ignorance,—such as want of cleanliness, deficient ventilation, excessive or insufficient exercise,—over action of diseased organs. People may be told forever that they should have a regular supply of fresh air; they assent in words, and forget it because it does not get into their thoughts. A single exposition of the use of the blood, and of the part performed by the lungs, in fitting it for its purposes, would stamp the idea deeply, and arouse the mind to act upon it. A thousand precepts against the hideous distortion caused by tight stays would not be half so effective as an exhibition of the organs in the cavity of the thorax,—or a discovery of the facility with which the lower ribs may be bent by pressure. Knowledge of this kind would be an effective aid to physical education. It would remove a host of popular prejudices. It would destroy the trust in confident empirics, and the distrust of regular practitioners. It would enable a patient, and those about him, to afford to a medical attendant that hearty coöperation which in nine cases out of ten facilitates—if it is not requisite to—recovery. To females the study is peculiarly needful. "The theory of society," in the words of Dr. Southwood Smith, "according to its present institutions, supposes that this knowledge is possessed by the mother." She is intrusted with the first and most important part of the physical and moral education of the child. Mothers, in fact, make society what it is; for the physical and moral tendencies which make up character, are generally communicated or excited before the child passes from the sphere of his mother's influence. There is thus a twofold necessity for making this study a part of female education,—to enable women, as individuals, to protect their own health and coöperate in their own physical education, and to enable them as mothers to do all that enlightened reflectiveness can for the happiness of the beings intrusted to them. In addition to these great and obvious utilities, the study of man's physical structure deserves a first place in education as matter of science. No object in external nature presents combinations so varied and beautiful, or instances of adjustment so likely to fill a young mind with wonder and veneration, as the exquisite mechanism of life.

Nor can it be doubted that a knowledge of the human structure, not vague and general, but with considerable minuteness of detail, can be conveyed in an agreeable manner to children. The well-known publication of Dr. Southwood Smith, on the "Philosophy of Health," contains an account of the structure and functions of the human body, which is not only a model of beautiful exposition, but has been found in practice an admirable manual for imparting this kind of knowledge. The whole, or in any case, the fifth, sixth, and seven chapters, of the first volume, might be acquired in no very long period; and there is no existing school study which it would not with great advantage displace. Upon the principle of teaching by reality, the objects themselves should, as far as possible, be presented. A collection of human bones ought to form a part of the apparatus of every school. An idea might be formed of several organs from an exhibition of those of animals. A sheep's heart, for instance, which might always be procured, would give a vivid conception of the human organ, and so of others. The deficiency of real objects might be supplied by colored anatomical plates, which, like many other expensive articles, would become cheap, if a general sense of their utility in education led to an extended demand for them.

A knowledge, not quite so accurate, but still sufficiently so to serve many important purposes, of the powers of his own mind, might also be communicated to the child. Much of the misery with which the world abounds is the result of acts performed from impulse without reflection. To those whose attention from childhood has been absorbed by external objects so as never to have been directed to the operations of their own minds, it seems the most natural thing in the word to give way to a strong impulse. To pause upon the trains of their ideas and feelings, and subject their impulses to examination, are to some persons impossible, and to most extremely difficult. The unpleasantness of the effort accompanying these states of mind hurries men for relief to any decision. There are few persons unsuccessful in life who can not trace their misfortunes to some inconsiderate impulse, —some course determined upon hastily to escape the painful balancing of reflection. Habits of reflectiveness are essential to steadiness of conduct; and they may, by early training, be made easy and familiar as the series of complicated muscular motions by which the hand goes through the process of writing.

A child, whose faculties have been properly called out by previous intellectual training, will have little difficulty in receiving correct notions of the use of his organs of sense—(he will be familiar with their material structure from the previous study) —in giving him a knowledge of the sensible qualities of external objects. He will readily discover that what he has once seen, felt, heard, tasted, or smelt, may be remembered; and thus, that of all sensations there are corresponding ideas. The synchronous and successive associations—the combination of several into one, and the separation of one into several—the mental grouping of like objects together, under one name, and the mental separation of unlike ones—the detection of the different relations of position, proportion, resemblance, difference, and comprehension, and of the composition of the trains called processes of reasoning—in short, the whole phenomena of intellect will easily follow. Nor will it be difficult to make the child discover that there are certain motives or desires which lead him to act as he does; that he eats in obedience to the impulse of appetite; that he strikes from anger, or desire to do others injury; that he is pleased when others approve of his conduct, and pained by their disapprobation; that he loves certain individuals, and would give up his pleasures for theirs; that it is pleasant to make others happy; that some of these desires require to be controlled, and that all are to be regulated by the reasoning faculties. In the acquirement of this knowledge the young mind would be led to turn its attention upon itself, and so to form habits of self-examination. A great insight into human motives would thus be gained, and an extraordinary correctness of moral judgment both on self and others. Reflectiveness, the true soil for the growth of whatever is best in character, would be made general; and the public opinion of a school would acquire such a justness and force, as to become a powerful engine of moral education. It would be difficult to point out a book perfectly adapted to give this knowledge to children. The purpose might be answered by a judicious abridgment of Brown's Lectures, or, still better, by a small compilation from the works of Berkeley, Hartley, Adam Smith, Stewart, Brown, and Mill, and the phrenological writings of Mr. Coombe and some others; avoiding all great disputed questions, and confined to those expositions of the human faculties which may be considered as established. As matter of science, and as affording perpetual illustrations of the Divine wisdom and goodness, the philosophy of the mind is even more deserving of a place in education than the study of man's physical structure. The double necessity of making it a part of female education holds likewise; for in addition to its use for moral guidance and self-government, it is especially needful for the mother, to whom nature and society intrust the early rearing of the child.

Other sciences, as Political Economy, the elements of which ought to enter into general education, need not be particularly remarked upon.

There is one subject which requires a short consideration before passing to the third branch of education, or that which relates to the formation of moral character.

It may be thought extravagant to propose the cultivation of a taste for poetry as a regular part of education, especially for the poorer classes. Yet education, which seeks to develop the faculties of a human being, must be very inadequate if it neglects the culture of the imagination. The power of poetic creation is, indeed, the rarest of endowments, but the power of enjoyment is general. The highest human mind differs not in kind, but in degree, from the humblest. The deepest principles of science discovered by the slow toil of the greatest men, the loftiest imaginings of the poet, having once been revealed in the form of human conceptions, and embodied in language, become the common property of the race,