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As soon as man had reached a certain degree of culture, he became desirous of imparting the same degree of culture, generally acquired after a hard struggle, to his children, in order to secure to them his acquisitions without any struggle whatever. His children had, therefore, the advantage of being guided by experienced hands, and an improvement could not fail to take place. The first pupils thus became even better teachers than their fathers were. The various experiences of the different heads of families were collected, and soon formed one system of education. Hence it happened that there arose so many different systems and standards of education. Every nation, or rather every state—[Query, why this distinction without a difference, on the part of the lecturer?—brought up its children according to the notions which prevailed amongst the members of the State.

BUCHHEIM ON THE HISTORY OF EDUCATION.

A MOST interesting and exhaustive paper upon the History of Education, was recently read by Buchheim, of King's College, before the College of Preceptors, in London. The learned professor commenced with an allusion to the vast amount of material afforded as the basis of such a lecture as he proposed, and with a confident hope of forbearance and attention from those before him, whom he styled "the contingent of the heroic host of educators."

"Let nobody," said he, "think the epithet *heroic* too presumptuous and too assuming in the present instance. . . . The scholastic world, too, has its heroes and undoubted warriors. And if it does not offer the brilliant exploits which inspire the poets, arouse the enthusiasm of the young, and dazzle the vulgar, it has, on the other hand, the overbalancing advantage that its pages are not stained with blood, like those of the History of the World; and that the traces which the heroes of the educational world leave behind them do not consist of regions laid waste and made desolate for ever, and of 'battle-fields filled with corpses,' but of nations enjoying and spreading the blessings of civilization, and of the everlasting monuments of the products of the human mind. The schoolmaster has generally to fight against the prejudices of the old and the perversity of the young: and this struggle, besides being more obstinate and more mortifying than any other, lacks also those inspiring circumstances which, amidst the din of battle, easily make heroes even of cowards."

After some further remarks upon the manner in which he intended to treat his subject, the lecturer went on to say: "The History of Education dates from the earliest times on record.

"The ancient nations could not elevate themselves above the limited horizon of the State; and this is the only point to which we find the various systems of education amongst the nations before Christ converging. The Chinese, the Indians, the Persians, and the Egyptians, had all their different systems of education; but their ultimate object was to educate their children for China, for India, for Persia, and for Egypt respectively. Their aim was not to bring up men, for they did not possess any notion of humanity or mankind. This circumstance will also explain the reason why women were generally excluded from the pale of education. The men alone formed the State, and consequently they alone seemed to have the right and the want to be educated. The glorious purpose of educating man, as man, dates from the Christian era only.

"The division of the History of Education into two great periods, is here at once perceptible. The first, dating from the earliest historical times, may be called the period of national or State education; while the second, which begins with the Christian era, may be best designated as the period of cosmopolitan, or rather humane education."

Dr. Buchheim now proceeded to demonstrate that the educational system of all nations but two, during the first period, have mostly an historical value only. He sketched the Chinese system of education, "which moves in the narrow circle of the family only," and from which humanity at large gained little. He admitted, however, that there was one point to be admired in the Chinese—they only allowed such teachers for the higher course of instruction, as had themselves undergone a proper examination. In that, some other nations might find a proper