

1. They can enact wise, wholesome, and equitable laws, and thus protect the individual in the exercise of his right of person and property.

2. They can do much to accomplish the universal diffusion of the means of knowledge, by the promotion of education among all classes of the people.

3. They can do much for the promotion and extension of science, by fostering seminaries of learning.

4. They can originate that knowledge, which must otherwise be obtained at great individual expense. As,

1. By experimental farms, of which the results should be accurately registered, and published to the whole community.

2. By experimental manufactures, which might show, from time to time, what branches of manufacture could profitably be introduced into a country, and how they could be most successfully conducted.

In this manner much might be done, and at a small expense. When these means have been tried, and have failed, it will be time enough to make other and more expensive experiments.

5. They can do much, by confining themselves to their own appropriate duties, and leaving every thing else alone. The interference of society with the concerns of the individual, even when arising from the most innocent motives, will always tend to crush the spirit of enterprise, and cripple the productive energies of a country.

So far as I am able to discover, such are the most important conditions on which the productiveness of any society depends. They are briefly these: *Industry and Frugality, Virtue and Intelligence*. Possessed of these, no country, with the ordinary blessing of God, can long be poor. Destitute of either of them, whatever be its natural advantages, no country can ever long be rich. Patriotism, no less than religion, would, therefore, teach us to cultivate these habits in ourselves and in others, and he is the purest patriot who cultivates them most assiduously.

The local Government, by a *proper and timely system*, can impart a useful education to the poor, who at present, in this respect, are sadly neglected. [The mode of carrying out this object, I may advert to in a succeeding essay.] It is not long since it was a question, whether the poor should be educated or not. That time is passed, and it may be hoped that the time will soon be passed when it shall be a question—to what extent? that the time will soon arrive when it will be agreed that no limit need to be assigned to the education of the poor, but that which is assigned by their own necessities, or which ought to be assigned to the education of all men. There appears no more reason for excluding a poor man from the fields of knowledge, than from preventing him from using his eyes. The mental and the visual power were alike given him to be employed. A man should, indeed, “shut his eyes from evil,” but whatever reason there is for letting him see all that is beautiful, and excellent and innocent in virtue and art, there is the same for enabling his mind to expatiate in the fields of knowledge. Furious mobs are composed not of enlightened but of unenlightened men, because the judgment has not been exercised, and informed, and habituated to direct the conduct. If the French had been an educated people the atrocities of the reign of terror would not have been witnessed. Imprint in the minds of our people, “that while,” as a *French* writer remarks, “England is the country in the world, where public freedom has longest subsisted, and public institutions are most the subject of discussion, it is at the same time one in which innovations are with the most difficulty introduced, and where even the most obstinate resistance is made to the most undoubted improvements. You might alter the whole political frame of government of France with more facility than you could introduce the most insignificant change into the customs of England.” Let our local government adopt such measures, by which the people can be well and faithfully informed that their forefathers had the largest share in the establishment of their constitution.—Well does Allison observe, that “The dynasties of the east are of ephemeral duration, but the customs of the Swiss democrats seem as immovable as the mountains in which they are exalted.” During the intense severities of Norman rule, it was to the equal laws of the Saxons that the people looked back with fond affection. When the sturdy barons were assembled at Runnymede, they urged no imaginary system, but they demanded the old laws of Edward the Confessor, which they moulded in a new form, and established on a firmer basis in *MAGNA CHARTA*. In the petition of rights we find the memorable words, “Your subjects have inherited this freedom.” In the preamble to the declaration of rights, [William and Mary, c. 1.] is the bold announcement:—“That it may be declared and enacted, that all and singular the rights and liberties asserted and declared, are the true, ancient, and indubitable rights and liberties of the people of this Kingdom.” I repeat, let the legislature of this country educate the poor. And as the education of a people prevents political evil, it effects public good. By education they are informed of the extent, and antiquity, and durability of their rights and privileges, and they are the better enabled to draw comparisons between their own firm substantial government and the ideal security afforded by others. Knowledge is power. Despotism well know it. Extend knowledge, and a united and combined influence is brought to bear, which no government can resist. Government is a mere embodiment of the power and will of the people. EDUCATE—and that

power will be wisely executed. EDUCATE—and the will of the people must ever be expressed in language too plain to be misunderstood, and in too decided terms to incur the risk of disobedience.*

CAN THE PEOPLE THEMSELVES, I ASK, DO NOTHING TO REMOVE THE DEPRESSION—RELIGIOUS, MORAL, SOCIAL AND COMMERCIAL, BY WHICH THE COUNTRY IS AFFLICTED?—They can. Let them seriously ponder over the following facts, and then determine to avert the evils thus feebly portrayed.

When the present commercial difficulties are deplored by our political speakers, startling facts like the following are never deemed worthy of a moment's consideration. Yet, although they are thus slighted, it would be no difficult matter to prove that they greatly contribute towards provincial as well as private insolvency, degradation and intolerable distress.

In 1848 the Custom House Books of this port furnish the following statement. The fearful extent of mischief thus exposed, is entirely independent of that which is perpetrated by the smuggler; and we may form some conception of the extent of his iniquity, when it is known that £2000 worth of ardent spirits has already been seized by the officers of this port, which have been condemned and sold under the authority of the Revenue laws during the current year:—

Statement of intoxicating liquors imported at St. John in 1848—

Ale and Porter,	..	..	..	..	11,929
Brandy,	..	..	..	..	27,868
Geneva,	..	..	..	..	31,884
Rum,	..	..	..	..	61,993
Wine,	..	..	..	..	19,587

154,413 gallons

for Saint John, or more than three quarts too much for each man, woman and child in the Province.

It is estimated that a sum exceeding £100,000 per annum is annually expended by the people of New Brunswick for alcoholic liquors. This amount would nearly pay our Civil List for seven years. It is about equal to what is appropriated for Madras and Parish Schools for eight years. It would make and repair our Great Roads for five years, or our Bye Roads for eight years. It would pay the expenses of Provincial Legislation for eleven years. And it far exceeds in amount all that the General Assembly have given for “charitable purposes” since the erection of the Province in 1784.

The importer of this body and soul destroying poison—the wholesale and retail spirit dealer, as well as the political orator, know these facts, and have not the manly patriotism to denounce them, they know that

“——— the perfidious destroyer—

Wherever he cometh he smiteth!

He withers the vigour of youth,
And dishonours the gray hairs of age.

He scatters all earthly possessions,
And leaves not a hope for the future!”

And to more than all this are these men every day witnesses, yet to their shame be it spoken, they stand wholly regardless, whilst with hundreds of others, AS A SON OF TEMPERANCE, I shrink appalled on beholding this black and lowering cloud—charged with the ruin of our beloved Province—continually hanging over us like a dark and dismal pall—ever blighting and destroying the fairest and brightest prospects of my countrymen.

To conclude this humble effort in the cause of my country. We have indeed in this infant colony no gorgeous temples and gigantic pyramids, no crumbling paintings and statues dim with age, the work of our forefathers, no catacombs, the burial places of Kings, the date of whose erection is lost in the lapse of ages; and through whose winding labyrinths the hyena prowls and the bat flits in darkness. But we have our own unbounded natural resources yet to be developed by home industry and *unborrowed* capital—we have in contemplation a new and a *natural* state of things, which will secure to our Country that solid and enduring prosperity which will be substantially enjoyed by ourselves and our children, and contemplated by them with far greater delight than we now gaze upon the mouldering ruins of Rome, the marble temples of the Acropolis, the useless Pyramids of Egypt, and the track of the Appian way.

PETER STUBS.

* The expense of educating the poorer classes should be borne by direct taxation—and for sound reasons, to which I may hereafter refer—proportioned to the amount of property held by the respective rate-payers. Poverty alone should effectually plead for an exemption from the payment of this tax. That bachelors, or persons having no children to educate, should not share the burden, is a principle too absurd for any person to recognise for a moment, excepting the objector may be a very old woman—and she in her dotage.—Every person liable to taxation in this City is bound by law to contribute his share towards the cost of lighting it. Of how much more value is light to the understanding, which education affords, to every member of the social compact. So long as the maxim of Bacon is true—“Knowledge is power,” so long will every member of the community be justly liable to sustain that power which can only be profitably exercised in communities. With a sensible man the argument requires no laboring. With a fool—labor in the support of even less apparent truths, is too frequently thrown away.