

beautiful truth in morals, that we have no such thing as a distinct or divided interest from our race. *In their welfare is ours*, and by choosing the broadest paths to effect their happiness, we choose the surest and the shortest to our own.—*E. L. Bulwer.*

*Nature and Education.*—I think that as in bodies some are more strong, and better able to bear fatigue than others; even so among minds may be observed the same difference; some of them being by nature endowed with more fortitude are able to face danger with greater resolution. For we may observe that all who live under the same laws and follow the same customs are not equally valiant. Nevertheless I doubt not but education and instruction, may give strength to that gift nature has bestowed on us. The same difference is likewise observable in every other instance; and so far as any man exceedeth another in natural endowments, so may he proportionably, by exercise and meditation, make a swifter progress towards perfection. From whence it follows, that not only the man to whom nature hath been less kind, but likewise he whom she hath endowed the most liberally, ought constantly to apply himself with care and assiduity, to whatsoever it may be he wishes to excel in.—*Socrates in Xenophon.*

*Normal School Training.*—Those seminaries for training Masters, are an invaluable gift to mankind, and lead to the indefinite improvement of education. These training semiparies would not only teach the Masters the branches of learning and science they are now deficient in, but would teach them what they know far less—the didactic art—the mode of imparting the knowledge which they have, or may acquire; the best method of training and dealing with children in all that regards both temper, capacity, and habits, and the means of stirring them to exertion, and controlling their aberrations—*Lord Brougham.*

*Plutarch's opinion of Parents who employ ignorant Teachers for their children.*—"There are certain fathers now-a-days," says he, "who deserve that men should spit upon them with contempt, for intrusting their children with unskillful Teachers,—even those, who, they are assured beforehand, are wholly incompetent for their work;—which is an error of like nature with that of the sick man, who, to please his friends, forbear to send for a physician that might save his life, and employs a mountebank, that quickly despatches him out of the world. Was it not of such, that Crates spake, when he said, that if he could get up to the highest place in the city, he would lift up his voice, and thence make this proclamation:—"What mean you, fellow-citizens, that you thus turn every stone to scrape wealth together, and take so little care of your children,—those, to whom one day you must relinquish all? Many fathers there are," continues Plutarch, "who so love their money and hate their children, that lest it should cost them more than they are willing to spare, to hire a good master for them, rather choose such persons to instruct their children as are of no worth,—thereby beating down the market, that they may purchase a cheap ignorance." He then relates the anecdote of Aristippus, who, being asked by a sottish father, for what sum he would teach his child, replied, "a thousand drachmas." Whereupon the father cried out, "Oh, I could buy a slave at that rate!" The philosopher replied,—“Do it then, and instead of one thou shalt purchase two slaves for thy money,—him, whom thou buyest, for one, and thy son for the other.”