

to her temple, and virtue commands them to dedicate to her altar, that influence which they derive from the courtesy of refined society. The genius of their country, as well as the spirit of the age, supplies another stimulant, prompting them to become worthy of a name among the dignified and enlightened daughters of the greatest republic on earth.

It has been remarked in the address contained in the first number of this Journal that "there is already a deep and strong tide of opinion, undermining all that is useless and cumbrous in instruction." Still, with regard to the education of females, theory has out-run practice; and we apprehend that a philosophic eye would discover in the plan of their best seminaries, much which is capable of amendment. But to establish a system of rules, equally applicable to the different meridians of our country, would be impossible. Studies considered requisite to the sex, and methods of pursuing them, must follow in some measure the varying standard of taste, rank, and circumstance. Yet if fashion vary, radical principles are immutable. It would always be safe for the instructor of females to keep steadily in view, the practical results of education, to study the mental structure of the pupils, and to blend the good sense of the agriculturist, with the tenderness of the florist, and the spirit of the christian.

To tax the memory, is usually the first step in the rudiments of education. Beside the importance of this faculty in every stage of intellectual progress, it has a separate value to females from its agency in what the immortal poet denominates "household good." To classify minute, and almost interminable details, and to elicit order and beauty, from what a novice might deem a chaos, is a desirable art. This may be facilitated by the same course of study which is prescribed to remedy a defect of the retentive power, a course of patient demonstration, and regular induction. Thus, those branches of science, which might at first view be pronounced useless to females, rise into importance from the habits of mental discipline which they establish. It was formerly too much the custom to strengthen memory at the expense of understanding, by requiring long lessons verbatim, or more properly, parrot recitations. But a tropical habit, instead of vigorous health was thus produced:—one power was made to start forth in incorrect proportion, and the symmetry of the mind destroyed. That act of memory which brings readily into use the treasures which it has amassed, should be early cultivated in females, because one important point of their ultimate destination is to be intelligent companions. The classic recollections of a well-stored mind, are powerful adjuncts in conversation, and to habituate them to promptness at every call, the instructor should allow short intervals for rational discourse with the pupils, where the subjects, arguments, and authorities quoted, can have no aid from pre-meditation.

The instructor of females should endeavor to advance their knowledge of human nature. We do not, of course, mean that kind of knowledge which is acquired by a painful observation of vice, or an intinmary with scenes that shock the finer feelings of the soul. From these, it is their privilege to be secluded. But as in the domestic province, they may sometimes be called to manage obdurate materials, to reduce obliquities to the right line of reason, and to smother discordant spirits to harmony, their task will be greatly facilitated by habits of reverting to those latent springs of action, which unlock the idiosyncrasies of character. Teachers may render the study of history subservient to this point by connecting it with the exercise of divesting the actors on the great map of man, of all factitious ornament, and by a systematic dissection presenting faults, virtues, and probable motives in the simple prominence of truth. This exercise will also be an auxiliary in the formation of a correct judgement, a possession of more intrinsic value to a practical being, than rapid perception, or brilliant fancy. Without it, both intellectual attainments, and fashionable accomplishments, will be as 'sounding brass, or a tinkling cymbal.' Self-culture, or the voluntary effort of mind, is necessary to all who would profit by the discipline of education. It would be in vain that the physician prescribed appropriate medicines, if the patient neglected to observe the correspondent regimen. Self-culture, should be particularly encouraged in females, because its legitimate basis is that self-control which has affinity with many of their virtues, and most of their duties. To aid it, the instructor should require perseverance, repress irritability, and idle curiosity, and by teaching the mind the pleasure of surmounting obstacles in the path of knowledge, lead it to a more sublime victory over its internal foes. The danger of being superficial is to be guarded against, because its tendency is to nourish vanity, that indigennous production of the 'heart's light soil.' Some have supposed that by substituting the solid pursuits of science, for the tinsel of showy accomplishments, all undue effervescence of mind will be effectually checked. Yet we apprehend that a young lady may be as vain of repeating the technical phrases of the professor, or of chattering in a foreign language, as of rattling the keys of her piano in the finest style, or dancing with the grace of Vesta. In each case the passion for display is gratified. The antidote will be found less in the nature of her studies, than in the depth of her knowledge.

Yet it will usually be of slight avail for the instructor of females to devise the most judicious system, or with consummate skill adapt it to varieties of taste, temper and talent, unless there exists some degree of domestic co-operation. To elevate the mind for a few hours, and then plunge it into an atmosphere where frivolity reigns, is like training the young vine upward, and then unclasping its tendrils to cover it with dust. A powerful intellect may indeed conquer this revulsion, and secure both developement and nurture. Yet still it is to the sanctuary of home, where the elements of character in all stages of their combination are exhibited without disguise, that we are to look for the culture of the affections, and the regulation of moral principles. Without these, we see only a tree unstable at the root, a fruit unsound at the core, the watering of Apollon, or the planting of Paul, without the increase of God.

It is also in the domestic sphere, that physical education generally receives its principal attention. We know not why it should ever be disjoined from intellectual and moral culture, or why it so often knows no longer date than those anxieties which the helplessness of infancy, or the dangers of early childhood create. Great sufferings frequently ensue, from the neglect of those early habits which increase strength, and fortify the constitution. The unfeminine character of those gymnastic exercises which in Europe have been so successfully pursued by male students, entirely preclude females from their benefits. Yet regularity, or at least some appearance of system, may be given to those exercises which are congenial to their state. Health of body has in their case not only the same influence over vigor of mind, as in that of the 'lordly sex,' but is moreover enhanced by that class of considerations which constituted their sole value in the scale of being, according to the gradations of the politic Lycurgus. Regular habits of walking, or riding on horseback, should be encouraged as far as possible, and in unfavorable weather their houses might be made their gymnasia. Modern education might be improved by a slight infusion of the Spartan contempt of hardship.

It is presumed that young ladies would find their health promoted by attending to the entire

arrangement of their own apartments; and that also by relieving their domestic guardians of a part of their pressure of care, the better dispositions of the heart would gain salutary expansion. Were it not for the danger of being accounted Goths or Vandals, we should venture to recommend that long banished article of furniture, the great spinning-wheel.

Should any sprightly young lady honor these pages with her attention, we imagine we can trace the sneer of contempt already rising over her polished brow, and curling her ruby lip. Nevertheless, we proceed in our praises of this despised instrument, patronised in ancient time by noble matrons, and fair princesses, and often in later days 'discoursing most eloquent music,' to the ear of the thrifty husband. An antiquated writer once denominated it 'Hygieia's harp,' and our descent upon its merits is confined to its affinity with health. We have known its moderate use for a few summers, in daily lessons of an hour each, exceedingly useful in counteracting a tendency to pulmonary complaints, by the erect posture, prominence of chest, and general arterial circulation which it induced. We are the more attentive on the subject of physical welfare, because we are confident that the course of city education (too generally, nourishes a sickly delicacy, which if it sooner or later assume not some form of morbid temperament, will yet be sure to lay its withering hand upon energy of character. While the daughters of our mother country, their cheeks glowing in the brisk air of autumn, are performing what we should consider equestrian feats, our own fairest and dearest, may be found seated day after day, in alarming proximity to a highly heated stove, while they hang over the last novel, half in danger of the fate of Niobe. Seditary habits, and the rust of intolerance are permitted to steal over those, to whom education should give a firmness of nerve, and energy of soul.' The indifference to both luxury and hardship which distinguish a temperate and noble mind, are best acquired in early life, and would be best taught by parental guides, were it not for that false indulgence which too often leads them to yield their offspring a present gratification, at the expense of future good—that spirit of Esau still lingering among us, imitating his traffic but not edified by his repentance.

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THOUGHTS ON THE EDUCATION OF FEMALES.

We happily do not live in an age, when it is necessary to prove either the importance of education, or the propriety of extending it to females. The days are past, when a knowledge of tent-stitch, and the composition of a pudding or cordial was esteemed the chief glory of half the creation. Scarcely more desirable was the opposite era, which enforced the drudgery of accomplishments, often pursued at the expense of true taste and rational knowledge; accomplishments, eventually sacrificed to the household deities, as the axle-tree of the nuptial chariot of the Grecian bride, was anciently broken when she crossed the threshold of her husband. These dynasties reverse each other's decrees,—one, like the Egyptian house of bondage, demanding "brick without straw," and the other satisfied with straw instead of brick. The females of the present generation, may boast, in the language of judicial astrology, a most auspicious nativity. Science allures them