

period of life, at the manufactories ; in which they are soon able to earn a little money, but are neither taught the lowest elements of education, nor accustomed to think, nor instructed in the nature, or importance of female virtue.

THERE is one argument, which I have sometimes wondered how those who oppose the instruction of the people, would answer. It arises from the pleasure and enjoyment which every person who can read, derives from this source. Is not every person who can read, happy that he can ? Is there a man, who having once acquired this art, would be willing, for any consideration, to unlearn it ? As this question can never be answered but in the negative, every person should be ashamed of endeavouring to conceal from his fellows, an attainment which is never gained without a certain elevation of mind and genuine satisfaction, to both of which the rest of mankind are strangers. Hence it appears, that those who argue against the diffusion of knowledge, proceed upon a system of entire selfishness. Enjoying the advantages of knowledge themselves, they discover no regard whatever for the happiness of the millions who have never had a glimpse of its rays. They resemble those who have argued, that a state of rude barbarity is preferable to a state of refined society ; and who, with equal inconsistency, have, after all their theories, still refused to return to the woods, to the hovel, and the canoe. Just in the same manner, our opponents, however desirous to retard the progress of knowledge among others, have ever been sufficiently eager to advance themselves by its aid.