

not oppress them with overwork. The only capital they require to set up with is health and strength. It may, and sometimes does happen, that the youth does not get a suitable place for a winter half-year—that he is not engaged. In that case, he may return to his father's house—attend school for three months, and get engaged for the other three months. This system does some good, but it is at best but partial. Some have no father's house to go to; and others' parents are unable to support them even for a short time; others have not the inclination to avail themselves of this privilege; so that with most, education, such as it is, is completed in early boyhood. No doubt, much might be done in private, when at service, to supply the deficiencies of early education; but, unhappily, enough has not been imparted in early boyhood to rouse the appetite for more; neither is a crowded bothy, nor even a farm kitchen, with its usual occupants, the most likely place in the world for the prosecution of knowledge. The sleeping apartment, it is true, or the hay-loft in winter, and the dykeside in summer, might afford shelter to the determined scholar; but, as has been already said, the desire for knowledge has not been sufficiently stimulated in boyhood to develop itself under such unfavourable circumstances. It is far more likely that the boy will now gradually forget a part of the *little* which he had learned at school, than that he will acquire more.

It may now be considered what are the best remedies for such a state of ignorance; and in regard to the chief of these, our views are most decided. We hold it to be as clearly the duty of the State to provide for the education of its subjects (when parents are unable, by affording it itself; and when parents are able, by rendering it compulsory on them to give it,) as it is its province to enact laws for their government. The one thing would seem naturally to precede the other—first instruct, and after that command; and this education should have special reference, not only to the particular sphere of life in which the individual may be expected to move—for that would tend both to render life comfortable to himself and useful to others—but it ought also to bear upon the relations which he sustains as a moral agent, both towards God and towards man; and an excellent writer has said that “virtue consists in right feeling and