

age leads her into society more or less, and all hope of efficiently doing the work is over. This custom of permitting children to share the amusements of their elders, which is growing upon us daily no doubt from our proximity to the Americans, where girls have their beaux and boys their cigars when they should be in pinafores playing with dolls and kites, is obnoxious both to health and education. The aim of many young people, and of their parents for them, is to shine in society; and if they find they can attain their end, without further trouble and toil, why should they study? Various extraneous circumstances may give them temporary success in the social sphere—the position of their parents, their personal charms, the fascination of youth—and they naturally conclude they ought to be satisfied with themselves, since the world seems to smile so approvingly on them. Now, I would like to put it to any young lady of sense whether it is complimentary to receive attentions merely for the sake of her parents, or for mere beauty of face? The clown can see and admire beauty. Would she care for such admiration? The maid servant, the peasant, the gipsy girl may possess prettiness in common with her. Does she not desire something better,—some real, intellectual possessions, attained by her own effort, to attract admiration and inspire regard? Thus, this early introduction into society deprives the young girl of a powerful incentive to study. How can any one be expected to pursue geography, history, and French with zeal, when the mind is occupied with the pleasures of the previous evening's entertainment, or the prospect of a future one? How absurd will the reproofs of her teachers sound in her ear, when she has been told that she needs nothing to render her perfect: how contradictory the efforts of her masters to urge her to exertion, when the honeyed tones of flattery have already whispered to her that her power to please is limited only by her wish. If young people must emerge into the fashionable world so soon, then they should begin their studies soon, so that one may be dropped when the other is taken up: to try and carry on both is unjust to parents, pupils, teachers, and all concerned.

Infant prodigies of learning are painful to the spectator and dangerous to the individual; and to ensure a happy result in education, there is not the slightest occasion to begin in infancy; but it must not be forgotten that precocity more frequently shows itself in shrewd sayings and witty remarks than in any wonderful aptitude for study. The first seven years of life might advantageously be employed in laying a foundation of good health and good temper. Early hours, plenty of exercise, abundance of fresh air and water, with wholesome food, will effect the former in ordinary cases, while a cheerful domestic circle and parental sympathy will ensure the latter. The little one should be taught implicit and ready obedience: truth and gentleness may be instilled more by example than precept. If in addition to this the loving mother can teach her child to read, so much the better: no one can impart the first lessons like a mother: it is a sacred task, and should not be set aside except by imperative duties. However, a healthy, truthful, obedient child of seven is a most hopeful pupil, even if it does not know A from B. Regular attendance and average talent will enable such a pupil, under careful and judicious teachers, to leave school when some neglected girls are just discovering the necessity of beginning. Accomplishments well grounded during the period of school attendance, can then be perfected under the paternal roof, by the assistance of masters; and now is the time to complete the third department of education, and commence the fourth.

When we remember at how early an age many young women of the highest rank in Canadian society begin the serious duties of life, and that at twelve or thirteen they were ignorant of even the rudimentary branches of learning, should we be surprised at any want of culture or lack of information in young people so reared, or rebel at the contempt in which men in general hold the