

## EDUCATIONAL VENEERING.

**VENEERING** is a great art. It makes things "go so much farther," and there is nothing an economist likes so much as to make things hold out. Our ancestors were so foolish as to build solid mahogany tables, bureaus, and sideboards. We know better. We have found out that a piece of wood a sixteenth of an inch thick will transform the commonest wood into mahogany or rosewood. And so the honest old tables and sideboards have given place to sleek veneered ones, which look just as well.

A monument should be built to the man who discovered this wonderful art. For its applications are so numerous. The crockery men sell imitation china; they have learned the art of veneering. The rogue veneers himself with the dress and manners of a gentleman. The cook veneers her dishes. The shaky broker veneers his credit by keeping up appearances. The parson, alas! sometimes veneers his sermon with thin layers of learning. The doctor veneers his conversation with sounding phrases. The politician veneers his thieving by thin patriotism. The fortune-hunter veneers his cupidity with professions of love. What a wonderful art it is! How bad we should feel if the veneering were taken off and all our purposes, acquirements, and pretension appeared the naked pine and poplar that they are!

But when it comes to education, we wish veneering had never been invented. And now that George and Maria are about to begin school, let us enter our protest against the veneering establishments. There are schools for boys and hundreds of schools for girls where the whole business transacted is the putting on of a thin layer of outward appearances. Everything is taught from a compend. History is boiled down to a strong decoction of facts and dates, and Ann Matilda is required to swallow it. "There were five thousand on one side, commanded by General Brown. There were seven thousand on the other, commanded by General Smith. General Smith was surprised on Sunday morning, and driven back with a loss of five hundred men and three pieces of artillery." This Ann Matilda, and Ann Matilda's parents, and Ann Matilda's friends fondly believe is history. It is paid for as history, labeled history, and must be history. But whatever there is of philosophy, poetry, of culture, of mental discipline in history is gone. This dessicated extract has no nourishment whatever. Of the peculiarities of race, of the domestic life, of the underlying causes of history, Ann Matilda learns nothing. She has swallowed a register, a gazetteer, but not a history. But she has passed her examination and "graduated." Her education is all right. It has the seal of the proper authorities on it, and she can go in peace.

English literature is worse taught than history. It is a thing that can not be learned from a compend. The very essence of the highest culture, for people who speak the English language, is in English literature. But no one can learn English literature at second-hand. A good, thorough knowledge of the authors themselves in their works is the only road to this culture. And all short-cuts are only delusions.

The great mistake in the education of girls, and for that matter of boys, is that they master nothing. A little here and a little there is the plan. The object seems to be to enable the pupil to give a long catalogue of things studied. And for this charlatanism the parents who demand it are chiefly responsible. There are schools which are thorough. It is not for us to point them out, but for parents to be sure that they are not caught with the chaff of an empty pretense. In education, veneering will peel off.—*Hearth and Home.*

## LABOR CONDUCTIVE TO LONG LIFE.

**I**N view of the short duration of life entailed by some occupations, it must be regarded as a consoling, yea, a sublime fact, that labor in general does not tend to shorten life; but, on the contrary, by strengthening health, lengthens life; while, on the other hand, idleness and luxury are productive of the same results as the most unhealthy occupations. Dr. Guy, an Englishman, in calculating the average duration of life of the wealthy classes, arrived at the very surprising result, with regard to adults, that the higher their position in the social scale, the more unlimited their means, the less also the probability of a long life. We have been so long accustomed to consider the possession of riches as the best guarantee for physical welfare, that many will be surprised to hear from Guy that "the probability of the duration of life lessens, with regard to the adults in each class of the population, in the same degree as the beneficial impulse for occupation is lacking. If a person, who for a long time has lived an active life, retires from business, it may be taken for granted, with a probability of ten to one, that he has seized the most effective means to shorten his life." We may smile at the soap-maker, who, after having formally retired from business, went, nevertheless, on each day of soap-boiling to his workshop; but it must also be acknowledged that his instinct did not mislead him. Of all conditions of life, idleness is hardest for nature to combat; and this is especially true of persons who have accustomed themselves to a busy life.

## THE OLD SCHOOL HOUSE.

"Still sits the school-house by the road,  
A ragged beggar sunning.  
Around it still the sumachs grow,  
And blackberry vines are running.  
Within, the master's desk is seen,  
Deep scarred by raps official;  
The warping floor, the battered seats,  
The jack-knife's carved initial.  
The charcoal frescoer on its wall;  
It's door's worn sill betraying  
The feet that creeping slow to school,  
Went storming out to playing."

## EDUCATION—A CURE FOR THE EVILS OF FRANCE.

**W**E must remove the bad cause of all our ills—ignorance—whence issue alternately despotism and demagogism. Yes it can be clearly proved that it is the inferiority of our national education which has brought us to reverse. How can we expect that men whose only knowledge of society is obtained from that aspect which irritates them—that of an insufficiently paid labor—should not become embittered, and at length allow their passions to burst forth in the public places? Therefore I declare that there will be no peace, repose, and order, until all classes of society shall be led to participate in the benefits of civilization and knowledge, and shall consider their Government as a legitimate emanation of their sovereignty, and not as a jealous and greedy master. Until then, by continuing in the fatal course in which we are engaged, you will only produce ignorant men, sometimes the supporters of the *coups d'état*, and some times the auxiliaries of violence in the streets; and we shall remain exposed to the impious rage of unconscious and misguided multitudes, destroying everything around them, and without respect even for the memorials of their traditions, because they cannot arrive at the satisfaction of impossible desires, and therefore avenger themselves by heaping up ruins. Then we shall do well to remember the remark of Channing: "Societies are responsible for the catastrophes which break out in the midst, just as those badly-governed towns which allow carrion to fester in the sun are answerable for the pestilences which ensue." As for political error in the peasant, it has the same origin as in the workman—ignorance. Why, now that a contest has arisen among the monarchical parties, do the Bourbons turn to the peasant and disguise their pretenses, while the peasant does not conceal his wish for the return of the Emperor? That arises, I believe, gentlemen, from a state of mind peculiar to the peasant. He has been told repeatedly that his property was created and maintained by Napoleon. He is not a man who can mark nice shades of distinction; he confounds Bonaparte and Revolution; he has not a mind for discrimination and criticism, but he has a perception of gross results; and he knows that his grandfather bought the land, and was able to keep it under Napoleon I., while, under the invasion, he was menaced with the loss of that farm, in the defense of which, under the Republic, he had heroically shed his blood, saving at the same time his property and his country. The peasant knows all that. He also sees that whenever the restoration or the old regime re-appears, the division, if not the possession of land is menaced. . . . *From a Speech of Gambetta at Bourdeaux, June 28.*

**LUCK AND LABOR.**—Two boys left their country homes to seek their fortunes in the city.

"I shall see what luck will do for me," said one.

"I shall see what labor can do for me," cried the other.

Which is the better to depend upon, luck or labor? Let us see.

Luck is always waiting for something to turn up.

Labor will turn up something.

Luck lies abed wishing.

Labor jumps up at six o'clock, and with busy pen or ringing hammer lays the foundation of a competence.

Luck whines.

Labor whistles.

Luck relies on chances.

Labor on character.

Luck slides down to indolence.

Labor strides upwards to independence.

Which is likely to do the most for you, boys?

**JEFFERSON'S TEN RULES.**—1. Never put off till to-morrow.  
2. Never trouble another for what you can do yourself.  
3. Never spend your money before you have it.  
4. Never buy what you do want because it is cheap.  
5. Pride costs more than hunger, thirst, and cold.  
6. We seldom repent of having eaten too little.  
7. Nothing is troublesome that we do willingly.  
8. How much pain the evils have cost us that never happen'd.  
9. Take things always by the smooth handle.  
10. When angry, count ten before you speak; if very angry, count a hundred.