

igion in education is all-important and indispensable, nor must the friends of a progressive civilization be deterred from proclaiming the fact by any apprehension that it may in some respects be turned to a bad account.

In truth a religious training is the only way of forming such a character as the trials and duties of life require both among the rich and the poor. The mere acquisition of knowledge, and even of habits of reflection, can do very little towards real happiness. What the people want is true wisdom and moral power, without which life is a scene of conflict and misery ; but wisdom and moral power are the peculiar gifts of religion.

Morality, therefore, should be taught in the schools in connexion with the sanctions of religion. Apart from religious sanctions morality may direct, but cannot control. Morality may enlighten and it may enjoin, but of itself it is powerless to govern ; it is preceptive, not impulsive, pointing out our path, but not urging us on to pursue it. Now it is power rather than knowledge that man wants ; and all genuine power for moral purposes has its source in religion. It may be well to remember that these distinctions of morality and religion are factitious and arbitrary ; they are not recognised in the Christian revelation. Religion includes morality, or rather, is morality as well as religion, comprising in itself whatever is necessary for man to know, do, and be, whether in this state or the next, in order to fulfil the Divine will, to perfect his character, and work out his highest good. Consequently, he that is well trained in the knowledge and practice of the Christian religion has received both a moral and religious education, and is fitly prepared for the duties of life.—*Schools, by Rev. Dr. Baird.*

---

*From Dr. Ryerson's Report on a System of Public Elementary Instruction for Upper Canada, pp. 180-183.*

### BASIS OF THE COMPULSORY SYSTEM OF EDUCATION IN PRUSSIA, SAXONY, AND SWITZERLAND.

The subjects of popular education are the younger, and the immediate and necessary agents of it are the elder, inhabitants of the country ; and if the latter are indifferent and unfaithful to their duty, the former will grow up in ignorance, notwithstanding the provisions of the best laws, and the best exertions of the Government. One of the first steps then in a public work of this kind—a work which involves the interest of every family, and the future destinies of the country—is to excite parents and guardians to a sense of their moral and social obligations not only in respect to the establishment of schools, but as to the character and efficiency of those schools, and the due education of their children for the present and the future—for themselves, and their country.

These remarks suggest a collateral subject to which I desire to draw attention—not with a view of recommending its adoption, but in order to impress upon all concerned the principle which it involves. I allude to the compulsory attendance of children at school, as required by the laws of Prussia and several other States of Europe. The prevalent impression is, that such a law is arbitrary—despotic—inconsistent with the rights of parents and the liberties of