

of Massachusetts, and at present Secretary of the Board of Education at Boston—a man who has done much to advance the interests of education in his native State, and to whom I have had frequent occasion to refer. Mr. Mann says :—“ A very erroneous idea prevails with us, that this enforcement of school attendance is the prerogative of despotism alone. I believe it is generally supposed here, that such compulsion is not merely incompatible with, but impossible in, a free and elective government. This is a great error. With the exception of Austria, (including Bohemia,) and Prussia, almost all the other States of Germany have now constitutional Governments. Many of them have an Upper and Lower House of Assembly, like our Senate and House of Representatives. Whoever will attend the Parliament of Saxony, for instance, will witness as great freedom of debate as in any country in the world ; and no law can be passed but by a majority of the Representatives chosen by the people themselves. In the first school I visited, in Saxony, a lesson ‘On Government,’ in which all the great privileges secured to the Saxon people by their Constitution were enumerated ; and both teacher and pupils contrasted their present free condition with that of some other countries, as well as with that of their own ancestors, in a spirit of congratulation and triumph. The elective franchise in this and in several of the other States of Germany, is more generally enjoyed, that is, the restrictions upon it are less than in some of the States of our own Union. And yet in Saxony, years after the existence of this Constitution, and when no law could be passed without the assent of the people’s Representatives, in Parliament assembled, a general code of school laws was enacted, rigorously enforcing, by fines and penalties, the attendance of children at school.”

OBJECT OF EDUCATION.

Education can have no higher object than the creation of happiness by means of the formation of character. This is the great object of the Deity himself ; and even if the power which education gives is regarded as an instrument, as a means to some outward result, still the mental and moral culture is a good in itself. It is important therefore that the purposes of education should be kept in their proper rank. That which is secondary must not, however good, be thrust into the first place ; and above all, that must not be altogether lost sight of, which in reality is in itself a most important result, if not the great end of education. The formation of character, then, to make (so to speak) true men and women, beings with their faculties complete, and, in consequence, with all their internal sources of happiness entire, full, and active—this should be an object carefully studied and diligently pursued. But here even superior minds halt behind the truth, making the chief object of education some extrinsic result—such as, in the case of males, fitness for the duties of their station in life ; in the case of females, such as may prepare them to be pleasing wives and useful mothers—aims excellent in themselves, but scarcely entitled to hold the first rank, if for no other reason than this, that an outward accomplishment does not of necessity imply such an inward culture as will ensure health and vigour of character, and that durable and growing happiness which attends on genuine personal excellence.—*Schools, by Rev. Dr. Baird.*