

continued for the next four or five years, the wife would have some share of the attractions of the intelligent conversationist, and, without trespassing on the field of the dry, dull, political or scientific discourse of the professional person, might supply in actual life some portion of the imaginative and animating by which its real cares are driven away.—A stupid man would in such cases gain some vivacity, and discover powers that had been enfeebled by the constant reference of his thoughts to mercantile or professional objects.

“What this course of study should be for people of means, might be easily determined. When a governess employed to teach the mechanics of education has been dismissed, let a lady of refined taste and good judgment be engaged to carry on a course of reading with the pupil; carefully analyzing every word read; applying all knowledge applicable, and examining new views referred to by the author, and noting fresh facts, taking care throughout all these readings to lead the pupil to talk on the subject, and point out the passages illustrative of her views.

“Added to this, the habit of reading well aloud, should be encouraged, both to discover whether the meaning be fully understood by the reader, and to produce an accomplishment of more extensive utility to others than even music, that of presenting the views of an author by reading so as to give them all their force. How few men or women can read! How few, therefore, are good orators, or good conversationists, or even good writers! How great a blessing to a sick and languid person, too ill to exert his own powers, is that of having a companion who can so read as to bring the pictures presented by written composition dramatically to the mind's eye!—With such powers, at any time, there need be no lack of society; the best authors may be brought, as it were, into personal converse; and the family stock of information constantly relieved of its barrenness.

“But the importance of female education is great, on account of the share of mothers in forming the infant mind. The very young acquire, by a sort of involuntary imitation, the language, the habits, failings and manners of the parents, especially of the mother, with whom they most constantly associate;

and the labours of the school are more or less lightened in all things, according to the progress previously made during the period of involuntary infant learning.

“The scope of education, in both sexes, must be determined by its object. The grand object is to unite in the highest possible degree the combination of the speculative and practical characters in the same person. The former, when once set a going, proceeds in a far more rapid course of improvement than the latter; the manual or mechanical operations being far slower and less exciting than the mental volition.

“From the exclusive attention to intellectual studies, the speculative has far outrun the practical, and lost the power of patient application on which the solidity and completeness of the speculative is dependent. In short, the whole number of persons trained by the present system of education the far greater number are deprived of habits of industry, of bodily or mental application.—Hence, though remarkable for refined sentiments and generous emotion, they seldom second these by corresponding efforts. But this in a still greater degree is the case with the power of bodily application. Hence, men of genius have become distinguished as men of idleness; often, as dissipated and immoral. They depend upon intellectual excitement, and having no physical toil to subdue the physical excitement, or divert the mind from the more exhausting efforts of intellectual pursuits, their lives are a succession of states of excitation and depression. Wanting energy, physical or mental, they speedily become indolent; fond of dreaming, and mere idle reading, but incapable of either mental or bodily application. This one fault runs through the whole of the general systems of education. Addressed as they are to the purely intellectual, they fail because the purely intellectual is useless; except in reference to its power over the physical; which power it cannot possess except by a course of discipline, uniting both the intellectual, physical, and moral faculties in the same concurrent course of development. The moral is but the habitual effect of the intellectual and the physical trained to right uses. A moral man is one who has self-control, and therewith, and in consequence thereof, the habitual exercise