

conclusion is made upon the whole.— Thus the Bunker Hill Monument may appear to a carpenter a huge mass of stone, to a countryman a puzzle, or to some professors an excellent point for teaching geography. There are mothers who constantly complain. If they have few children, they wish for many; if they have many, they desire to have but few. If children are well and lively, they require a great deal of care; and if they are sick and feeble, they cause much anxiety. Some mothers have their favorite wishes with regard to their children's talent or occupation, without examining whether those wishes agree with the peculiar gifts of their children. Others, by their anxiety to do all they can, or by their neglect to do what is needed, sow the seed of fear, irresolution, and doubt, or of daring boldness, lawlessness, and sin, in the hearts of the young, and are astonished when moral weeds make their appearance. Many other instances might be mentioned, where mothers fail to take an all-sided, elevating view, fall short of doing their whole duty, and are finally disappointed.

Mothers will come nearest the truth by looking at the important subject of education from all sides, by close observation, by much thought and prayer. Comparatively little has been done to aid mothers in the discharge of their duties. The early nurture of the young mind has been greatly disregarded. The season when inclinations are operating which modify the child's character for life, has been suffered to pass by disregarded, and mighty impressions have been left to the action of chance and circumstances. The books which have been written for mothers have been generally inadequate. Philosophers have seldom stepped into this important field of inquiry, in order to collect facts and establish principles to aid the mother. Rousseau began the work nobly; his *Emile* is even now unsurpassed as far as regards observation and application of principles. Most of the other books have been limited in their instructions to later stages, or restricted to the physical details of early nurture. The higher nature in the child is mostly passed over in silence. Mothers have too long been deemed more as the nurses of the child than as mental and moral guides; not as agents whose influence operates on the whole nature and determines the future character and happiness of the young.

If a mother wishes to proceed, the child must be her first and chief care, all other engagements are but collateral and secondary. Only by so doing will she gain an intelligent confidence in her labours and faith in their results.

The child is a living manifestation of its true wants, and, therefore, of what the mother is to do for it. The germs of its faculties and powers are committed to her for expansion and guidance.

The child is endowed with senses—which are particularly vivid and require appropriate culture to fit them for their respective offices. They are the media which connect the child with the outward world. Each of these senses requires particular training, and by such training hand and tongue are set free and put to work. Here is a wide field for the assisting hand of a mother. Primary school teachers usually can tell very well how much attention mothers have given to their children.

The child has appetites and passions, designed for preservation and defence, which require faithful discipline and direction. They are to be subjected to the guidance of reason, and the mother is placed beside the child to aid him. When the child is weak, she is to sustain him; when in passion, to restore tranquility; when in his ignorance he falls, she ought to raise and encourage him; when in his knowledge he is successful, she is to reward him by pointing out higher aims. Without the mother's aid, he must err, fall, and sink deeper and deeper.

The child has affections, through which he becomes connected with others. Sympathy is awakened in his bosom and faith dawns in his experience. He learns to regard the welfare and happiness of his fellow-men. Religion enters, and he begins to pray. This is another great field ripe for the harvest. The child's happiness and purity depend on a mother's faithful labors.

The child has intellectual powers, understanding, and reason; it has moral powers and spiritual faculties. Although these develop and grow at a more advanced age, when school, church, and society begin to exert an influence, yet the roots of the higher powers are hidden in, and draw their nourishment from, the soil of past acquirements, experience, and labor. What is the use of an awakening conscience or good reasoning powers, when bad habits have al-