

instances of true heroic, decided characters. Cary, a shoemaker, was convinced that the word of life should be sent to the Indians, and he succeeds in becoming a missionary to those benighted people, thereby extending commerce, civilization and Christianity. For many years Wilberforce thundered in the ears of the English nation the propriety and necessity of liberating their slaves, and as a result the shackles fall from millions in a day. A yeoman of obscure origin begins life by turning his attention to calico printing, and by unaided personal effort he raises his family to independence, and his family name to the first rank in the nation. It is unnecessary to mention Robert Peel. The present illustrious Faraday was a book binder.—Sir Isaac Newton was the son of a farmer whose income was thirty pounds a year. The indefatigable industry of those gentlemen was their only aid. Lord Brougham's industry is proverbial. His labors have extended over a period upward of sixty years, during which he has ranged over many fields of law, literature, politics, and science, and has achieved distinction in them all. Few men have written more than Sir E. B. Lytton; yet his "Weeds and Wildflowers," the title of his first attempt in poetry, was a failure. Falkland, a novel, met the same fate. His success is a literary triumph. Mr. Disraeli is, perhaps, one of the brightest examples on the page of history of successful endeavor. His first attempt at debate in the House of Commons was spoken of as "more screaming than an Adelphi farce, and was received with more laughter than Hamlet played as a comedy." His conduct on that occasion proclaimed his mettle.—Writhing under the derision of that august assembly, he remarked before he took his seat, "The day will come when you will hear me," and come it has, so that those who laughed at him now laugh with him. Struggling with difficulties and penury, without encouragement, Watt spent ten long years inventing and contriving improvement on the steam-engine, and as the reward of patient industry we inherit the condensing steam-engine.—Richard Arkwright, the father of the spinning-machine, was the youngest son of thirteen whose parents were poor.—His only educator was self. During life he continued his labors from four in the morning till nine at night; and such was his perseverance that at the age of fifty he commenced and learned English grammar, and improved his chirography and orthography. Need I mention Hugh Miller,

the stone mason of Cromarty; Milton, the son of a London scrivener; Lord Macaulay, the son of an African merchant; Sir Humphrey Davy, a country apothecary's apprentice, and midshipman Owen, the Newton of Natural history, to awaken emulation in the bosom of my fellow teachers. It is sufficient what has been done may be done again.

But you will ask what has all this to do with teachers? I answer, a vast deal. Example goes before precept. All we want is a just appreciation of our powers and capabilities. Talent and energy, I believe, we have in abundance. In our attainments there is room for improvement. Let us resolve to begin the work of improvement. Success shall be ours.

Let me here say, the present association of school teachers in our annual conventions will prove a most valuable aid to each and all. By our attendance we will learn wherein we are deficient and in what we excel. The former should incite us to diligence, the latter inspire us with courage to persevere in our efforts that we may be deficient in no department of our calling. But do we not require men of stamp in our schools? Most assuredly we do.—Where the greatest number can be affected for good, our best men ought to be.—That is in the school-room. A member of Parliament may accomplish much good for our country, but it is all precept. A minister of the gospel does much to bless the world, but his intercourse is limited almost to one day in seven. Not so with the school teacher, for five days in the week he is looked up to by nine-tenths of our population as a model of excellence.—Our youthful charge expect to find in us perfection, not in our acquaintance with the subjects we teach, but also in every thing characteristic of the true gentleman. Away for ever with the idea that a man of ordinary accomplishments can become a school teacher. Let us who are employed as teachers see that we leave no reproach on our calling. Let our motto be excellence. Let us aim at the highest excellence. Let us gird up the loins of our mind, be sober and diligent, and we shall soon attain fully the position we already occupy in part, viz., men who shall be pointed out to children as models of excellence. Having chosen our position, marked out our calling, let us enter on its duties with untiring energy, perseverance and industry, resolved that we will leave the profession better than we found it, and we, too, will experience that "Decision" is a virtue.

LECTURE ON EDUCATION.

BY E. SCARLETT, ESQ.

When we look over the globe we inhabit, and see the different races which people it, what a contrast between those sunk in the lowest barbarism and those nations whom we find advanced to a high state of civilization. Such is the difference, that some pretended philosophers, who have not carefully examined the subject, suppose some of those nations are not the descendants of Adam. But a more careful examination of the subject would correct the error. The savages of Van Diemen's Land, and numerous species of the same race scattered over the south-eastern region of our globe—the people of the south-eastern extremity of America—the Bushmen, Hottentots near Cape Colony—rank among the lowest savages. But there is a regular gradation from these, ascending step by step up to the most polished nations. Savages cannot civilize themselves. No race of beings sunk in barbarism has ever yet, or ever can, raise itself, if left to its own resources, to a high state of moral enlightenment; for men left to themselves in a state of ignorance, either degenerate or remain from age to age the same. If it be, then, that man unaided can not ascend in the scale of civilization, how came improvement at all? What makes us differ from the millions who are walking in the grossest darkness? We answer that a nation taught the first principles in the arts of civilized life, may by their own powers attain to any degree of improvement. But the first step must be pointed out, and that too by a being who has made some advancement. We find the nations of antiquity, who made progress in the arts and sciences, always pointing to some foreigner, who came among them and introduced those arts. The Greeks point to Cadmus, Trojans to Priam, and others, who first taught them agriculture and other principles pertaining to refinement. The Peruvians refer to Manco Capac, who taught their ancestors the useful arts. It is said that the name of this man in the Peruvian language signifies white. If so, he was in all probability a European. All other nations who made any advancement in the arts and sciences represent civilization as coming from without, and not from within. But how came man to be civilized at first? Why did not the first of our race perish?—for mankind is not endowed with instincts such as those of the lower animals, and hence far less capable of providing for himself than brutes that are supplied with bodily organs for procuring their wants. We answer: the first of our race must have been taught, and instructions given them by God himself.

We have evidence in the oldest book in existence that Adam, our first parent, was divinely instructed; and that the division of labor exhibited in the occupations of the first two born of man, Adam and Eve, was fully instructed and guided. Seth, the posterity of Seth, made observations on the heavenly bodies, and hence art-