

truly feminine mind desire to exceed this limitation of Heaven. But where the voice of authority may never control, the dictates of reason and affection may ever convince and persuade—and while others are governed by motives that mankind are ashamed to own, the dominion of woman may be based on influence the heart is proud to acknowledge.

And if it is, indeed, the truth, that reason and conscience guide to the only path to happiness—and if affection will gain a hold on these powerful principles which can be attained to other way—what high and holy motives are presented to woman for the culture of her noblest powers. The developement of the reasoning faculties, the fascinations of a purified imagination, the charms of a cultivated taste, the quick perceptions of an active mind, the power of exhibiting truth and reason by perspicuous writing—all these can be employed by woman, as well as by man. And with those attainable facilities for gaining influence woman has already received from the hand of her Maker those warm affections and quick susceptibilities which can most surely gain the empire of the heart.

Woman has never waked to her highest destinies and holiest hopes. She has yet to learn the purifying influence she may gain and maintain over the interests and affections of the human mind.—Though she may not teach from the portico nor thunder from the forum, in her secret retirements she may form and send forth the sages that shall govern and renovate the world. Though she may not gird herself for bloody conflict, nor sound the trumpet of war, she may enwrap herself in the panoply of Heaven, and send the thrill of benevolence through a thousand youthful hearts. Though she may not enter the lists in legal collision, nor sharpen her intellect amid the passions and conflicts of men, she may teach the law of kindness, and hush up the discord of life. Though she may not be clothed as the ambassador of Heaven, nor minister at the altar of God, as a secret angel of mercy she may teach its will, and cause to ascend the humble but most accepted sacrifice.

#### HARMONY OF NATURE.

How admirable are the analogies and harmonies of nature! Nothing is isolated—nothing is imperfect—nothing is out of place.—

The universe may be said to be a transcendently vast social system. The moon revolves around the earth; the earth, with numerous other planets and their satellites, around the sun; and the sun, with its train of dependent worlds, around other systems; and these systems around other systems, through spaces and with forces infinitely beyond the power of human imagination to conceive—and yet, as we have seen, the same principle that guides and connects these countless and vast worlds, holds together the particles of a pebble!

Thus every thing is connected with every thing. The several substances of the universe co-operate in a system of mutual dependencies. Observe the phenomena of the seasons—what a circle of beautiful dependencies, each is necessary to all, and all to each. Vegetables are dependant upon the inorganic matters for sustenance and strength, and animals are dependant upon both vegetable and inorganic matter—lime is an ingredient of the bone, and iron of the blood—inorganic matter in turn, is dependant on the principle of life and heat for the multiplied and distinctive beauties which are conferred upon it, in the countless myriads of vegetable animal productions. How admirably all are blended and grouped together, each giving and receiving advantages.

From creative love sprang the multitudinous parts of this beautiful universe. It is not strange, therefore, that we find the minutest molecule of matter, or the particles of a dewdrop, as well as the countless orbs that revolve in the illimitable depths of space, held and bound together by mutual affinities and attractions. Man only, man—the wanderer and the offender—is insensible to the good which surrounds him. He uses without knowledge; is reckless of affinities and attractions, that point not to the gratification of his appetites and passions.

How beautiful is the analogy of the vegetable and animal structure. Take the circulation of the blood.—In the animal, the food is taken into the stomach, and converted into chyme by the operation upon it of the gastric juice; when it is changed into chyle it is absorbed by innumerable minute vessels, the lacteals and lymphatics, (the roots of the stomach,) which unite and terminate in a common trunk, called the thoracic duct—it is con-