

al movements of unenlightened countries—the want of real progress made—that education to be useful must be based upon a complete development of the physical, moral, and intellectual character of man.

In more recent times, the Scotch and Prussian systems of advancing education have taken the lead. These systems, when compared with the bad systems of some of the countries of Europe and Asia, and the no systems of other parts, have worked well. An uneducated person among the lowlanders of Scotland is almost considered an anomaly.

The Prussian educational system, though despotic, has some valuable features. The law compels parents to keep their children at school from seven to fourteen years, and the breach of this law is punishable with fines and imprisonments. The Bible is daily used in the public schools of Prussia. The teachers, before entering on their duties, have to undergo three years special training, and are required to teach a greater number of branches than those of any other country. Physical education also forms a prominent part.

Notwithstanding the apparent efficiency of this system, it has failed, in consequence of its despotic provisions, to elevate the standard of the Prussian mind. Its workings, when compared with those systems in operation in Canada West or the New England States, at once show the superiority of freedom and free institutions over those of despotic Prussia. Under the one system, education is free to all without distinction,—under the other, education is forced by pains and penalties. In Canada, the people adopted the present law throughout the several municipalities of the West, from a desire for education, and a conviction that the law now in operation would work well; and they have not been disappointed. The efforts of the legislature, the press, and public men, were brought to bear upon the people of Canada, enlightening them as to its utility and usefulness,—in other words, the people were educated into the excellencies of the provisions of this law before its final adoption by the legislature and the country at large. Hence it is the law of the people, and is easily administered. These facts fully testify that it is almost useless to enforce education, any more than morality or religion.

Leaving for the present the further consideration of these two opposing systems of advancing education, and turning to the primary steps which should be taken in laying the foundation, it is evident that every child should be so educated as to be able to distinguish between good and evil, and to discern and chose in the various and conflicting questions which at every step present themselves. The conscience and moral discernment are to be awakened and enlightened, and the will directed; the intellectual faculties require to be cultivated in order that the whole man may be properly trained and fitted to grasp, perceive, and combine ideas with that force and command of language and readiness of expression required.

The formation of character does not so much take place in the school room as one at first might be led to think. It is at home—around the social and domestic hearth, and in our social intercourse with mankind at large, that the most lasting impressions are made. It is not the general drill of the school room, though it may, and no doubt does have its effect, that moulds the character of the man; it is under the parental roof that the child beholds the first object, lisps the first word, walks the first step, imbibes the first impression, forms the first idea,—in fact learns all those first lessons, either good or evil, which seldom fail to characterise after life.—How important then it is, while the first lessons are being taught, that the right word should be in the right place, the right thought expressed and at the right time, and the right act performed by the instructors of youth—the fathers, mothers, teachers, and society at large.—As all mankind who breathe the air of the social circle are both teaching and being taught, it behoves every one to be careful how they speak and act, what kind of associates and companions they choose. And while society, taken on the broad principle, should be careful to teach right principles, and set proper examples, and form right habits, the state should not forget to make proper provision for the moral, physical, and intellectual training of its subjects. By so doing, governments and people would be acting together for the attainment of one common object—the education, socially, morally, and intellectually of the human family.