

We want a practical, every-day, common-sense education—not a formal deposit of unappreciated truth in unawakened faculties. We need schools for the mechanic, and schools for the agriculturist—schools for the young, and schools for the adult. The lecture room, the library, the rural and mechanics' institute, should complete the work so early begun; and our museums, our galleries, and our public buildings should supply at once recreation and improvement to the quickened mind. It is necessary to remark, that religious men would betray the interests of religion, if they were not the devoted advocates of this advancement, not as the members of a sect, but as the disciples of the New Testament. Must not every one see, that they could not render such service to the people, without disposing them to admire a religion which abounded in such pleasant and wholesome fruits?—*Rev. A. Reid, of London, England.*

DUTY OF EDUCATED MEN IN REGARD TO THE EDUCATION OF THE PEOPLE.

It is the duty of all men to watch over the public Education of the People, for it is the most important work of the state. It is particularly the duty of men who, hitherto, have least attended to it, men of the highest culture, men, too, of the highest genius. If a man with but common abilities, has attained great learning, he is one of the "public administrators," to distribute the goods of men of genius, from other times and lands, to mankind, their legal heirs. Why does God sometimes endow a man with intellectual power, making, now and then, a million-minded man? Is that superiority of gift solely for the man's own sake? Shame on such a thought. It is of little value to him unless he use it for me; it is for your sake and my sake, more than for his own. He is a precious almoner of wisdom; one of the public guardians of mankind, to think for us, to help us to think for ourselves; born to educate the world of feeble men, I call on such men, men of culture, men of genius, to help to build up institutions for the people. If they neglect this they are false to their trust. The culture which separates a man from sympathy with the ignorant, is a curse to both, and the genius which separates a man from his fellow-creatures, lowlier born than he, is the genius of a demon.—*Theodore Parker, of Boston.*

POWER AND ELEVATION WHICH KNOWLEDGE CONFERS UPON MAN.

All created things are governed by laws,—each by its own. The inanimate move and gravitate and are chemically changed from form to form; the animate live and reproduce their kind and die, in obedience to unchangeable laws. These laws the intellect of man can discover and understand; and thus make his dominion co-extensive with his knowledge. So far as we understand these laws, we can bring all substances that are governed by them under their action, and thus produce the results we desire; just as the coiner subjects his gold dust to the process of minting, and brings out eagles. So far as we understand the Creator's laws, He invests us with His power. When knowledge enables me to speak with the flaming tongue of lightning, across a continent, is it not the same as though I had power to call down the swiftest angel from heaven, and send him abroad as the messenger of my thoughts? When a knowledge of astronomy and navigation enables me to leave a port on this side of the globe and thread my labyrinthine way among contrary winds, and through the currents and counter-currents of the ocean, and to strike any port I please on the opposite side of the globe; is it not the same as though God for this purpose had endued me with His all-seeing vision, and enabled me to look through clouds and darkness around the convex earth? Nor does the intellect stop with the knowledge of physical laws. All the natural attributes of the Author of those laws are its highest and noblest study. Its contemplations and its discoveries rise from the spirit that dwelleth in a beast to the spirit that dwelleth in a man; and from this to the Spirit that dwelleth in the heavens. Every acquisition of knowledge, also, which the intellect can make, assimilates the creature to the all-knowing Creator. It traces another line on the countenance of the yet ignorant child, by which he more nearly resembles the Omniscient Father. Do not these reflections prove the worth and power and grandeur of the human mind, and show the infinite nature of the boon and blessedness which have been placed within reach of every human being?—*Horace Mann's Thoughts for Young Men.*

POWER AND RESPONSIBILITY OF SCHOOL TEACHERS.

Men and women, practical teachers now before me, a great trust is in your hands; nine-tenths of the children of the people depend on you for their early culture, for all the scholastic discipline they will ever get; their manly and womanly culture will depend on that, their prosperity also, all on you. When they are men, you know what numerous evils they will easily learn from Business, the Press, and other things. It is for you to give them such a developing and such a furnishing of their powers, that they will withstand, counteract and exterminate that evil. Teach them to love Justice better than their native land, Truth better than their Church, Humanity more than money, and Fidelity to their own Nature better than the Public Opinion of the Press. As the chief thing of all, teach them to love God and man. Your characters will be the inspiration of these children; your prayers their practice, your faith their works.

The rising generation is in your hands, you can fashion them in your own image, you will, you must do this. Great duties will devolve on these children when grown up to be men; you are to fit them for these duties. Since the Revolution, there has not been a question before the country—not a question of Constitution or Confederacy, Free Trade or Protective Tariff, Sub-treasury or Bank, of Peace or War, Freedom or Slavery, the Extension of Liberty, or the Extension of Bondage—not a question of this sort has come up before Congress, or the People, which could not have been better decided by seven men, honest, intelligent and just, who loved man and God, and looked, with a single eye, to what was right in the case. It is your business to train up such men. A Representative, a Senator, a Governor may be made, any day, by a vote. Ballots can make a President out of almost any thing; the most ordinary material is not too cheap and vulgar for that. But all the votes of all the conventions, all the parties, are unable to make a People capable of self-government. Nay, they cannot put Intelligence and Justice into the head of a single man. You are to do that. You are the "Sacred Legion," the "Theban Brothers" to repel the greatest foes that can invade the land, the only foes to be feared; you are to repel Ignorance, Injustice, Unmanliness and Irreligion. With none else to help you, in ten years' time, you can double the value of your schools, double the amount of development and instruction you annually furnish. So doing, you shall double, triple, quadruple, multiply manifold the blessings of the land. You can, if you will. I ask if you will? If your works say "Yes," then you will be the great Benefactors of the land, not giving money, but a charity far nobler yet, Education, the greatest charity.—*Theodore Parker, of Boston.*

RESULTS OF EDUCATION IN THE UNITED STATES.

Our industrial interests demand the same attentive and thorough education. Our lands yearly enriching, while they bear their annual crop; our railroads, mills and machines, the harness with which we tackle the elements,—for we domesticate fire and water, yes, the very lightening of heaven—all these are but material results of the People. Our political success and our industrial prosperity, both come from the pains taken with the education of the People. Halve this education, and you take away three-fourths of our industrial prosperity; double this education, you greatness the political welfare of the People, you increase their industrial success fourfold. Yes, more than that, for the results of education increase by a ratio of much higher powers.—*Theodore Parker.*

WHAT IS EDUCATION?—Etymologists tell us the word is derived from the Latin *educo*, to lead forth, to draw out, to raise up, to nourish, to bring up, &c. In this largest sense, then, as applied to man, it means the *developing*, or the *drawing out*, and the *training of the human faculties, composed, mental and moral*; and he only is to be regarded as a truly educated man, whose faculties have been thus developed, and rendered capable of vigorous action.—*Mr. Putnam's Lecture before the American Institute.*

A LESSON FOR CANADIANS FROM THE ANCIENT PERSIANS:—*ROLLIN* says, "the ancient Persians abhorred lying, which always was deemed amongst them a mean and infamous vice. What they esteemed most pitiful, next to lying, was to live upon trust, or by borrowing. Such a kind of life seemed to them idle, ignominious, servile, and the more despicable, as it tends to make people liars."