

branches might be taught to children as early at least as they learn the alphabet, and it would be a very easy matter to make four fifths of them no mean adepts in these branches in very early life, and that, too, without interfering at all with other studies. Once call into action their enthusiasm for natural history, and you will find it a most powerful means of preserving them from idleness and wicked companionship.

But instead of this course, evidently pointed out by the providence of God, the attention of children is directed almost wholly to things artificial. The boy soon learns that money is the most important thing in this world, because it will procure for him toys, and delicacies for the palate; and as he grows older, he looks forward for happiness to the possession of a fashionable equipage, and other means of sensual enjoyment. The girl finds very early that dress and personal appearance are the grand objects for which she should live; and as she grows up to womanhood, this is too apt to become the ruling passion of her life. Every freak and every change in fashion are watched with more carefulness than her health, her mental improvement, or any thing else. Thus does she unconsciously waste enough of mental power to make her very wise and very learned. Indeed, were all the anxiety, and study, and ingenuity, and expense, which woman now devotes, throughout the world, to these objects, to be given to the cultivation of her mind, permanently endowed female seminaries would be as common as colleges and universities, and the world would have its admired galaxy of female authors, encircling the whole heavens—not, as now, a few scattered stars, scarcely noticed.

Let me not be thought, however, by these remarks, so utilitarian in my views as to suppose that attention to personal