

the people at large the first necessity of the State (and it is with this aspect of national education alone we are now dealing) is thorough instruction in the three elementary branches—the key, indeed, to all the knowledges.

#### THE LAMP OF LIFE.

2. But is this all? Is the education of the citizen complete when the State furnishes him with the key of knowledge? It is not. There is something in man higher than the cognitive and reasoning faculties; something more necessary even than secular knowledge to secure the order and well-being of a nation. Man has a heart, the seat of principles and the fountain of actions, as well as a head; a conscience, as well as an understanding; a sense of what is right and good, as well as a perception of what is true. The key of knowledge in the right-hand may lead men astray, and into dangerous and deadly places, unless a lamp be in the left-hand. The education, therefore, that confines itself to the development of the *intellectual*, to the neglect of the *moral*, is no better than a system of drill that teaches a soldier to use his feet, but leaves altogether the hands out of account; or a system of medicine that in its care over a patient's head, forgets that in the same body there lies a heart, and that the head can never be sound while the heart is sick. If the State allows the voice of conscience to be drowned, the very foundations of society will be destroyed; as we see instanced this very month, in an article by Dr. Stewart, of Leghorn, in an Italian Monthly, on Italy. Such is the progress of atheism and infidelity among all classes in that country, that at a recent trial in Rome the judges were greatly embarrassed by witness after witness refusing to be sworn on the Scriptures, because they were freethinkers. To meet the difficulty, the remedy pro-

posed by the Prime Minister is to bring in a bill to change the form of the oath. A nation seeking its remedy in emasculating the oath, rather than in enlightening the moral sense, will by and by find itself in the position to-day of Turkey and Hindoostan, where conscience is dead, though the intellect is alive; and where it is impossible, in many cases, to administer justice, because witnesses cannot be got to speak the truth.

In this connection, it does one good to read the sublime words of a heathen philosopher of ancient Rome—words that will rise in judgment against some Christian philosophers of our day who cry out for national schools that ignore Duty and Conscience, God and the Judgment, the Bible and Jesus Christ, the only infallible teachers in this world:—"The study of wisdom" (as distinguished from secular studies) "is rightly called *liberal* study," writes our author, "because it is worthy of a liberal (free) man. It is the only learning entitled in truth to the name liberal, or free, because it alone makes the learner a true free-man. The study of wisdom (*i. e.*, ethics speculative and practical) is a sublime study, bracing and elevating to the mind, all other studies in comparison being of little account and puerile." If education is therefore worthy of the name (old Romans even like, Cicero and Seneca being judges) it must take into account man's *moral* nature: it must address itself, to borrow Cicero's noble description, "to that one true and original law conformable to reason and to nature diffused over all, invariable and eternal, which calls to the fulfilment of duty, and to abstinence from injustice. Man is truly a man only as he learns to know and obey that law." If this be so (and surely Christians ought not to take lower ground than heathen sages?), then it is the function of right education to