

That parent who refuses to send his children to the schools established and opened in his neighbourhood, does to those children a cruel injustice, and commits a flagrant wrong upon the community and State.

He may be allowed to make his home the dark abode of ignorance and stupidity to those children intrusted to his care by Providence ; but surely he has no right, when they are grown up, to send them forth into society vicious men and women, to corrupt it by their example, or disturb its peace by their crimes. It is alike the interest of the individual and of the public, that every child within the limits of the Commonwealth, should receive the priceless blessing of a Common School education.

This has been the theory of our educational laws from the beginning. And, practically, every year, thousands of the children of the poor participate in their benefits.

I trust it will be your pleasure to do all in your power to extend those benefits still farther, until every child within the State shall be enlightened by their influence. — *Gov. Brigg's Message to the Legislature of Mass., Jan. 1848.*

SELF-MADE MEN.

We hear occasionally a remark made that such a distinguished person is a *self-made man*. Perhaps there are some who do not understand fully what is conveyed by that expression. Every man must, to a very great extent, be self-made. He is one who has arrived at intellectual excellence and distinction by his own unaided labour and perseverance, one who has trained the faculties of his own mind ; not one who has received no education, but one who has educated himself. This fact, in general, indicates not extraordinary intellectual talent, but unusual moral firmness. Without that quality of mind, the best education may be thrown away, and with it all instruction, all the offices of a teacher, may be dispensed with. Every man that has arrived at any degree of distinction in the scale of intellect is indebted for it to himself. To teach is not to educate, unless such teaching brings out the faculties of the mind, awakes to active and patient thought, and causes the person instructed to employ his own understanding ; all that the very best teacher can do is "to aid the mind's development." Nor is that little. The greatest judgment and caution are necessary in affording that assistance. In respect to the amount of such assistance, I believe it may be laid down as a maxim that the benefits derived from studies is in inverse proportion to the assistance received. Goldsmith, under this impression, recommends that students should be taught facts and required to study out the causes themselves. "*Quisque suæ fortunæ faber*," was the maxim of the ancients, and truly none were more capable of judging of this matter than the great men of antiquity. They were in a peculiar sense self-educated men. Without the advantages of books, teachers, and seminaries of learning, they were obliged to substitute for them, extensive observation, great industry, and intense application of mind. It would not have been possible to have said to Socrates and Aristotle, as we can to many of the great lights of literature at the present time, "show me your library and I will tell you the source of your ideas." They had recourse to unwearied reflection and drew them forth from the capacious recesses of their own minds.

— *The Teachers' Advocate.*