

Literary and Miscellaneous.

EDUCATION ANALYSED.

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CHAPTER I.

This habit of abstraction, or inattention, is sometimes carried so far, that we see men, of naturally sound and even superior minds so engrossed by their business, by a mere mode of money making, as to be awake only to what concerns that and the "Almighty dollar." Truly, "having eyes, they see not; and having ears, they hear not." In the emphatic language of Scripture—"The God of this world, (is not wealth a god? Aye a very Moloch, reeking with the sacrifice of both souls and bodies;) has blinded their eyes." There are other kinds of dreamers—daytime somnambulists, but I instance this class, because they are among us every where; so much so, that they may even be ourselves, gentle reader. But never mind. No one will think of putting on the coat; but will be sure to award it to somebody else; we have all such a happy method of seeing the application of unpalatable truths to others; never dreaming, that while we are thinking the coat a "suag fit" for our neighbor, *he* may be thinking the same of us.

But to proceed. A thorough knowledge of our business, and interest therein; be it whatever it may, is requisite to success. But let us be careful that we do not confound the *means*, with the *end* of existence. Our subsistence here, should not be the *object* of our life, by any means. That were folly in the extreme. Riches are but the *means* of prolonging existence, and affording opportunities for developing our mental nature—for perfecting virtue; and furthering on our life mission. We do not live, like the ant, to hoard and die. This state is merely the threshold of existence, and if we waste all our energies in providing for its wants, we shall be, truly, like the "foolish virgins" of the Holy Scriptures, our journey but commenced, with our oil wasted, and our lamps gone out. Besides, if we fit ourselves only for our present occupation, and position, we can never hope to rise above it. Should the influence of the wealth we acquire; or other circumstances, obtain for us admission into a higher and broader field of labor—and in this free blessed country there are none but may indulge such a hope—we shall be unfitted for its duties and requirements, making but a sorry figure, at best; and unhappy and out of place, render ourselves objects of contempt and ridicule, rather than of admiration and reverence. And last, but not least, by any means, be deprived of the inestimable privilege of *doing good*—of blessing mankind, and finding stars in our crown of rejoicing. Every young man

and women, in this favored land, should set a high stake for their future, however humble their present occupation; and fit themselves to *shine*, in any position, in which they may hereafter be placed. *Elihu Burrett was a blacksmith—Benjamin Franklin a poor printer's apprentice; but while pursuing their humble callings, they found time to fit themselves for a broader usefulness—a higher destiny, and be it remembered, that whoever prepares himself for a higher sphere, than he at present occupies, will seldom fail of reaching it. I know that some think, that these self-made men, are peculiarly gifted by nature; but I have ever thought, that industry and perseverance, are the better part of genius. At any rate, if we cannot reach the height of the inspired poet or artist; we may at least, make the statesman or reformer—the guide and purifier of the tendencies of our times. Had Burritt and Franklin never aspired beyond a perfect mastery of their respective trades, there memories would be lost, with the vast masses of their contemporaries; leaving no visible trace upon subsequent life. Rising men and women are around us, in our daily paths. Men and women, whose motto is "Excelsior," and who, by preparing for a higher usefulness, rise gradually, step after step, on the ladder of fame, the blessing of our present, and promise of our future. The path they are treading is open to all. In the language of the noble, but eccentric Emerson—"If you would be seen—shine." Do not imagine that there is for you, but a single leaf in the great book of knowledge—a narrow corner in the universe of God. You are His child; and coheir with your brethren, of all knowledge, human and divine. You have a mind, however humble, capable of infinite expansion, and you know not, till you have spent a lifetime in its development, to what heights you may attain. Do not think, then, that any branch of knowledge concerns you not. You may yet find means of turning it to your benefit in future life; and if not, its acquirement will, at least, help to expand your minds.*

Our next chapter will be devoted to a consideration of the different divisions of knowledge, and their respective benefits.

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HOW TO MAKE GOOD TEA.—If men can be induced to build rain-water cisterns by recommending rain-water for tea, then some good may arise from tea-drinking. I have no doubt that rain water is far more healthy, and when properly filtrated, is as pure as the running spring. Then why is it not more used? In numerous places, a supply of water could be had from the roofs of farm-buildings, at one half the expense that it is obtained at from deep wells. I hope every tea-drinker in the country will become perfectly convinced that good tea can only be made from rain-water, and then cisterns will become fashionable: