

appearance, and to objects generally whose principal use is to gratify the love of the harmonious and the beautiful, is a mere waste of money and of mind. The elegant symmetry of Nature's works, and the lavish manner in which she has adorned her infinitely varied productions, often for no assignable cause but to gratify the beholder, teach me a very different lesson, and show me that it is not only right, but a duty, to imitate nature, by expending time and money to give an attractive and elegant appearance to our persons, our dwellings, our streets, and indeed to all the products of our labors, so far as it can be done consistently with higher duties. If a man gives that time and attention to these objects which are indispensable to the acquisition of knowledge, or if he devote to them that wealth which should have been bestowed upon the poor and the distressed, or any other object of benevolence, who would not say that he was doing wrong, morally wrong? If he can satisfy the just claims of learning and benevolence, no matter how much of his surplus time and surplus money he gives to objects whose chief use is to gratify the taste; and I doubt not, that when men shall spend their time and property more as God would have them than they now do, a much greater portion will be devoted to works of taste and ornament. But as the world now is, with so much ignorance to be enlightened, and misery to be relieved, when the calls of learning and benevolence are so loud upon us, it is a most difficult point to determine how much we may consecrate to purposes of mere ornament. And I complain, that the noble powers of woman, so eminently adapted, if turned into the right channel, to bless mankind, should so extensively be suffered to waste themselves upon an affair comparatively so unimportant as dress; especially when I recollect, that