

Another living only in her lover who was a sailor, saw a false statement in a newspaper, that he was drowned—she lost her reason instantly and never recovered it. We do not say that if she had been a medical student or watchmaker that the grief might not have turned her brain; but most certainly she would have had a stronger and a stouter reason, and some good cause to wish to live. It is a noble thing even to make good watches, and well worth living for.

"For our part, when we think of the lives of most women, how they are contred and bound up in human affection, living no life but that of love, we cannot wonder at reason going when love is lost. "Oh! that I had now what you men call the consolations of philosophy," said a woman whose heart was sorely tried. The consolations of philosophy which men have, are indeed great when philosophy means a knowledge of God's works, but not enough unless some branch of the philosophy involves work. The man who works to discover the habits of an insect, or the woman who watches the growth and means of nourishment of a polype—*who ever works is consoled*. I have a great respect for the young lady, who, being desperately in love, and having to give up her lover, went through the first four books of Euclid that she might not think of him. But I think it must have been heavy work, and that if she had been studying to be an architect, her purpose would have been better answered. It is surprising to see girls study so much as they do, considering how constantly the idea is put before them that they must give it up some day.

There is a vast deal of practical wisdom in all this. But if so, how severely it condemns our practice. Where are the parents who would deter a daughter from learning stereotyped accomplishments deemed requisite in high life, because the time was needed for teaching them to be useful, and preparing them for the work of wives? And yet this is what husbands would prefer. The time devoted to music—often too by girls who have no faculty or natural talents for music—would alone suffice

to educate them in all the points which conduce to the essential comforts and welfare of married life. And yet the piano is preferred to it.

The way in which numberless girls, especially in middle and upper class life, are reared, is precisely such as to unfit them for the maternal offices of education. It is in every one's mouth that the character of children is moulded by mothers: and thus every mother is, more or less, an educator. It needs not that she *try* to be one; she cannot help it. She is the type off her offspring, the model of their virtues, or the pattern and involuntary promoter of their vices and follies. Their minds likewise are in most cases strong or feeble, well stored or sterile, as hers is cultivated or neglected.

How exceptional is the training of female minds, to reason rightly. How much oftener is fashion made the arbiter of folly! And how intensely vain and silly are our female fashions! And yet by these are mothers mainly reared. The adornment of the person occupies a vast portion of their thoughts. Even this is debased. Taste might be cultivated even in the study of dress. Symetry in the outline of figure, neatness, simplicity, and the adjustment of colours, are all of them useful in the education and chastening of taste; and attention to such objects may be easily made auxiliary to the cultivation of the arts of which these are elements. But is it so? What is the result at this moment of the time and thought lavished on female dress? Why that women walk about hideous spectacles of contortion and outrages to all the laws of beauty and proportion. Their bonnets so constructed as to denude them of all covering to the face and head, giving them the appearance of the brazen audacity of the lowest members of their sex; whilst the rest of their dress seems to be moulded after two separate designs—one to assimilate it in every thing, save convenience and comfort, to the apparel of men—the other to make them look like extinguishers. Such slavery to the atrocious follies of fashion is also in itself a proof of the need of education in the proper sense of the term. If wo-