be suitable for country schools, with the addition of any other that might be thought necessary to be introduced: Reading, Writing, Common Arithmetic, Book-keeping, Geography, Natural His-

tory, embracing Zoology, Botany, Mineralogy, &c. &c.

Agriculture, the Theory of, by the most approved authors. History of Mankind, especially the history of recent times; Biography, particularly of moderns, and of the virtuous and good; Moral Philosophy.

Natural Philosophy, embracing Mechanics; Hydrostatics, Hydraulics, Pneumatics, Optics, Electricity, Galvanism, Chemistry, &c., and illustrated by experiments. Geology, Land-measuring, Familiar Geometry, Elements of Political Knowledge, embracing principles of Religious and Civil Liberty; of Civil Obedience, of Penal Law, and general Administration of Justice, &c.

Music and Drawing, by all means for those who display any talent for these accomplishments, which are so well calculated to increase the enjoyment and happiness of a rural population.

I hope the above enumeration of subjects that it would be useful and agreeable to understand, will not alarm or discourage the friends of education. I am perfectly well aware that there are not many young agriculturists who will be able to acquire a good knowledge of all these subjects until general education has been established for many years, but it would be desirable that school-masters should know them all (with the exception of music and drawing, which is not to be acquired by every one) and be capable of giving instruction in any of them to pupils who would be capable and inclined to learn. I do not say that it would be necessary for agriculturists to be acquainted with all these subjects, but I think they should have it in their power to make themselves acquainted with all, or any for which they had a particular inclination. One boy may be inclined to learn one subject of

those enumerated, and other boys' attention may be attracted to other subjects in the course of instruction. In either cases they should have every facility afforded them to cultivate any or every branch of education their minds were inclined to. The amount of knowledge which a boy may acquire from the age of seven to fourteen years, would be very considerable, particularly if the boy is possessed of good natural faculties, is under a good master, and a proper system of instruction—has good books to learn from—is attentive and industrious, and is permitted to learn those topics which his inclination leads him to. The accomplishment of music and drawing might require a master or mistress expressly for giving instruction, and this would be a great additional expense. But I would not propose that every school should have these advantages, perhaps that one or two in each county would be sufficient, in order that boys or girls who had talents and inclination to learn music and drawing, should have an opportunity of doing so. An agricultural population are as capable of appreciating the pleasures and gratifications that music and drawing are calculated to afford, as any other class of the community. They are not to be shut out from every rational enjoyment that Providence has placed within the reach of the human family, and be confined all their lives to mere eating, drinking, sleeping and hard work—such a life is only fit for the beasts that perish; and if the profession of agriculture was only to afford these, I would as soon be a street-sweeper as a farmer.

In an excellent work by the late J. DYMOND, I have seen some very judicious remarks on education, and as I wish to give some higher authority than my own, for what I recommend, I will introduce an extract from that work. On the mode of instruction that is common in schools,



Mr. Dymond remarked, that the formal learning of spelling occupied in many schools, a considerable portion of the week, if not of every day, and then goes on to say:—"Spelling may be learned, and in fact is learned, like grammar, by habit. A person reads a book, and without thinking of it, insensibly learns to spell: that is, he perceives when he writes a word incorrectly, that it does not bear the same appearance as he has been accustomed to observe. Some persons when they are in doubt of the orthography of a word, write it in two or three ways, and their eye tells them which is correct. Here again is a considerable saving of time. Nor is this all. I would not *formally* teach boys to write. I would not give them a copy-book to write, hour after hour, *reward sweetens labour, and industry is praised*; but since they would have to write many things in the pursuit of their other studies, I would require them to write those things fairly;—that is, once more, they should learn to write *while* they are learning to think. Nor would I *formally* teach them to read; but since they would have many books to peruse, they should frequently read them audibly; and by degrees would learn to read them well. And they would be much more likely to read them well, when the books were themselves delightful, than when they went up to the master's desk to read 'their lessons.' Learning 'words and meanings,' as the school-boy calls it, is another of the modes in which much time is wasted. The conversation to which a young person listens, the books which he reads, are the best teachers of words and meanings. He cannot help learning the meaning of words if they frequently and familiarly occur; and if they rarely occur, he will gain very little by learning columns of Entick.

"With the exclusion of some subjects of study,

and the alteration of the mode of pursuing others, a school-boy's time would really be much more than doubled. Every year would practically be expanded into two or three. In teaching geography, too little use is made of maps, and too much of books. A boy will learn more by examining a good map and listening to a few intelligible explanations, than by wearying himself with pages of geographical lessons. Lesson-learning is the bane of education. It disgusts and wearies young persons; and except with extreme watchfulness on the part of the teacher, is almost sure to degenerate into learning words without ideas. It is not an easy thing for a child to learn half a dozen paragraphs full of proper names, describing by what mountains and seas, half a dozen of countries are bounded. Yet with much less labour he might learn the facts more perfectly by his eye, and with less probability of their passing from his memory. The lessons will not be remembered except as they convey ideas.

“To most, if not all, young persons, natural history is a delightful study. Zoology, if accompanied by good plates, conveys permanent and useful knowledge. Such a book as Wood's Zoography is a more valuable medium of education, than three-fourths of the professed school-books in existence. History and Biography are, if it be not the fault of the teacher or his books, delightful also. Modern times should always be preferred; partly because the knowledge they communicate is more certain and more agreeable, and partly because it bears an incomparably greater relation to the present condition of man; and for that reason it is better adapted to prepare the young person for the part which he is to take in active life. If historical books, even for the young, possessed less of the character of mere chronicles of facts, and contained a few of

those convicting and illustrating paragraphs which a man of philosophical mind knows how to introduce, history might become a powerful instrument in imparting sound principles to the mind, and thus in meliorating the general condition of society. Both biography and history should be illustrated with good plates. The more we can read through the eye the better. It is hardly necessary to add that a boy should not 'learn lessons' in either. He should *read* these books, and means should afterwards be taken to ascertain whether he had read them to good purpose.

"There is, according to my view, no study that is more adapted to please and improve young persons than that of natural philosophy. When I was a school-boy, I attended a few lectures on the air-pump, galvanism, &c., and I value the knowledge which I gained in those evenings more highly than any other that I gained at school in as many months. While our children are poring over lessons which disgust them, we allow the magazine of wonders which HEAVEN has stored up, to lie unexplored and unnoticed. There are multitudes of young men and women, who are considered respectably educated, who are yet wonderfully ignorant of the first principles of natural science. \* \* \*

"One observation may however safely be made—that if two systems are proposed, each with apparently nearly equal claims, and one of which will be more pleasurable to the learner, that one is undoubtedly the best. That which a boy delights in he will learn, and if the subjects of instruction were as delightful as they ought to be, and the mode of conveying were pleasurable too, there would be an immense addition to the stock of knowledge which a school-boy acquires. We complain of the aversion of the young to learning, and the young complain of their weariness

and disgust. It is in a great degree our own faults. Knowledge is delightful to the human mind; but we may, if we please, select such kinds of knowledge, and adopt such modes of imparting it, as shall make the whole system not delightful but repulsive. This, to a great extent, we actually do. We may do the contrary if we will."

These remarks are so much to the purpose, that I could not forego the temptation to give them at some length. I perfectly coincide in the author's opinion as to the proper subjects of instruction, and mode of conveying them to the young; but of this I shall say more in my next letter.

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#### LETTER IX.

The successful progress of a general plan of education will depend in a great measure on the competency of teachers to give useful instruction, and who will understand the most judicious mode of imparting it to the young. Competent teachers, of either sex, who have a proper sense of their moral duties, will conscientiously perform them, and will adopt and follow that mode of instruction that will be the best calculated to ensure the improvement of their pupils, and their perfect comprehension of what they teach them. They will see that it is a part of their duty to make themselves acquainted with the disposition and talents of their scholars, and to encourage each of them to cultivate the particular topics of instruction for which they will manifest the greatest inclination, or natural gift. They will also employ all proper means to induce those who may be naturally indolent, to apply their

minds to learn first, what may be agreeable and interesting, and this will attract their attention gradually to instruction that would be more useful. While every child is *compelled* to go through exactly the same course of lesson-learning from the commencement to the ending, however different their talents and disposition may be, I cannot see how we can reasonably expect that the young will be usefully instructed. They must all of course be taught to read and write; but when they have attained this knowledge, their inclination and talents for the other topics which they are to learn may differ widely, and if we *force* these inclinations into a course they are not disposed to, or fitted for, we must expect only disappointment. I am aware that much may be effected by judicious management in conveying instruction to persons who would appear to be very deficient in natural talents, but the mode of instruction must certainly differ from that which would be required for persons of superior natural faculties.

As it is to Agriculturists I am writing, I do not see why I may not point out the cultivation of a farm as an example that would not be altogether an improper one to follow, or think of at least, in the cultivation of the mind. The science of agriculture teaches us that we are first to know the qualities of the soil we have to cultivate and manage. We should then correct any quality in the soil that is injurious, and increase its good qualities by imparting to it, if possible, something that may be wanted. After we have done this, there will still be a great diversity of soil, and some will remain that cannot be adapted to certain purposes, unless its nature is changed altogether. What are we to do then with this soil that is of various qualities? Is all to be cultivated and managed alike? Certainly not. Each kind requires a different system

of management and cropping. One part will be fit to produce wheat, another barley, and another oats, and though the wheat soil may produce good oats, the oat soil may not produce good wheat. A soil to produce wheat must possess certain qualities; and though without these qualities, it may, by good cultivation, produce wheat, yet it never will in equal perfection to a soil that was naturally adapted for it. A judicious distribution of crops is actually necessary to good farming. The soils must be suitable to the crops that are to grow upon them, or they cannot be profitable. A farm that has a great variety of soil, should a proper distribution of crops be observed, may be as profitable as if it was all fit to produce wheat; but if the same farm were forced to grow wheat, and no other grain, it would certainly be unprofitable. I cannot see why us, simple farmers, should not take a useful lesson from these facts, which nature and the practice of our profession constantly exhibits to us, and endeavor to cultivate, instruct and improve the mind, on much the same principle that we do the soil of mother earth. We may be unwilling to acknowledge the fact, but it is not the less true, that there is as great a diversity in the natural faculties of man, as in the natural quality of the soil. I am far from thinking that this is an evil; on the contrary, I believe it is very good for society generally that it is so, and the variety of mind, like the variety of soil, may, by judicious cultivation and management, produce abundance of useful fruits.

If the above remarks be correct, it will be manifest how necessary it must be that teachers should possess sound judgment, as well as a good education. There are many persons liberally educated, who would be very unfit for teachers. I have set down a course which it might be proper our youth should be instructed

in. After they are able to read, I would think they should be allowed to proceed in this course as their fancy would lead them, and that they should not be *compelled* to learn that for which they have not an inclination, in preference to some other topics which they were disposed to learn. This is the true method to encourage them on to receive instruction.

If a boy should have a fancy to know Natural History, when he has acquired a knowledge of it, it will naturally lead him to learn Geography; and this latter to a History of Mankind who inhabit this earth. He will then be encouraged forward from one topic to another, and when his inclination leads him, he will make greater progress in one year than he would in three, if compelled to learn what he did not like. It is in consequence of the mistaken and arbitrary course adopted in many schools, that some boys after spending several years at school, come home very little the better for the money that was expended on their education. Schoolmasters cannot give faculties to boys who have them not, but there are few who do not possess a reasonable share, that might make them useful, respectable, and happy, if properly cultivated, *but on this latter all will depend*. It is worse than useless to endeavour to hammer into the brains of the young, any topic which they have not some natural talent for, or desire to learn. They are often told, "you must learn this, before you attempt any thing else;" and the consequence is, they never learn *that*, or any thing else that is useful. I do not make this statement lightly, but from having seen its practical effects, before I saw Canada. And I would further state, that the object of this address is to suggest a plan of education for the agricultural class alone, who have no regular or general one at present, and that I do not mean that any

remark I make should apply to any school, or system of education in Canada, that belongs to the class not agricultural. It will not be possible to find immediately the number of qualified teachers that would be required for the general education of the young. All that can be done is to procure the most competent that are to be found for the present, and to provide for the instruction of the teachers at the Normal Schools, and at the Colleges, that may supply their place as soon as possible. And we may assure ourselves that it is not to be expected that every pupil which may be sent to these places for this object, can at pleasure be formed into competent teachers. No; a large proportion of them may never be fit to teach others. Teachers will require some peculiar natural talents, which education, however good, may not be able to impart to them, to fit them for that duty. All these difficulties will be surmounted, if the friends of education are sincerely disposed to forward it by every practicable means. They will soon discover the most judicious methods of doing so.

In the conduct of female education it would not be necessary they should be instructed in the whole course I have submitted, (except in particular cases where there would be a great inclination manifested for the entire course, and then perhaps it should be indulged in.)—There are some topics that might be dispensed with, in order to give time for instruction that is exclusively suitable for females. After they have attained the age of thirteen or fourteen, will be sufficiently early for them to become acquainted with their household duties, the theory and practice of the dairy, and all other matters that farmers' daughters should understand; to prepare them for the important duties of their future stations—as wife, and as mother. If men



are properly educated, women will also require such an education as will make them suitable companions for men, or there cannot be any true happiness in their society or intercourse with each other. An educated man or woman will find an uneducated wife or husband a very unsuitable companion for life. It is impossible they can regard each other with equal respect and affection, and the children of such union will probably despise the uneducated parent. Females, of the agricultural class, will do well to remember that it is not the glitter of a superficial education that will fit them to become the companions of well instructed men, if such be their choice, or the mothers of an IMPROVED generation. It is the useful and practical education of the mind that will make them so.

Those who would be disposed to find fault with the course of instruction I have submitted, should recollect that the farmers of Canada would require to be better instructed than a working class, whose labour was under the superintendence of others who were capable to direct them.

What was the extent of instruction that has been imparted generally at country schools hitherto? I believe it consisted of reading, writing, and some of the rules of arithmetic, and seldom exceeded these. But was the *reading* such as was calculated to teach youth to know themselves what they were, what they ought to do, and how to do it? Did it give them any information of the world and of mankind? Of the wonders of the works of Providence? How much of Natural History, of Moral and Natural Philosophy did it teach? In a word, how much of instruction did they receive that was calculated to make them useful, respectable, and happy in their station in life? It is to produce these results that education is necessary and proper for man, and were all

mankind *properly instructed* these results would be sure to follow generally. On the contrary, if education come short of what is necessary to instruct mankind in their several duties, it is imperfect; and the time and money that is expended in acquiring such an education, is little better than wasted.

I would hope that it would be scarcely necessary I should repeat again, that it is not a knowledge of the first rudiments that can constitute a useful and respectable education. I will not say that heretofore the country schools did not give more instruction than this, but I believe in most of them it did not proceed further; and that in all of them there was a want of proper books of instruction for the scholars. In Lower Canada the Legislature did not make any provision for providing school books, and in the Upper Province, where the Legislature did make a provision, I see by the Parliamentary Reports for 1832, 1833 and 1834, an enumeration of these books, which consisted of New Testaments, Mavor's Spelling Books, *Reading Made Easy*, and a few English Readers. If we are to estimate the amount of instruction which is given in the schools, by the description of books (with the exception of the New Testaments) that are provided to impart it, we cannot suppose it to be of much utility indeed. With the exception I have made, the books are only fit for the instruction of infants, while under the care of their mothers. If the course of instruction I have submitted be approved of, the books that are necessary to impart this instruction must be provided, and I need not, therefore, enumerate them here. I will, before I conclude, recommend a few good works I am acquainted with, which might form a part of a collection of parish or school libraries, which I would say are most essentially necessary for promoting useful know-

ledge among the agricultural class, both when they are at school, and after they leave them. It will not be possible to provide more effectually or cheaply for instruction than by establishing libraries in every parish, or at every school. By adapting this plan, one hundred persons may have the use of, and be instructed, with the same books that would be necessary only for one person. It would not be expensive to make a beginning, and there might be constant additions made to the number of books, and by excluding every book but those that are useful, respectable libraries might be soon attached to every school in Canada. If the neighbouring families would be disposed to join their contributions to form a library, they might have the complete command of a very considerable number of books, at a very small cost to each. Suppose that twenty or fifty families unite for the purpose, each number of these families will have access to twenty or fifty times as many books, as they could have obtained separately for the same expenditure. I have seen a plan suggested that would give a still greater advantage to a country population in the use of books. The following is an outline:—suppose that half a dozen of the most contiguous country schools in a particular district have each a small library provided by subscription, and that an arrangement be made that their six libraries shall consist of different works, and that the several collections, instead of remaining stationary, shall be changed from one school to another, every three, six, or twelve months, or at the end of a longer period. By this means, the body of readers at each school will obtain the use of the books of the six libraries at the cost of one. This is certainly a plan that would be possible, but I think ample funds might be readily provided to establish a good library in every parish, if not at every school.

The education of schools is not of much use, if not subsequently exercised constantly, and this cannot well be accomplished without the advantage of country libraries. They would also be necessary for the use of schools. It would be a vast saving of expense to the scholars, because if each scholar had to purchase all the books that would be required for him while at school, they would cost a considerable sum; and from this cause, in many cases, they will not have the books that would be necessary for their instruction, unless there are school libraries provided. I would earnestly recommend this most important consideration to the friends of education; without a constant access to the necessary books for instruction, it cannot be expected that our youth shall be well educated. It is in consequence of the defective and insufficient instruction of the young, that education has not more credit in the world, and that it is not universally desired as the greatest good that is in the power of the human race in this state of existence.

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LETTER X.

Though I am aware that I incur a risk of being considered tedious, in not bringing this address to a conclusion, yet I feel the subject to be of so great importance, that I am anxious to submit some further arguments in support of the cause I advocate, and I beg those to whom I write to have patience to hear them to the end.

We have the highest and most respectable authority for supposing that there are few of the human race who are not endowed with fa-

culties, that, by *due improvement*, would enable them to reason justly, and act correctly, in most matters that concern their well-being and happiness; and that the greatest part of what goes wrong, in public or private life, arises from the want of the *right* cultivation of the human mind. That if all mankind were *properly* brought up, and instructed, a large proportion of what are considered evils which they are subject to at present, would disappear, or be greatly alleviated. The instruction, both moral and intellectual, should, however, be general, and as nearly as possible perfect, to produce this good to society. But truly it would be a consummation devoutly to be wished, and entitled to our most strenuous endeavours to accomplish.

“Every branch of knowledge which a good man possesses he may apply to some useful purpose for himself and for mankind.” Again—“The man of knowledge lives eternally after death, while his members are reduced to dust beneath the tomb. But the ignorant man is dead, even while he walks upon the earth; he is numbered with living men, and yet existeth not.” It was said by Charles the 12th, of Sweden, that he who was ignorant of the arithmetical art, was but half a man. What a loss then must it be to individuals and to the community, when men carry to the grave with them the seeds of faculties that were bestowed on them by the CREATOR, without improvement or employment, and which, in many instances, might have been of very superior order had they been cultivated and reared to maturity. It is almost in vain that superior faculties are given to man, if they are not improved, and to the uttermost they are capable of. It may truly be said that we “have kept laid up in a napkin” the talents we have received, when we neglect to improve or employ them for the benefit of ourselves and others.

I believe it to be the opinion of many farmers that they are fully as capable to conduct their business without having received education, as if they had. If they will credit my testimony, and I offer it as their friend, I tell them plainly that it is impossible for them to do so, for many reasons, which I endeavoured to explain in this address. They may see farmers whom they know are able to read and write, manage their business no better or more profitably than themselves; but they are not competent to judge whether such men are usefully educated, or properly instructed. "A little learning is a dangerous thing," and only hardens men into a temper of mind with which it is almost impossible to reason, and makes them self-opinioned and obstinate to the last degree. Because they can barely read and write, they look with contempt on all who cannot do so, and on what they do; and they are apt from the same cause, to suppose their knowledge and judgment equal to that of the well instructed, who have learned, and who know a thousand fold more than they can. An imperfect education may be expected to yield such fruits as an imperfectly cultivated soil will do.

We are very subject to make a wrong estimate of what constitutes a useful education. Many remain satisfied with the instruction they receive at schools, and do not subsequently take much trouble to increase or improve it, by good reading. If we would compare the amount of what we know, with that which remains to be known, and which perhaps it would be possible, and very desirable for us to be acquainted with, we would see our deficiency, and it might be in our power by due exertion to remedy it. It would, at all events, set us right as to the value of our acquirements, and lessen our pride. The main point is, to discover and be aware

of our deficiency, and be anxious for improvement. "The most valuable part of every man's education is that which he receives from himself, especially when the active energy of his character makes ample amends for the want of a more finished course of study at school."

We have an infallible standard, in our own feelings and conduct in life, by which we can determine whether we have rightly learned our moral duties. And we may assure ourselves that this part of our education is not less necessary to be well attended to than our intellectual, in order to ensure our prosperity and happiness. If we are properly instructed in our moral duties, there will be no chance that idleness, intemperance, or extravagance will form any part of our character; and it is a moral education which can alone protect and secure us from these vices; no other pledges against them can be relied upon, nor would they be necessary. If our education in every respect is perfect, or as nearly so as possible, we will be fully sensible that idleness, intemperance, or extravagance, or any one of them is inconsistent with the duty which we owe, as agriculturists, to ourselves, our families, and our country.

Good reading will make us acquainted with the history of mankind in all ages; and will show us that the good and great, of all countries and periods, were industrious, temperate and prudent, however exalted in rank. Indeed these virtues are as necessary to the character of good and great emperors and kings as of agriculturists; and history will inform us that there never was a good and a great man who did not practise them, whatever his situation in society. The education that is perfect will inculcate all these duties, and if we learn them aright, and endeavor to practise them, they will be the most firm basis upon which we can

build our success and happiness in this life. In fact it is impossible that any one can succeed as a farmer, who is not industrious, temperate and prudent.

And who are they that are responsible for the introduction of a general system of education in a community where only a small proportion are educated? Unquestionably the well instructed of that community who are placed in situations that give them power and influence over the destinies of their fellow men. The uneducated cannot comprehend properly how they are to benefit by education. They must know what it is before they can desire it; and they cannot understand the necessity that exists to impart instruction to their children, or the proper method of doing so, unless parents are themselves educated. It must, consequently, rest with those who govern, and are in high places, to provide, in the first instance, for the introduction of education. Perhaps when its value becomes known to a future generation, it may be safely left in the hands of the people to provide for the instruction of their children.

Respectfully, I would appeal to the well instructed, what would be their reply, were they to be told "your education has been injurious to you, you would have been much more useful, respectable and happy, had you remained ignorant as you were born. Education has unfitted you for your duties to your yourselves, your families, and society. It has made you indolent and negligent in your business, if you have any. In a word, you would have been in every respect, better men, and more useful and respectable members of the community, had you never been acquainted with a letter in the alphabet." Would they believe that this was true of them? Certainly not, because they would feel that the fact was exactly the reverse of this. I would,



with all due deference, say then to the well instructed, what you find good for you, and capable of affording you enjoyment and happiness; would be likely to produce equal good to your fellow-men; and as this good can be imparted to them without loss or injury to you—on the contrary, with a moral certainty of its being beneficial to you and to society generally, it becomes your duty to promote, by every reasonable and lawful means in your power, their instruction and improvement. And I hope I may be pardoned for stating farther, that a responsibility rests upon you to fulfil this duty, that if neglected, is a serious and awful one.

Perhaps it would be objected, that though education would be proper for men in high rank, or good circumstances, it would not be so necessary or suitable for those who may have to give most of their time to hard labour. To this I reply, that possibly many of those who would make the objection, may be principally indebted to their own or their father's education for their present respectable rank and good circumstances. It is to improve the circumstances of the agricultural class, that their instruction is more particularly desirable, and that they might be able to obtain a larger share of the comforts, conveniences, and enjoyments of life, with a less expense of hard labour in the cultivation and management of their farms; and probably attain to a more respectable rank in society, than they could ever hope for without education. I would not wish my meaning should be misunderstood when I say, "at a less expense of hard labour in the cultivation, &c., of farms." I do not mean that they should be negligently or insufficiently cultivated; but when proprietors of farms are properly instructed, they will introduce a more judicious system of husbandry and management of stock, and produce, that will

give them larger profits, at a less expense of actual labour to themselves. This I have more fully explained in my "Treatise on Agriculture."

In my first letter I stated that I would endeavour to show that the young who had been properly instructed might, subsequent to their leaving school, go on constantly improving their education during their life, if they were desirous to do so, without interfering injuriously with their business as agriculturalists.

From observation, and some experience, I do believe, that there is not any class who are obliged to employ themselves in business, that might give more time to reading and the improvement of their minds in various ways than the agricultural. Who are they that have such opportunities as the husbandman to study the wonderful works of the CREATOR? While engaged in the fields, or in passing over them, he is surrounded on every side by the beauties of creation; and if he has received a moderate education, he must be attracted to, and interested in, the study of these wonders, than which, nothing is better calculated to improve his mind, cheer him in his labour, and make it easy and delightful. An uneducated man is not so capable of this enjoyment. He ploughs, he sows, he reaps, and gathers in the harvest, without taking much trouble to understand the progress of vegetation, and the wonderful wisdom of God displayed in the formation and growth of a stalk of wheat, from the seed committed to the soil. It is probable that he will view with indifference the thousands of plants which appear in summer, without considering that there is not one of them but has its own distinct characteristic properties, peculiar manner of receiving nourishment, of growing, and perpetuating itself. Some persons may think this study unnecessary, because they may fancy that it is not directly profitable. As

a farmer, I can say, that it is very useful to understand all these matters perfectly. But profit out of the question, the contemplation of the vegetable kingdom—the beauties of nature—the majestic splendor of the firmament—of the heavenly bodies, and their movements, is the highest privilege in the power of man; and I can scarcely consider a man fit to be a farmer who is insensible to this enjoyment, nor is it probable that he will be sufficiently interested in, and attached to, his profession, without this feeling. I know that it is the principal cause of my own attachment to my profession; as in any other, I could not have the same opportunities which this constantly affords me. Are not these most delightful means, that are always in the power of the husbandman to increase, pleasing and useful knowledge, without incurring any loss of time in doing so?

In the long winter evenings, or for six months of the year, farmers might devote six hours out of the twenty-four, on an average, to reading, writing and study. And even for the other six months, three or four hours in the day might very well be employed in the same way. The farmer who will devote ten hours of the day actively to work, will be able to do all the work he ought to have to do. Fourteen hours will then remain for sleep, taking food, amusement, and improvement of the mind. I admit that amusement is necessary occasionally, but when a family are at home, and alone, their spare hours may as well be employed in reading, or exercises that are calculated to entertain, and to improve the mind, and make them better acquainted with topics which they have been taught at school, as to pass the time in mere idleness. I cannot understand what possible enjoyment there can be in, literally, doing nothing. The history of all good and great men describe them as perse-

veringly industrious, and always active, though tranquil and orderly. If agriculturalists will follow their example, they will find abundant time for mental improvement. We are apt to allow ourselves to believe that we have no time to devote to reading, and the improvement of our faculties, because we misapply time in various ways. Hence we allow our education to finish at our leaving school, when in fact it is properly only commenced. There is every thing to attract us to useful knowledge, and if we would accustom ourselves to good reading, we would soon discover that it is capable of affording the most pleasing and rational enjoyment that we have in our power, and it is acknowledged to be so by all who practise it. There is another means of improvement recommended by a respectable authority. It is the following:—"The habit of committing our thoughts to writing is a powerful means of expanding the mind, and producing a logical and systematic arrangement of our views and opinions. It is this which gives the writer a vast superiority over the mere talker. No man can ever hope to know the principles of any art or science thoroughly, who does not write as well as read upon the subject." To accustom ourselves to write occasionally on useful and interesting subjects, if it were only for our own amusement, cannot fail to improve us, in a very high degree.

A traveller who spent a winter in the island of Iceland, has described a winter evening in an Icelandic family, as rendered instructive and pleasing in the highest degree, by the prevailing love of useful knowledge among all ranks. As soon as the evening shuts in, the family assemble, master and mistress, children and servants. They all take their work in their hands, except one who acts as reader. Though they have very few printed books, numbers write excellently,

and copy out the numerous histories of their own island. The reader is frequently interrupted by the head of the family, or some of the more intelligent members, who make remarks and propose questions to exercise the ingenuity of the children and servants. In this way the minds of all are improved in such a degree, that it is astonishing to see the familiarity with which many of these self-taught peasants can discourse on subjects which, in other countries, we should expect to hear discussed by those only who had devoted their lives to the study of science. The evenings thus rationally begun, are closed with an act of family devotion. I have no hesitation in saying that it would be an immense advantage to society, if the rural population of Canada were able to spend the long winter evenings in a similar manner, instructing and entertaining their families, by reading good books, and discussing subjects that had been read. When the spare time cannot be thus occupied, it is more than probable it may be employed in frivolous amusements and unprofitable conversation. It is manifest that the conversation of the uneducated, cannot be very interesting, or take a very wide range. We cannot converse on matters we do not understand, and those who will not read must be in a great degree ignorant of all other things, but those which are directly presented to their vision, and immediately surround them. Good reading, and the conversation of the well instructed, is a high enjoyment, and I confess that I would not entertain a very exalted opinion of the intellectual acquirements of those who would not feel it so, and value it accordingly.

## LETTER XI.

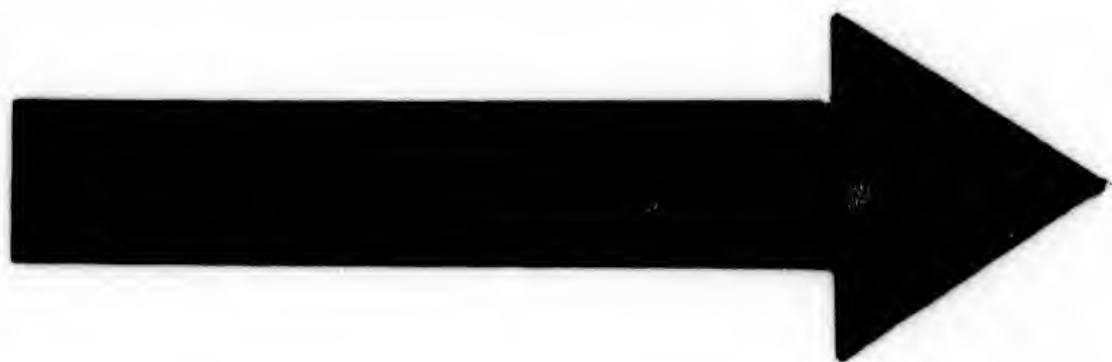
It is doing very great injustice to education to suppose that it would make us indolent and inattentive to our duties and business; on the contrary, I am confident we may much more justly attribute indolence and inattention to the want of proper instruction. Perhaps before the close of this century this question may be fairly determined, in some country where the whole population will be usefully educated. Alas! that in the year of the Christian era 1837, no country on the globe affords this opportunity. Lord BACON says—"And for the conceit, that learning should dispose men to leisure and privateness, and make men slothful; it were a very strange thing if that, which accustometh the mind to a perpetual motion and agitation, should induce slothfulness; whereas contrariwise, it may be truly affirmed, that no kind of men love business for itself, but those that are learned; for other persons love it for profit, as an hireling that loves the work for the wages. \* \* \* Only learned men love business, as an action according to nature, as agreeable to health of mind, as exercise is to the health of body, taking pleasure in the action itself, and not in the purchase, so that of all men they are the most indefatigable if it is towards any business which can hold or detain the mind. It will keep and defend the possession of the mind against idleness and pleasure, which otherwise at unawares may enter to the prejudice of both. Learning doth make the minds of men gentle, generous, and amiable." EVERETT says—"An intelligent class can scarce ever be, as a class, vicious; never, as a class, indolent. The excited mental activity operates as a counterpoise

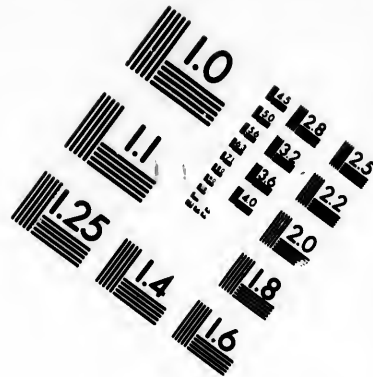
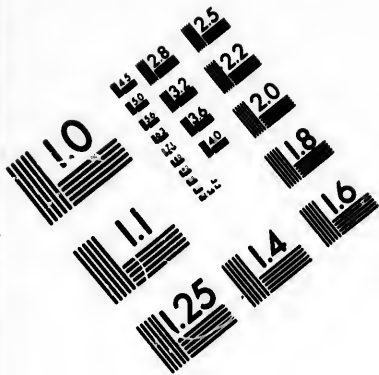
to the stimulus of sense and appetite. The new world of ideas; the new views of the relations of things; the astonishing secrets of the physical properties and mechanical powers, disclosed to the well-informed mind, present attractions, which, unless the character is deeply sunk, are sufficient to counter-balance the taste for frivolous or corrupt pleasures; and thus, in the end, a standard of character is created in the community, which, though it does not invariably save each individual, protects the virtue of the mass." Dr. DICK says—"The cause of humanity, as well as of science, is deeply interested in the general diffusion of useful knowledge among persons of every nation, and of every rank." Again—"As the food of the body which is the most salutary and nourishing is the most easy procured, so that kind of knowledge which is the most beneficial to mankind at large is, in general, the most easy acquired. Its acquisition would not in the least interfere with the performance of their regular avocations, as it all could be acquired at leisure hours. It would habituate them to rational reflections and trains of thought, and gradually unfold to their view new and interesting objects of contemplation. It would have a tendency to prevent them from spending their hours of leisure in folly or dissipation, and would form an agreeable relaxation from the severer duties of active life."

I have not the slightest doubt, that the farmer's family, who will devote their spare hours to reading and the improvement of their minds, will be able to attend to their other duties, have their business as well executed, and in as good time, as the family who will not devote one hour in the year to intellectual improvement; and surely the enjoyment of the reading family will be greatly superior. Lord BACON says, again—

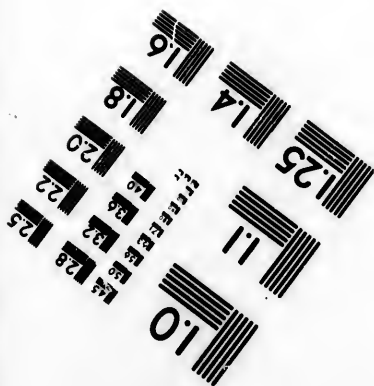
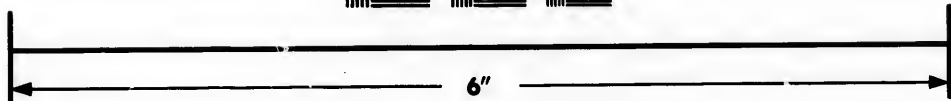
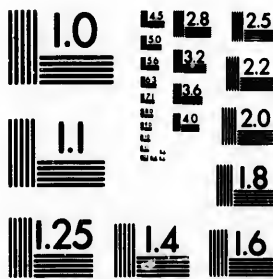
" The pleasure and delight of knowledge far surpasseth all other in nature. We see in all other pleasures there is satiety, and after they are used, their verdure departeth. But of knowledge there is no satiety, but satisfaction and appetite are perpetually interchangeable; and therefore appeareth to be good in itself simply, without fallacy or accident. No doubt the sovereignty of man lieth hid in knowledge. By learning man ascendeth to the heavens and their motions, where in body he cannot come. Is there any such happiness as for a man's mind to be raised above the confusion of things; where he may have the prospect of the order of nature, and the error of man." It is the opinion of some great men—" That knowledge acquired with worthy intent, and intellectual powers that have been diligently improved as the talents which the CREATOR has committed to our keeping, will accompany us into another state of existence as surely as the soul in that state retains its identity and its consciousness." On the other hand—" The mind which in this life failed to exercise its highest functions, by adoring the DEITY, in the contemplation of his works, may be forbidden to extend the exercise of their functions in the next." Dr. DICK, whom I have repeatedly quoted, says—" As the human mind is continually in quest of happiness of one description or another, so multitudes of the young and inexperienced have been led to devote themselves to the pursuit of sensual pleasures as their chief and ultimate object, because they have no conception of enjoyment from any other quarter, and are altogether ignorant of the refined gratification which flows from intellectual pursuits. In the prosecution of knowledge the rational faculties are brought into exercise, and sharpened and invigorated; and when reason begins to hold the ascendancy over the







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desires and affections, there is less danger to be apprehended that the mind will ever be completely subjected to the controul of the sensitive appetites of our nature." \* \* \* \* \*

"In short, the possession of a large store of intellectual wealth would fortify the soul in the prospect of every evil to which humanity is subjected, and would afford consolation and solace when fortune is diminished, and the greater portion of external comforts are withdrawn. Under the frowns of adversity, those worldly losses and calamities which drive unthinking men to desperation and despair, would be borne with a becoming magnanimity; the mind having within itself the chief resources of its happiness, and becoming almost independent of the world around it. \* \*

For want of the knowledge to which I have alluded, it happens that few persons who have been engaged in commercial or agricultural pursuits feel much enjoyment, when, in the decline of life, they retire from the active labours in which they have been previously engaged. Retirement and respite from the cares of business afford them little gratification, and they feel a vacuity within which nothing around them or within the range of their conceptions can fill up. Being destitute of a taste for intellectual pursuits, and devoid of that *substratum* of thought which is the ground work of mental activity and of rational contemplation, they enjoy nothing of that mental liberty and expansion of soul which the retreats of solitude afford to the contemplative mind; and when not engaged in festive associations, are apt to sink into a species of listlessness and *ennui*. They stalk about from one place to another without any definite object in view—look at every thing around with a kind of unconscious gaze—and glad to indulge in trifling talk and gossip with every one they meet—and, feeling how little enjoyment they derive from their own re-

sections, not unfrequently slide into habits of sensuality and intemperance."

I have not sufficiently considered the question of the expediency of establishing agricultural schools where the practical part of agriculture would be taught. I would suppose that if a general system of education was in operation for some time, it would produce all the improvement that could be desired in the practice of husbandry, and I am satisfied that this system should *first* be introduced. When farmers are educated, they will not fail to adopt the improvements that will be expedient and proper.

I have given reports in my *Agricultural Treatise*, pages 7 and 8, and 19, 20, 21, of the conduct and management of agricultural schools in Switzerland and Prussia, that have succeeded admirably well, and no doubt they might be advantageously introduced here; but we should not *chiefly* depend upon such schools for the improvement of the country. General education will be more certain; and with this, I would say, have as many agricultural schools, and model forms as you think proper; they must produce good, and can do no harm. There are many such schools established in Germany, and are highly spoken of. Were such institutions as that at Moegelin in Prussia, or that at Hofswyl in Switzerland, established in Canada, in connection with general education, they must be productive of much good, provided they were under proper management. It would require considerable capital to put them in operation, but I think they might be conducted so as to defray the expenses. They would be a suitable asylum for the poor and destitute children of a certain age, who might be so brought up and educated, that they would pay with their labour the expense of their maintenance, &c. When they would arrive at a suitable age to leave the establishment, many

of them would be capable to conduct the management of farms for others, until they would acquire capital to commence farming for themselves: and all might be so instructed as to be able to provide their own living, much more easily and certainly than they would be, had they been neglected when young. There are various ways by which the condition of man might be improved, if we would only take the trouble to put them in operation; and this might be done in many instances with a certain prospect that every shilling that would be expended to set the machine to work, would be refunded a hundred fold, in the good it would produce to individuals, and to society. The wealthy and influential of a community have much in their power to do for the improvement of the less fortunate, and which may often be done without a pecuniary sacrifice of any consequence. From some of the countries of Europe, that have no pretensions to free governments, we might take lessons on the subject of general education, and management of the poor and destitute. In a late work, on the present condition of the Russians, it is highly interesting to read a description of the institutions in that country, particularly in Moscow and St. Petersburg, for poor and destitute children. They are maintained, usefully educated, and when at majority, provided for in such a manner as to enable them by good conduct, to become respectable members of society as agriculturalists, and in various professions and trades. These institutions are supported by the profits derived from Banks of loan and deposit, established for this express purpose, and from a per centage on the gross receipts of Theatres, and other places of public amusement, which yield ample funds. In 1835, the number under the care of one institution at Moscow, was 30,451—all of whom are comfortably provided for.

In the Duchy of Brunswick the population are about 250,000, chiefly employed in agriculture. Their education is amply provided for. The University of Gottingen is a most respectable establishment; and there are several other respectable institutions, (including an Agricultural Institute) for education. For the poorer classes, there are three schools of industry, 32 civic schools, and 435 country or parochial schools. There is one public library at Wolfenbüttele that contains upwards of 200,000 volumes, and 10,000 M S S. pamphlets, &c., beside several other libraries and cabinets throughout the Duchy. From these interesting facts, we can scarcely suppose that any of the young of the present day are uneducated in the Duchy of Brunswick. There is another circumstance highly creditable, that in 26 years, from 1805 to 1832, not one was executed for crime in that Duchy. In Prussia also, with a population of 12,000,000, the executions in 17 years, from 1817 to 1834, was only 123, that was between six and seven annually on an average, or 1 in 2,000,000 inhabitants. These are encouraging facts for the friends of education. There are several other of the German States that compel parents to send their children regularly to school, unless they are educated under their own roof. In some of these States, it is said that there is not so much as a secluded corner with a dozen houses in it without a schoolmaster—and when the schoolmaster reports to the government the names of those that are unable to pay for their tuition (which he is obliged to do quarterly) the government advances the payment for them. In the Supplement to my Agricultural Treatise, pages 219, 220, 227, 228 and 229, I have given some interesting information on the subject of education in several of the European States.

Another letter will conclude this address.

## LETTER XII.

I have now submitted many arguments in recommendation of a general and useful system of education for the agricultural class, and though it would be still in my power to bring forward others not less forcible, yet I feel it is time I should conclude.

On reflection I ask myself what good is likely to result from all this? What reason have I to expect that those who possess power and influence in the community will take any particular notice of what I have said, or adopt any measures to forward the object for which I have written and published this address? Is it not probable that some may think I have interfered where I had no right, and take offence at my doing so? These are questions that occur to my own mind, and as they may also occur to others, I shall offer a few remarks in reply to them collectively.

I have ever felt persuaded, that in all countries, it is the undoubted privilege of every member of the community, to submit for public consideration, if they feel disposed, any measures which they might suppose calculated to produce benefit to society, or be conducive to their happiness, provided they do so in a proper spirit. It was in consequence of entertaining this opinion, (whether erroneous or not,) that I was first induced to publish in the newspapers articles on agricultural improvement, &c. The favourable reception they met with, encouraged me forward to attempt to furnish what was manifestly wanted—a practical work on Husbandry suited to the climate and circumstances of Canada, and I published a Treatise on Agriculture, and Supplement; to supply this want. Thus, step by step,



I have proceeded, I hope with good intentions, whether successful in producing any good or not. From a firm conviction that no great improvement could be expected to take place in the circumstances of the agricultural class in Canada, until they would become usefully and properly educated, I thought of offering this address. I was well aware that in this country, where the inhabitants are of mixed origin, prejudices did exist, that if allowed to continue in full force would present an unsurmountable bar to improvement, and that it was only by a good education the mind of man can be set wholly free from such injurious prejudices. Good instruction will teach us that if the climate, soil, and other circumstances of Canada are different from those of the countries of our origin, it must be our interest and duty to conform ourselves to those circumstances, so far as it is necessary and expedient to do so; and this reasoning applies to every inhabitant of these Provinces of European origin who are engaged in agriculture, and permanently settled in the country. For them, there is not a shadow of excuse for holding or maintaining origin prejudices, if they are desirous of prosperity, as they may be assured of their injurious tendency in very many ways. The mode of cultivation and management in husbandry that is suitable and profitable for the climate, soil, and other circumstances of Canada, must be proper for all our agriculturists, whatever be their origin. It is alike the duty of all to assist nature, in every case where her operations are favourable to produce what is necessary for the enjoyment and happiness of society, and to endeavour to counteract those that are unfavourable. There is seldom more than one method of doing this properly, and it must be adopted by all practical farmers residing

in the same country, or they will not succeed. The system of farming that would be *best* for me to follow in order to obtain from the land I cultivate the largest and most valuable produce for my own direct use, or that I can exchange or sell, for what I want or consume, must unquestionably be the best for all other farmers similarly circumstanced, in every respect. The well instructed will never reject any thing that would be good and profitable for him to adopt, for no other reason but that of its not being proposed by himself, or one of his own countrymen.

We know that wealth consists in having abundance of what we want or desire; and much is attainable by those who will have due energy, and know how to apply it. Surrounded, or rather connected, as we are with nations that are advancing rapidly in improvement, we must go with them in the same race, or we must inevitably be retrograding. It is not sufficient for a country to maintain the same degree of industry from generation to generation, without making some effort to advance or improve it. "There is a sort of energy in attempting to obtain, that is not to be found in those who are only exerting themselves to keep, of which it is difficult to explain the cause, but of which the existence is very certain." The intelligence and industry of every people ought to go on constantly increasing, or it will be impossible to prevent them from retrograding if they are connected with, or in the neighbourhood of countries that are advancing in industry and intelligence. It is this conviction that has urged me to offer this address, and I hope it will not give offence in any quarter, as in truth none is intended. As to my interfering in this subject, I do so, as an agriculturalist permanently settled with my family in the country, interested in its prosperity, and anxious to see the class to which I belong fitted to assume that station in society

from which they can only be debarred from the want of a useful education. If I have failed to prove to them, that judicious instruction is necessary for them, and calculated to enable them to increase vastly their means of enjoyment and happiness in this life, I will regret it extremely, and hope sincerely that some person more competent may take up the subject. That I should fail in bringing conviction to the minds of those whom I address cannot be attributed to any circumstance that would be unfavourable to the introduction of general and useful education, but rather to my inability to execute ably the task I had the presumption to undertake. I hope they will believe me when I assure them that I am not actuated by motives of self-interest in what I now write, or have hitherto written on agricultural improvement, but so far as I may be benefitted by the general improvement of the country, in common with themselves. On the contrary, I have made, what was to me, *a large sacrifice of my time, and money*, by some of my publications, that I do not expect to be refunded to me. I do not complain of this, because I have acted voluntarily throughout, but certainly without profit to myself. This is not an idle boast, but must be known to many who may read these lines. I would not allude to these circumstances, but in order that I may stand acquitted of motives that might be prejudicial to the impression I would fain hope this address may have on those for whom it is written. I am neither employed to write or paid for it, or am I interested in recommending to agriculturalists what would not benefit them. Though I own my birth to another country, and have all the attachment which I ought to have to the country of my fathers, yet I am in heart and feelings so much a true Canadian, as to prefer the interests of the country of my adoption,

if I am capable to comprehend what they are, to that of all others. And this, I think, should be the feeling of all whose home is fixed permanently in Canada, and all may entertain them without disgrace to themselves, or prejudice to the countries of their origin.

And as union and good feeling are most essential to our prosperity, it may not be amiss to enquire, what is it that should create jealousy or ill feeling between the agricultural class in Canada? That some should be of French, and others of English, Irish or Scotch origin, is not a justifiable cause, that unwise distinctions, jealousies, and national prejudices, should continually be kept up between the inhabitants of the same country. I do not attribute blame to any one, but I will say that the existence of jealousies and prejudices must be against the interest of every farmer in the country? Do they exist in the United States? a country we admire, and that is entitled to our admiration, and where the population are of as mixed origin as they are here? No! and in any country where they are permitted to exist, there is no hope of improvement or prosperity. Were we all properly instructed, both morally and intellectually, national prejudices would be no longer felt. No part of the population would assume a superiority over another part, or wish to obtain unjust or exclusive privileges, on account of origin, or any other cause, but what they might be entitled to, by their superior intelligence and good conduct, in every situation of life. I deny that the well instructed, who are permanently settled in Canada, can entertain national origin prejudices, because they must be aware how extremely detrimental they would be to the best interests of the country, and, therefore, it would be inconsistent with reason to suppose that they could entertain them. No portion of the class I address, should allow them.

selves to believe that they can have interests separate from other portions of the same class. It is by union, a useful education, and a perfect knowledge of their profession, and all matters directly or indirectly connected with it, that they can be prosperous and happy, and able to assume their proper station in this community, and hold it respectably and firmly against all opposition. This is indeed my candid opinion, and I offer it with sincerity.

I hope the explanation I have thus given in reply to the questions which I stated had occurred to me, will be deemed satisfactory and sufficient. As to what impression this address may have on those that have it in their power to forward the instruction of the people, I am unable to conjecture, but would be inclined to hope that it may induce them to take up the subject seriously. I regret that I have nothing farther in my power to do towards the good work, and it must now remain entirely in other hands.

In giving a list of books, I have to confine myself to those in the English language, and to a few only of them. I will also be particular not to name books that would be likely to be unacceptable to those who may hold religious opinions differing from my own. The London Society for the Diffusion of Useful Knowledge, have published under their superintendance several useful and cheap works. Indeed there never was a period more favorable for obtaining good books for instruction and entertainment at a low price, than the present. This Society have published "The Library for the Young," which contains many useful volumes, from which a selection might be made for school libraries. The publisher for the Society, CHARLES KNIGHT, 22, Ludgate Street, London, has now advertised several other works, of which the following form a part:—"The Penny Cyclopædia," "The Pen-

ny Magazine," "Entertaining Library of Natural History," and "The History of Antiquities," all with numerous wood-cuts. The two latter works commenced in January 1836, and are published in monthly numbers, at one shilling each. "The Schoolmaster, or Essays on Practical Education," in 2 vols. 12s.; "National Education, its present state and prospects," in 2 vols. 12s.; "Paley's Natural Theology," illustrated with numerous wood-cuts, 21s.; "How to observe Geology," with 133 wood-cuts, 10s. 6d.; "The Chinese," a general description of China and its inhabitants, with wood-cuts, in 2 vols. 21s.; "Pompeii," with 8 steel engravings, and 300 wood-cuts, 10s. 6d.; "Historical Parallels," with wood-cuts; "Vegetable Substances—Timber Trees, and Fruits, substances used for the food of man, and substances used in manufactures," with upwards of 200 wood-cuts. I believe an arrangement might be made with Mr. KNIGHT, to furnish books on more moderate terms, than they could be had from any other quarter. The "National Library," 14, Henrietta Street, Covent Garden, London, have published a Geography, Gazetteer, and Modern Atlas; a Universal Biography; an abridged Ancient History (Rollin's); a Natural History, with numerous wood-cuts; and many other good works, all at low prices. Dr. Lardner's Cabinet Cyclopædia, published in monthly volumes at 6s. each, of which there are now about 80 volumes issued, include abridged histories of most countries, and other subjects of great interest. The following are of the number:—Domestic Economy—Treatise on Chemistry—Treatise on Optics—Hydrostatics and Pneumatics—Mechanics—Preliminary Discourse on the study of Natural Philosophy, by Sir John Herschel; and by the same author, a Treatise on Astronomy—Cities and Towns of the World,

with wood-cuts—Treatise on the manufactures of Metal—History of Manufactures in Porcelain and Glass—The Steam Engine, Railroads, &c., familiarly explained.

Ray's "Wisdom of God in the Creation"—La Pluche's "Nature Displayed"—Bonnet's "Contemplation of Nature"—St. Pierre's "Studies of Nature," and his "Harmonies of Nature"—Good's "Book of Nature"—Laplace's "System of the World"—Hutton's "Theory of the Earth." Euler "On different subjects of Natural Philosophy"—Bakewell's "Philosophical Observations"—"Introduction to Botany," with plates and wood-cuts—"Introduction to the Natural System of Botany"—"Outline of the First Principles of Botany"—"Letters to a Young Naturalist, on the Study of Nature and Natural Theology"—Wood's "Zoography," with plates—Thomas's "Outline of Mineralogy, Geology, and Mineral Analysis"—"Outline of the Science of Heat and Electricity"—Parke's "Chemical Catechism"—Ure's "Dictionary of Chemistry"—"A System of Inorganic Chemistry"—Parkinson's "Organic Remains of a Former World," and his "Introduction to the Study of Fossil Organic Remains," with plates—"Introduction to Entomology, or, Elements of the Natural History of Insects," by the Rev. W. Kerby, M.A., F.R.S. and L.S. This is a valuable but expensive work. "Conversations on Vegetable Physiology; comprehending the Elements of Botany, with their application to Agriculture," by Mrs. Marcet—Sir H. Davy's "Agricultural Chemistry." There are several excellent works on Chemistry by French authors. "Code of Agriculture"—"Elements of Agriculture; being an Essay towards establishing the Cultivation of the Soil, and promoting Vegetation on steady principles"—"Grisenthwaite's New Theory of Agriculture." This is a most

excellent work. Chaptal has published two works, that are highly recommended; one on the Industry of France, the other on her Agriculture. There are other valuable late French works on the same subject. "Jacob, on the Trade of Corn, and the Agriculture of the North of Europe," contains much interesting information—"Culley, on Live Stock"—"Loudon's Encyclopædia of Agriculture;" and some volumes published by the London Society, on the Horse, Neat Cattle, Sheep, &c., with plates, are very good. But we have so many works on agriculture, it is difficult to make a selection. There are not many of them, however, that may be suitable for Canada. New works that may be issuing from the press every day, will be the best to select from, for the study of our youth.

The works of Boyle, Newton, Buffon, Cuvier, Linnæus, and others, might be so abridged, that they would be more suitable for instructing the young. The Bridgewater Treatises, are valuable books. Mill, Malthus, and Say on Political Economy—Smith's Wealth of Nations—Montesquien's Spirit of the Laws—Sheridan on Elocution, and his Lectures on the Art of Reading—Locke on the Human Understanding—Reid's Powers of the Human Mind—Stewart's Philosophy of the Human Mind—Abercrombie on the Intellectual Powers, and his Philosophy of the Moral Feelings—Paley's Moral Philosophy—Dick's Christian Philosopher, and his Improvement of Society by the Diffusion of Knowledge—Dymond's Essays on the Principles of Morality—Sturme's Reflections on the Works of God in Nature and Providence; but I find I must stop here, or my list would include more books than could be immediately and conveniently collected. Abridged histories of all countries are necessary, and all other books that will be required for the course of instruction



that may be adopted at schools. The works of Shakspeare, Milton, and several of the translations that have been made from Greek, Latin, and other authors, are worthy to be introduced into every library. Voyages and Travels are very interesting and instructing. Many of the books I have enumerated may, perhaps, be objected to, though I think not reasonably, by those who speak the English language. I would earnestly hope, that at no distant period, the English language will be taught in all the schools as well as the French, as it is highly necessary it should be understood by all, in consequence of our population being constituted as they are,—our connection with Britain, and neighbourhood with Upper Canada and the United States. In the French language there are abundance of excellent works, from which selections can be made for the use of schools and libraries; but I must leave the selection of these books to those who understand the language better than I do.

I have now brought this address to a conclusion, and sincerely hope it may be the means of producing good, and promoting the welfare of those for whom it was written, and of the whole community.

THE END.

