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MISS BEECHER'S  
ADDRESSES.

THE EVILS SUFFERED

BY

AMERICAN WOMEN AND  
AMERICAN CHILDREN:

THE CAUSES AND THE REMEDY.

PRESENTED IN AN ADDRESS

BY MISS C. E. BEECHER,

TO MEETINGS OF LADIES IN CINCINNATI, WASHINGTON, BALTIMORE, PHIL-  
ADELPHIA, NEW YORK, AND OTHER CITIES.

ALSO,

AN ADDRESS TO THE PROTESTANT CLERGY OF THE  
UNITED STATES.

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HARPER & BROTHERS, PUBLISHERS,  
82 CLIFF STREET, NEW YORK.



Entered, according to Act of Congress, in the year 1846, by  
HARPER & BROTHERS,  
In the Clerk's Office of the Southern District of New York.

## ADDRESS.

LADIES AND FRIENDS,

THE immediate object which has called us together, is an enterprise now in progress, the design of which is to educate destitute American children, by the agency of American women. It is an effort which has engaged the exertions of a large number of ladies of various sects, and of all sections in our country, and one which, though commencing in a humble way and on a small scale, we believe is eventually to exert a most extensive and saving influence through the nation.

Permit me first to present some facts in regard to the situation of an immense number of young children in this land, for whom your sympathies at this time are sought. Few are aware of the deplorable destitution of our country in regard to the education of the rising generation, or of the long train of wrongs and sufferings endured by multitudes of young children from this neglect.

The last twelve years I have resided chiefly at the West, and my attention has been directed to the various interests of education. In five of the largest western states I have spent from several weeks to several months—I have traveled extensively and have corresponded or conversed with well-informed gentlemen and ladies on this subject in most of the western states. And I now have materials for presenting the real situation of vast multitudes of American children, which would "cause the ear that heareth it to tingle." But I dare not do it. It would be so revolting—so disgraceful—so heart-rending—so incredible—that in the first place, I should not be believed; and in the next place, such an outcry of odium and indignation would be aroused as would impede efforts to remedy the evil. The only thing I can safely do is to present some statistics, which cannot be disputed, because

they are obtained from official documents, submitted by civil officers to our national or state legislatures. Look then at the census, and by its data we shall find that now there are nearly a million adults who cannot read and write, and more than two millions children utterly illiterate, and entirely without schools. Look at individual states, and we shall find Ohio and Kentucky, the two best supplied of our western states, demanding five thousand teachers each, to supply them in the same ratio as Massachusetts is supplied. Ten thousand teachers are now needed in Ohio and Kentucky alone, to furnish schools for more than two hundred thousand children, who otherwise must grow up in utter ignorance.

To exhibit some faint idea of the results of such neglect, let me give an extract from a private letter of a friend of mine, on a journey of observation in regard to education in one of these states, which was addressed to his children.

"Could you, my dear daughters, see what I in my journeys so often see, the poor of your own sex and age, limited in wardrobe to one sordid cotton garment, without education to read a word, without skill to make or mend a garment, without a sufficient variety of proper food to unfold their forms to any perfection, lank as greyhounds, and their clothes hanging upon them like dresses upon a broomstick, and yet possessed of all your native love of dress, your quick capacity and your sprightliness, I do think you would behave better, be more humble, study harder, and feel more kindly to the poor than you ever have done. And yet what is all this to having the mind darkened, the feelings hardened, and the interests of the soul neglected, as is the case with many thousands around me? My heart bleeds at the irreligion, ignorance, abject poverty,



filth, and wretched vice which everywhere prevail. But my Heavenly Father enables me to hold on, and I am tolerably well: yet I cannot say that I am cheerful; it is too intolerable, and my spirits sink. The Methodist circuit riders are doing something, and have pitched upon the very plan I had thought of, that of having *traveling schools* among the most sparsely settled districts. Oh that our Heavenly Father may bless my mission, and that light may enter here!"

This presents only a glance at the forlorn and degraded state of large portions of our country where education is totally neglected. A picture almost as melancholy is presented when we examine into the shocking abuse of young children in some of those states which are doing the most for education. The state of New-York, for a few years, has been making exemplary efforts to raise her common schools from the low state in which they were found. In every county of the state a salaried officer devotes his whole time to the improvement of the common schools in his county, and every year he sends an account of them, to be presented to the legislature by the state superintendent.

The following is extracted from the general report made up by the general superintendent from these reports of the county superintendents for the year 1844.

"The nakedness and deformity of the great majority of the schools, the comfortless and dilapidated buildings, the unhung doors, broken sashes, absent panes, stilted benches, yawning roofs, and muddy, moldering floors, are faithfully portrayed; and many of the self-styled teachers, who lash and dogmatize in these miserable tenelements of humanity, are shown to be low, vulgar, obscene, intemperate, and utterly incompetent to teach anything good. Thousands of the young are repelled from improvement, and contract a durable horror for books, by ignorant, injudicious, and even cruel modes of instruction. When the piteous moans and tears of the little pupils supplicate for exemption from the cold drudgery or the more pungent suffering of the school, let the humane parent be careful to ascertain the true cause of grief and lamentation. \* \* \* No subject connected with the cause of elementary edu-

cation affords a source for such humiliating reflection, as that of the condition of a large portion of the school-houses visited. Only one-third of the whole number were found in good repair; another third in only comfortable circumstances; while *three thousand, three hundred and nineteen* were unfit for the reception of either man or beast. Seven thousand we found destitute of any playground, nearly six thousand destitute of convenient seats and desks, and nearly eight thousand destitute of any proper facilities for ventilation; while *six thousand* were destitute of outdoor facilities for securing modesty and decency!"

"And it is in these miserable abodes of filth and dirt, deprived of wholesome air or exposed to the assaults of the elements, with no facilities for exercise or relaxation, with no conveniences for prosecuting their studies, crowded on to comfortless benches, and driven by dire necessity to violate the most common rules of decency and modesty, that upward of *six hundred thousand* children of this state are compelled to spend an average of eight months each year of their pupilage! Here the first lessons of human life, the incipient principles of morality, and the rules of social intercourse, are to be impressed upon the plastic mind. The boy is here to receive the permanent model of his character, and imbibe the elements of his future career. Here the instinctive delicacy of the young female, the characteristic ornament of her sex, is to be expanded into maturity by precept and example. Such are the temples of science, such the ministers under whose care susceptible childhood is to receive its earliest impressions! Great God! shall man dare to charge to *thy* dispensations the vices, the crimes, the sickness, the sorrows, the miseries and brevity of human life, who sends his little children to a pest-house fraught with the deadly malaria of both moral and physical disease? Instead of impious murmurs, let him lay his hand upon his mouth, and his mouth in the dust, and cry unclean!"

It must be remembered that this is the dark side of the picture. Were it my object to show how much New-York excels most other states in her care of educa-

tion, I should speak of her noble school system (one of the best in the world), her liberal provision for school libraries and apparatus, her well-endowed normal school, the many philanthropic citizens who labor in this cause, the great success that has crowned their efforts, and the very superior teachers and schools so often found in that state. But my object is to show how much neglect and abuse there is *where most is done*. How much worse then must it be in those states where less is attempted! New-York has done so much that she is not ashamed to search out her defects and publish them, that they may be remedied. Those states which are behind her in efforts, have a still more fearful reckoning yet to come.

How must it look to those benevolent spirits who minister to these despised little ones of our country, whose whole career for eternity depends upon their training in this life, living among civilized and even Christian people, so neglected, so utterly contemned, that anything on earth secures more attention and interest than the work of rearing them to virtue and heaven! Christian women are sitting in the reach of their young voices, twining silk, working worsted, conning poetry and novels, enjoying life and its pleasures, and not lifting a hand or spending a thought to save them. Thus it is that two millions of American children are left without any teachers at all, while, of those who go to school, a large portion of the youngest and tenderest are turned over to coarse, hard, unfeeling men, too lazy or too stupid to follow the appropriate duties of their sex.

And thus it has come to pass, that while every intelligent man in the Union is reading and saying every day of his life that unless our children are trained to intelligence and virtue, the nation is ruined; yet there is nothing else for which so little interest is felt, or so little done. Look now at that great body of intelligent and benevolent persons, who are interesting themselves for patriotic and religious enterprises. We see them sustaining great organizations, and supporting men to devote their whole time to promote enterprises which draw thousands and hundreds of thousands for their support. There is one organization to send missionaries to the heathen and to

educate heathen children; another to furnish the Bible; another to distribute tracts; another to educate young men to become ministers; another to send out home missionaries; another to sustain western colleges; another to promote temperance; and another to promote the observance of the sabbath. Then we have an association to take care of sailors; another to promote the comfort and improvement of convicts; another to relieve and ransom the slave, and another to colonize the free colored race. All these objects are promoted by having men, *sustained by voluntary contributions*, who spend their whole time in urging these various objects on the public mind, while almost all have a regular periodical to advocate their cause. But our two millions of *little children*, who are growing up in heathenish darkness, enchained in ignorance, and in many cases, where the cold law provides for them, enduring distress of body and mind greater than is inflicted on criminals, where is the benevolent association for their relief? Where is there a periodical supported by the charitable, to tell the tale of their wrongs? Where is there a single man sustained by Christian benevolence to operate in their behalf? Instead of spending time and money and employing agents to save the children of our country from ignorance and sin, the whole benevolent energies of the Christian world are engaged to *remedy* the evils that spring from this neglect. Children are left to the full influence of ignorance and neglect till moral health and strength are ruined, and then the cure is sought in temperance lectures, Bibles, tracts, colporteurs, and home missions. If all the labor and money spent for these objects at the West, for the last twenty years, had been employed in securing, for the generation now on the stage, six hours a day of good moral and intellectual training by well qualified teachers, who will affirm that the result would not have been better? "These things ye should have done, and not have left the others undone."

I wish now to point out certain causes which have exerted a depressing influence upon our sex in this land; for we shall find that the very same effort, which aims to benefit the children of our country, will tend almost equally to benefit our own sex.



The first cause that bears heavily on our sex is, the fact that in our country, the principle of *caste*, which is one of the strongest and most inveterate in our nature, is strongly arrayed against *healthful and productive labor*.

To understand the power of this principle, see what sacrifices men and women make, and what toils they endure, to save themselves from whatever sinks them in station and estimation. And this is a principle which is equally powerful in high and low, rich and poor. To observe how it bears against healthful and productive labor, let any woman, who esteems herself in the higher grades of society, put the case as her own, and imagine that her son, or brother, is about to marry a young lady, whose character and education are every way lovely and unexceptionable, but who, it appears, is a *seamstress*, or a *nurse*, or a *domestic*, and how few are there, who will not be conscious of the opposing principle of *caste*. But suppose the young lady to be one, who has been earning her livelihood by writing poetry and love stories, or who has lived all her days in utter idleness, and how suddenly the feelings are changed! Now, all the comfort and happiness of society depend upon having that work properly performed, which is done by nurses, seamstresses, chamber-maids, and cooks; and so long as this kind of work is held to be degrading, and those who perform it are allowed to grow up ignorant and vulgar, and then are held down by the prejudices of *caste*, every woman will use the greatest efforts, and undergo the greatest privations, to escape from the degraded and discreditable position. And this state of society is now, by the natural course of things, bringing a just retribution on the classes who cherish it. Domestic are forsaking the kitchen, and thronging to the workshop and manufactory, and mainly under the influence of the principle of *caste*; while the family state suffers keenly from the loss. Meantime the daughters of wealth have their intellectual faculties and their sensibilities developed, while all the household labor, which would equally develop their physical powers, and save from ill-health, is turned off to hired domestics, or a slaving mother. The only remedy for this

evil is, securing a proper education for all classes, and making productive labor honorable, by having all classes engage in it.

The next cause which bears severely on the welfare of our sex, is the *excess of female population* in the older states from the disproportionate emigration of the other sex. By the census we find in only three of the small older states, *twenty thousand* more women than men, and a similar disproportion is found in other states. The consequence is, that all branches of female employment in the older states are thronged, while in our new states, domestics, nurses, seamstresses, mantua-makers, and female teachers are in great demand. In consequence of this, women at the East become operatives in shops and mills, and at the West, men become teachers of little children, thus exchanging the appropriate labors of the sexes, in a manner injurious to all concerned.

Meantime, capitalists at the East avail themselves of this excess of female hands. Large establishments are set up in eastern cities to manufacture clothing. Work of all kinds is got from poor women, at prices that will not keep soul and body together; and then the articles thus made are sold for prices that give monstrous profits to the capitalist, who thus grows rich on the hard labors of our sex. Tales there are to be told of the sufferings of American women in our eastern cities, so shocking that they would scarcely be credited, and yet they are true beyond all dispute.

The following extracts, from some statistics recently obtained in New-York city, verify what has been stated.

"There are now in this city, according to close estimates, *ten thousand* women who live by the earnings of the needle. On an average, these women, by working twelve or fourteen hours a-day, can earn only *twelve and a half cents*, with which they are to pay for rent, fuel, clothes, and food." Here follow the prices paid for various articles of women's work at the clothing stores, and then the following:—"A great multitude of women are employed in making men's and boys' caps. We are told by an old lady, who lives by this work, that when she begins at sunrise and works till midnight, she earns *fourteen cents a-day*! That is, *eighty-four cents* a-week,

for incessant toil every waking hour, and this her sole income for every want! A large majority of these women are American born; some have been rich, many have enjoyed the ease of competence; some are young girls without homes; some are widows; some the wives of drunken husbands. The manner in which these women live; the squalidness, unhealthy location and nature of their habitations; their total want of recreation, or of intellectual or moral improvement; their forlorn situation in all respects, *may* be imagined, but we assure the public, that it would require an extremely active imagination to conceive the reality. When winter comes they are destitute of means to obtain fuel or warm clothing, while their work is often cut off, and then they have no resource but the poor-house, or the pauper ticket; and in this misery they have been often found so given over to despair, at repeated rebuffs from over-driven officers, that they have resolved to starve without further effort."

In a recent New-York paper I saw it stated, that in a report made, in New-York, to a meeting upon this subject, the committee stated that more than a hundred women had been turned away, without help, for want of funds. These women, it is related, sought aid, even with tears, and in many cases offered to sew all day simply for food and a home.

A lady of New-York told me that she went one day to an office opened to aid domestics in finding places. She found there a large room so crowded that it looked like a meeting; and as the employers went around to make their selection from the anxious crowd, she could think of nothing but a slave market, so utterly helpless seemed these victims of poverty and neglect, not one-half of whom, after waiting all day, could find a place to earn their bread. Of course, vice or starvation were the alternatives constantly before their eyes.

Let us now turn to another class of our countrywomen—the *female operatives* in our shops and mills. Unfortunately, this subject cannot be freely discussed without danger of collision with the vast pecuniary and party interests connected with it. I therefore shall simply *state facts*, without

expressing the impressions of my own mind.

Last year, I spent several days in Lowell, for the sole purpose of investigating this subject. I conversed with agents, overseers, clergymen, physicians, editors, ladies resident in the place, and a large number of the operatives themselves. All seemed disposed to present the most favorable side of the picture; and nothing unfavorable was said except as drawn forth by my questions.

In favor of this situation it was urged, that none were forced to go, or to stay in the mills, and therefore all must believe themselves better off there than in any other situation at command; that owners and agents incur great pains and expense to secure the physical comfort and intellectual and moral improvement of the operatives; that much care is used to exclude vicious persons; that great pains are taken to secure respectable women to keep the boarding-houses; that the board and lodging provided are at least comfortable; that the state of society and morals is good, and is superior to what many enjoy at home; that the *esprit du corps* of the community guards its morals; that there is much good society among the operatives, as is manifest from the great number who have been school teachers; that the bills of mortality show that there are fewer deaths in proportion than in other country places; and finally, that the night schools, Sunday schools, and faithful labors of the clergy secure great advantages and most favorable results.

Let me now present the facts I learned by observation or inquiry on the spot. I was there in mid-winter, and every morning I was wakened at *five*, by the bells calling to labor. The time allowed for dressing and breakfast was so short, as many told me, that both were performed hurriedly, and then the work at the mills was begun by lamp-light, and prosecuted without remission till twelve, and chiefly in a standing position. Then half an hour only allowed for dinner, from which the time for going and returning was deducted. Then back to the mills, to work till seven o'clock, the last part of the time by lamp-light. Then returning, washing, dressing, and supper occupied another



hour. Thus ten hours only remained for recreation and sleep. Now eight hours' sleep is required for laborers, and none in our country are employed in labor more hours than the female operatives in mills. Deduct eight hours for sleep and only two hours remain for shopping, mending, making, recreation, social intercourse, and breathing the pure air. For it must be remembered that all the hours of labor are spent in rooms where lamps, together with from forty to eighty persons, are exhausting the healthful principle of the air, where the temperature, both summer and winter, on account of the work, must be kept at 70°, and in some rooms at 80°, and where the air is loaded with particles of cotton thrown from thousands of cards, spindles, and looms.

Now there is almost nothing which a man cannot believe, if he only wishes to believe it; of which there rarely is better evidence than a pamphlet prepared by Dr. Bartlett, a very intelligent and worthy physician of Lowell, who thinks he therein proves that, in these circumstances, the female operatives are more favorably situated for health than in the pure air of their fathers' homes, amid the hills and mountains of New Hampshire and Vermont. His chief evidence of this is the bills of mortality, which show fewer deaths in proportion in Lowell than in most other country towns, and also the results of questions put to a large number of the operatives themselves.

As to the bills of mortality, two things have not been brought into the account. One is, that the population is made up almost entirely of persons from the country, of laboring persons, and of persons in the healthiest period of human life, while most of those who are sick unto death, go home to die.

As to the results of the questions proposed, instead of establishing what was designed, they are mournful proofs of the opposite conclusion. The following is a specimen. Twenty-six hundred girls were questioned; and of these, one hundred and seventy replied, that their health had improved since entering the mills; fifteen hundred and sixty-three said, their health remained uninjured, and eight hundred and seventy said, their health was not so good as when they came. That is, more

than one-third were not so well. Now consider that from this number all were withdrawn who had become so sick as to be unable to stay longer, and their places were filled by new recruits, who had not yet begun to feel the effects of their new life. Consider, too, that a seamstress, or any one injured by sedentary pursuits, would, for a time, be benefited by a change to active life, and this accounts for those who were improved in health. Consider, also, that the average age of the female operatives is twenty-three, the healthiest period of a woman's life, while the average time they remain is only three years. And the mournful result is, that an average period of only three years' labor in mills, at the healthiest period of a woman's life, is returning back to the country more than one-third of these young women with impaired constitutions. It is well known that the constitution of children depends on the health of the mother; what then are the future prospects of the manufacturing portions of our country, which every third year are sending at least sixty thousand American women from domestic labors to toil in shops and mills, and in three years receiving back at least one in every three with impaired constitutions?

I inquired of one of the most intelligent and respectable physicians of the place his opinion on this subject, and he replied that it could not be denied that working in a standing position so many hours, and in such a heated and impure air, did produce debilitating complaints that were a gradual and imperceptible drain on the constitution.

In regard to intellectual advantages, such as night schools, lectures, reading, and composition, all time devoted to these must be taken from the hours required for recreation or needful repose. Neatness and health demand that a woman should devote at least one hour a-day to the care of her person and the making and mending of her wardrobe, while certainly one other hour is needed for social relaxation and breathing the pure air abroad; and this is all not demanded either for labor or sleep. Of course, every moment devoted to lectures, study, or writing, must be robbery on health, and worse than nothing.

I asked one of the young operatives if they could not take turns in reading aloud while sewing. She replied that they were all either too tired, or they wished a little time to talk, and so they never succeeded when they attempted it. As to the periodical, the *Lowell Offering*, I found that out of six thousand women, many of them school-teachers, but about twenty were contributors to its pages, while the best pieces were written by the two lady editors, neither of whom are operatives, though both had been so at former periods. All written by actual operatives is probably done in hours which should have been given to sleep.

As to religious advantages, the operatives are placed six or eight in a room, so that even on Sunday they never have a half hour to be alone, but live in the perpetual buzz of machinery or conversation, from month's end to month's end.

As to morals, let these facts be pondered. Every pleasant night, six thousand women and two thousand men (except when too much fatigued) are turned out to roam over the adjacent fields, or through streets lined with tempting articles of dress or confectionery, while the customs and the wages tempt the young and thoughtless to extravagance. I found, too, that theaters and dancing assemblies attracted many to use up their remaining strength in hours which ought to be given to repose, while I had abundant evidence that extravagant dress and dangerous appliances for increasing personal beauty abounded.

I heard one of the lady editors lamenting also the increase of flirtations between young men of that and of adjoining places, and the women, whom they would never think of marrying. I was told that the dining-room of every boarding-house was always given up evenings for such purposes, if requested, and to as late an hour as was wished. When I stated to one of the agents the impropriety of this custom, and asked why a rule was not enforced requiring all company to depart, and all the operatives to retire at ten o'clock, I could learn no other reason except that it would be very unpopular.

Let my countrywomen remember what human nature is, and the history of the

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past, and then form their own opinion of this state of society, and they probably will draw conclusions which were abundantly verified by facts obtained from persons who could not have the least possible motive for exaggeration.

As to the wages, the average is found to be \$1.75 a week; but they are paid by the job, so that all are thus stimulated to work as much as possible every day, while prizes are given to such overseers as get the most work out of those they superintend. Thus everything goes under the stimulus of rivalry, ambition, and the excitement of gain, leading multitudes to sacrifice health for money. Thus it is said that the hours of labor are not more than the majority of the operatives desire, while sometimes even the regular hours are exceeded, to the great discontent of the over-worked and feeble minority. As to the large sums deposited in the Savings' bank, it is found that, of six thousand women, less than one thousand have made such deposits, and that the average of such deposits do not amount to but about \$100 for each depositor for three years of such hazardous toils. This fact I obtain from Dr. Bartlett's pamphlet, who presents it as a favorable item.

Now, without expressing any opinion as to the influence, on health and morals, of taking women away from domestic habits and pursuits, to labor with men in shops and mills, I simply ask if it would not be better to put the thousands of men who are keeping school for young children into the mills, and employ the women to train the children?

Wherever education is most prosperous, there woman is employed more than man. In Massachusetts, where education is highest, five out of seven of the teachers are women; while in Kentucky, where education is so much lower, five out of six of the teachers are men.

Another cause of depression to our sex is found in the fact that there is no profession for women of education and high position, which, like law, medicine, and theology, opens the way to competence, influence, and honor, and presents motives for exertion. Woman ought never to be led to married life except under the promptings of pure affection. To marry



for an establishment, for a position, or for something to do, is a deplorable wrong. But how many women, for want of a high and honorable profession to engage their time, are led to this melancholy course. This is not so because Providence has not provided an ample place for such a profession for woman, but because custom or prejudice, or a low estimate of its honorable character, prevents her from entering it. *The educating of children, that is the true and noble profession of a woman—that is what is worthy the noblest powers and affections of the noblest minds.*

Another cause which deeply affects the best interests of our sex is the contempt, or utter neglect and indifference, which has befallen this only noble profession open to woman. There is no employment, however disagreeable or however wicked, which custom and fashion cannot render elegant, interesting, and enthusiastically sought. A striking proof of this is seen in the military profession. This is the profession of *killing our fellow-creatures*, and is attended with everything low, brutal, unchristian, and disgusting; and yet what halos of glory have been hung around it, and how the young, and generous, and enthusiastic have been drawn into it! If one-half the poetry, fiction, oratory, and taste thus misemployed had been used to embellish and elevate the employment of training the mind of childhood, in what an altered position should we find this noblest of all professions!

As it is, the employment of teaching children is regarded as the most wearying drudgery, and few resort to it except from necessity; and one very reasonable cause of this aversion is the utter neglect of any arrangements for *preparing* teachers for this arduous and difficult profession. The mind of a young child is like a curious instrument, capable of exquisite harmony when touched by a skillful hand, but sending forth only annoying harshness when unskillfully addressed. To a teacher is committed a collection of these delicate contrivances; and, without experience, without instruction, it is required not only that each one should be tuned aright, but that all be combined in excellent harmony: as if a young girl were sent into a splendid orchestra, all ignorant and unskillful,

and required to draw melody from each instrument, and then to combine the whole in faultless harmony. And in each case there are, here and there, individual minds, who, without instruction, are gifted by nature with aptness and skill in managing the music either of matter or of mind; but that does not lessen the folly, in either case, of expecting the whole profession, either of music or of teaching, to be pursued without preparatory training.

Look now into this small school-room, where are assembled a collection of children, with a teacher unskillful in her art. What noise and disorder!—what indolence, and discontent, and misrule! The children hate school and all that belongs to it, and the teacher regards the children as little better than incarnate imps!

Look, again, into another, where the teacher, fitted by nature or trained by instruction and experience, is qualified for her office. See the little happy group around their best-beloved friend—their *beau ideal* of all that is good, and wise, and lovely! How their bright eyes sparkle as she opens the casket of knowledge, and deals out its treasures! How their young hearts throb with generous and good emotions, as she touches the thrilling chords she has learned so skillfully to play! What neatness and order in all her little dominion! What ready obedience, what loving submission, what contrite confession, what generous aspirations after all that is good and holy! She spends the pleasant hours of school in the exercise of the noblest powers of intellect and feeling. She goes to rest at night, reviewing with gratitude the results of her toils; and as she sends up her daily thanks and petitions for her little ones, how does the world of peace and purity open to her vision, where, by the river of life, she shall gather her happy flock, and look back to earth, and on through endless years, to trace the sublime and never-ending results of her labors. Oh, beautiful office!—sublime employment! When will it attain its true honors and esteem?

There is another class of evils, endured by a large class of well-educated, unmarried women of the more wealthy classes, little understood or appreciated, but yet real and severe. It is the suffering that

results from the *inactivity of cultivated intellect and feeling*.

The more a mind has its powers of feeling and action enlarged by cultivation, the greater the demand for noble objects to excite interest and effort. It is the entire withdrawal of stimulus from the mind and brain that makes solitary confinement so intolerable that reason is often destroyed by it. Medical men point out this want of worthy objects to excite, as the true cause of a large class of diseases of mind and body, that afflict females of the higher classes, who are not necessitated to exertion for a support, especially those who have no families. And the greater the capacity and the nobler the affections, the keener is this suffering. It is only small and ignoble minds that can live contentedly without noble objects of pursuit.

Now, Providence ordains that, in most cases, a woman is to perform the duties of a mother. Oh, sacred and beautiful name! How many cares and responsibilities are connected with it! And yet what noble anticipations, what sublime hopes, are given to animate and cheer! She is to train young minds, whose plastic texture will receive and retain each impress for eternal ages, who will imitate her tastes, habits, feelings, and opinions; who will transmit what they receive to their children, to pass again to the next generation, and then to the next, until a *whole nation* will have received its character and destiny from her hands. No imperial queen ever stood in a more sublime and responsible position, than that which every mother must occupy, in the eye of Him who reads the end from the beginning, and who, foreseeing these eternal results, denominates those of our race who fulfill their high calling "kings and priests unto God." Kings, to rule the destiny of all their descendants—priests, by sacrifices and suffering to work out such sublime results!

Now every woman whose intellect and affections are properly developed is furnished for just such an illustrious work as this. And when such large capacities and affections are pent up and confined to the trifling pursuits that ordinarily engage our best educated young women between school life and marriage, suffering, and often keen suffering, is the inevitable result. There

is a restless, anxious longing for they know not what; while exciting amusements are vainly sought to fill the aching void. A teacher, like myself, who for years has been training multitudes of such minds, and learning their private history and secret griefs, knows, as no others can, the great amount of suffering among some of the loveliest and best of the youthful portion of our sex from this cause. True, every young lady *might*, the moment she leaves the school-room, commence the exalted labor of molding young minds for eternity, who again would transmit her handiwork from spirit to spirit, till thousands and thousands receive honor and glory from her hands. But the customs and prejudices of society forbid; and instead of this, a little working of muslin and worsted, a little light reading, a little calling and shopping, and a great deal of the high stimulus of fashionable amusement, are all the aliment her starving spirit finds. And alas! Christian parents find no way to remedy this evil!

The next topic I wish to present, and which has been brought to my observation very often during my extensive travels, is, the *superior character* of my countrywomen and the great amount of influence that is placed in their hands. The superior moral and intellectual character of American women, the commanding position they occupy, and the generous attentions accorded to them by the other sex, is a subject of admiration to all foreigners. For the last two or three years, my attention has been particularly directed to the discovery of those ladies in each community whose intelligence and excellence give them influence; and the result has been a matter of sincere gratulation and patriotic pride. So many women of high cultivation and pure moral sentiments, united with such retiring modesty, and such energy and activity in their appropriate and unpretending duties!

It is the high character of my countrywomen, and the great power and influence they thus command, which has been my chief encouragement in laboring in this cause. In the aristocratic countries of Europe, the wrongs of the neglected and oppressed are so inwrought in the framework of society, that it is an almost hopeless



less task to attempt to rectify them. All that can be done is to try to *alleviate*, at least a little. But to us opens a fairer prospect. Every one of the evils here portrayed, it is in the power of American women fully to remedy and remove. Nothing is wanting but a knowledge of the evils, and a well-devised plan for uniting the energies of our countrywomen in the effort, and the thing will be speedily and gloriously achieved.

It is the immediate object of this enterprise now presented, to engage American women to exert the great power and influence put into their hands, to remedy the evils which now oppress their countrywomen, and thus, at the same time, and by the same method, to secure a proper education to the vast multitude of neglected American children all over our land.

The plan is, to begin on a small scale, and to take women already qualified intellectually to teach, and possessed of missionary zeal and benevolence, and, after some further training, to send them to the most ignorant portions of our land, to raise up schools, to instruct in morals and piety, and to teach the domestic arts and virtues. The commencement of this enterprise, until we gain confidence by experiment and experience, will be as the opening of a very small sluice. But so great is the number of educated and unemployed women at the East, and so great the necessity for teachers at the West, that as soon as the stream begins to move, it will grow wider and deeper and stronger, till it becomes as the river of life, carrying health and verdure to every part of our land.

If our success equals our hopes, soon, in all parts of our country, in each neglected village, or new settlement, the Christian female teacher will quietly take her station, collecting the ignorant children around her, teaching them habits of neatness, order, and thrift; opening the book of knowledge, inspiring the principles of morality, and awakening the hope of immortality. Soon her influence in the village will create a demand for new laborers, and then she will summon from among her friends at home, the nurse for the young and the sick, the seamstress and the mantuamaker; and these will prove her auxiliaries in good moral influences, and

in sabbath school training. And often as the result of these labors, the Church will arise, and the minister of Christ be summoned to fill up the complement of domestic, moral, and religious blessings. Thus, the surplus of female population will gradually be drawn westward, and in consequence the value of female labor will rise at the East, so that capitalists can no longer use the power of wealth to oppress our sex. Thus, too, the profession of a teacher will gradually increase in honor and respectability, while endowed institutions will arise to qualify women for her profession, as freely as they are provided for the other sex. Then it will be deemed honorable and praiseworthy for every young and well-educated woman, of whatever station, to enter this profession, and remain in it till pure affection leads her to another sphere. Then a woman of large affections and developed intellect will find full scope and happy exercise for all the cultivated energies conferred by heaven, alike for her own enjoyment and the good of others.

This will prove the true remedy for all those *wrongs of women* which her mistaken champions are seeking to cure by drawing her into professions and pursuits which belong to the other sex. When all the mothers, teachers, nurses, and domestics are taken from our sex, which the best interests of society demand, and when all these employments are deemed *respectable*, and are filled by *well-educated* women, there will be no supernumeraries found to put into shops and mills, or to draw into the arena of public and political life.

In various places, in every section of our country, associations of ladies are formed, or are being formed, to aid in this enterprise. Beside these, quite a number of individual ladies of wealth and benevolence have contributed one hundred dollars each, for the support of missionary teachers. The plan adopted in many cases is, for an individual lady, or association, to raise one hundred dollars, and place it in the hands of the Central Committee for Promoting National Education, now organized at Cincinnati, to aid in the location of a missionary teacher, who will then correspond with those who have thus aided her. By this method, an interest will be created

and sustained between those benefited and their benefactors.

In raising funds for this enterprise, another method has been adopted in which I myself feel a peculiar interest, for reasons which I beg leave to state. For twenty years I have had charge of a female seminary, first at Hartford, Conn., and afterward at Cincinnati, during which time, nearly a thousand young ladies came under my care; some from every state in the Union, and most of them from the more wealthy classes. The prostration of health for several years, has led to protracted journeyings, which have extended through most of the states of the Union, and thus I have been made acquainted with the domestic history of my former pupils, and that also of many of their friends. I have thus been led to apprehend the deplorable amount of suffering endured in this country by *young wives and mothers*, especially in the more wealthy classes, from the combined influence of poor health, poor domestics, and a *defective domestic education*. The prosperity of our country is constantly increasing the number of those who wish to hire, while it is diminishing the number of those willing to go to service. In the newer states, where domestics are most needed, the deficiency of female population renders it almost impossible to hire nurses or domestics; and when they are obtained, they are, in most cases, only the awkward and ignorant foreign domestics, who must be taught almost everything. The vexation, anxiety, and hard labor, that come upon a young housekeeper from this cause, are incalculable and endless. And in most cases these young housekeepers have never acquired physical strength for these labors by any previous habits of domestic exercise. To this evil, in a great multitude of cases, is added a debilitated constitution or destroyed health. Says Von Raumer, a late German tourist, "all travelers admire the beauty of the women in the United States, but at the same time they say that they soon grow old, and lose their beauty. And certainly I have seen no country in the world, where among so many handsome women, there were so many pale and sickly faces." On the contrary, American travelers speak with delight of the full

health and ruddy vigor of English matrons, and allow that these are but rarely seen at home.

A perfectly healthy woman, especially a perfectly healthy young mother, is so infrequent among the more wealthy classes, that it may be regarded as the exception, and not as the general rule. And the number of those whose health is crushed before the first few years of married life are passed, would seem incredible to one who has not investigated the subject. And few can realize what distress, discouragement, and sorrow are the inevitable consequences when the wife and mother is a perpetual invalid. And few are aware how many motherless children through our land, are bewailing a love which can never be restored.

To ill-health and poor domestics, in a great majority of cases, is added, *total inexperience and ignorance* in all the most difficult duties of a wife and mother. A woman who, by instruction or practice, is mistress of her domestic profession, can perform duty with half the labor and anxiety that come upon an inexperienced novice. And how many thousands of young, inexperienced girls are every year taken from school, or the resorts of gay pleasure, perfectly ignorant of all they most need to know, and as utterly incompetent to fill the complicated offices of wife, mother, nurse, or housekeeper, so cruelly imposed, as they would be to take charge of a man-of-war!

These difficulties are often heightened by the low and depraved character of a great portion of those who act as nurses for young children. One single vulgar, or deceitful, or licentious domestic may, in a single month, mar the careful and anxious training of years. Under the control, and in the constant society of such a nurse, to whom the feeble and inexperienced mother must give up her child, the indelible impressions on character and habits are made, not by the refined mother, but by the low-bred or vicious hireling, while the parents through life bewail an evil they strive in vain to repair.

It is probable that one-half of the evils experienced from changing or incompetent domestics result from the fact, that young ladies are not trained for their profession.



They know not how to train those who are incompetent; they know not how to systematize, or to direct the labor of those who are competent. They know not how to escape the thousand mistakes and perplexities, from which instruction and experience would save them.

Permit me to draw one sketch, not from fancy—alas! I could point to many, who would claim that it was an incident of their own early domestic history.

See that young mother, sitting by the disturbed slumbers of her sick infant, while her puny elder boy is fretting for his morning meal. She has passed a sleepless night, is sick and weary, her only domestic has forsaken her, her hair is disheveled, her dress discolored, her countenance pale and haggard.

That was the bright young girl, who, four years ago, had not known sorrow, the darling of her father, the pride of her mother, the pet of her brothers, and the cynosure of fashion and pleasure. She had read in novels and magazines, that marriage was the climax of woman's happiness, and when the noblest and most beloved wooed her to enter this fairy-land with him, she joyfully gave her hand.

And now she is sitting in mute desolation, recalling her past brilliant career, her mother's love, her happy home. And now she returns to her present lot: feeble health, sleepless nights, anxious days, no nurse, cross and incompetent domestics, sick children, no comfortable food, a house all in disorder. Troubled days and sleepless nights have irritated the nerves of both husband and wife, hard words have passed, and now—oh, bitterest of all! she is imagining that the love for which she gave up all and suffers all, is chilled, cold, or departed. Her child moans and weeps, but fever and inexpressible suffering have dried up the fountain nature opened for its relief, and her inexperienced hand has nought but unhealthful food or baleful drugs to still its cries. She wishes she were dead, thinks of ways to end her woes and her life, till thoughts of her forsaken babes bring the balmy tears of a mother's love, and she rises to pursue her hopeless and melancholy task. Ill-fated child! It is *thy* parents who have planted the thorns that so keenly wound! What have they done

to prepare thee for thy most difficult and most sacred duties? Look at the long train of teachers, masters, and schools! Not a word, not a thing has been afforded to guard from so sad a fate! I do not present this as the ordinary lot of young mothers. Heaven forbid! but I present it as what is so often to be found, especially where nurses and domestics are scarce, that many a mother has reason to expect that the sad reality may some day be met in her own daughter.

When I so often see gay young girls, in one short year changed to the pale and anxious wife, directing a complicated household, managing wayward domestics, nursing a delicate infant, trying to accommodate to a husband's peculiarities, and harassed by a thousand cares; and then have seen too how gently, how patiently, how bravely they give up gay pleasure, and bend to their heavy toil: I know not whether most to pity or to admire! But I have known so much sickness, sorrow, and discouragement among the young mothers of this land, that I seldom see a young bride led to the altar, without a pang of the heart-ache. Would to God that the mothers who are now training their daughters for their future hard lot, could see this subject aright, how greatly would they modify their course!

It was with reference to these many griefs of the young of my sex, that I prepared a work on *Domestic Economy*, in which the causes which destroy female health are set forth, and the modes of avoiding them; while that work, and the *Domestic Receipt Book* (which is a supplement to it), contain a complete course of instruction upon all the duties which belong to a mother and housekeeper. These works were prepared by the aid of some of the most experienced mothers and housekeepers in our land. The first-named Receipt Book has been issued some time, and the

The profits of both are devoted to the enterprise now presented. Had I been writing for fame, I should have chosen some other than the humble subject of *Domestic Economy*. Profit I expect not, and my highest ambition, in preparing these works, has been to raise an income by them, to support an agent to devote

his whole time to the enterprise now presented. I ask the aid of my countrywomen in this effort. If they will use their influence to have the work on *Domestic Economy* introduced as a text book or reading book into our female schools, the most effectual mode of saving our young countrywomen from suffering will be secured. The *Domestic Receipt Book* embraces the favorite receipts of some of the best housekeepers in every section of our country, especially of dishes for everyday use, and must be valuable to every housekeeper. An extensive sale of these works will produce a large and steady income to meet in part the large demand for funds needed in this enterprise. I hope that many who can contribute in no other way, may be induced to do so in this.

It is the design of those who are conducting this enterprise to begin locating missionary teachers, as soon as funds are furnished that will suffice to put our agencies into operation. We have a large number of well-qualified teachers waiting to enter this service—far more than we have means to employ—and they are women of excellent piety, discretion, energy, and self-denying zeal. It is calculated that, on an average, one hundred dollars contributed will enable us to locate one such teacher. In some cases a larger sum will be required, and in others a smaller will suffice; but this will be about the average. The chief expense in this enterprise will be the employment of agents to go to the destitute places, to make arrangements for the teachers and to aid them in commencing their labors; for we do not in any case design to send a woman alone on such an enterprise. We design that she shall have a suitable escort to her field of labor, a suitable home provided, a school-room and its furniture prepared, and all proper arrangements made for her comfort and success; and we especially intend that she shall, in every department, be thoroughly prepared for her duties and trials. As soon as each teacher is stationed, she will commence a correspondence with the individual or association who furnished the funds employed in aiding her, and repeat her communications to them as often as is desirable.

This, ladies, is the general outline of

the plan in which you are now invited to engage—a plan which aims alike to promote private and individual comfort, and national safety and prosperity—a plan which claims your attention, not only as a benevolent and religious enterprise, but preeminently as a *patriotic* one.

It is to be lamented that the principle of *national* patriotism has had very little nourishment in our country, and, instead, has given place to *sectional* or *state* partialities. The South and the North, the East and the West, instead of uniting to cherish common interests and a common *amor patriæ*, have rather been thrown apart by clashing interests and jealousies, while this sacred principle has been drawn around only some small portion of our common country. What more promising method for remedying this defect than uniting American women of every state and every section in a common effort for *our whole country*? To what could such an effort be more beneficially directed than the training of the whole rising generation in the common principles of justice, peace, and love. None but the most mad and ultra-reformers, from whom there is no hope of co-operation, would ever introduce into the school-room the vexed questions that agitate and divide society. On the contrary, all must see that the surest, as well as the most peaceful method of bringing to an end all social evils, all wrong, and all injustice, is to train the young children of our nation "to do justly, to love mercy, and to walk humbly with God."

It probably will not be expedient or practicable to carry on such an enterprise by a great organization, in which all parties and sections shall unite; but *simultaneous* action all over our nation, in a cause so noble and patriotic, will, in the end, secure harmonious, and, to a great extent, united action.

Permit me, before I close, to say a few words to those who profess to be the disciples and followers of Jesus Christ. Who are the *true* followers and disciples of Christ? It is those only who have his *spirit*, and follow his *example*. What then do we find these to be? He gave up honors and joys, such as none of us ever possessed, and spent thirty-three years in toils and sufferings, to save the ignorant and lost. And he did it



because he loved to do it! He so loved us, and our lost fellow-creatures, that he came not by compulsion, but gladly, by toils and sacrifices, to save us. And when the rich young man came to ask how he should gain eternal life, the reply was, "*Sell all that thou hast, and come and follow me.*" And to all his followers he said, "*Seek ye first the kingdom of God—deny thyself daily, and take up thy cross and follow me.*" This was what the early Christians did. They gave up all—became as the filth and off-scouring of the earth—and were scattered abroad everywhere preaching the word—some by precept, all by example.

My fellow Christians, we have far higher cultivation, far more extensive knowledge, far more abundant means than the early Christians; and does Christ say to us, "*Sell all that thou hast, and give to the poor, and come and follow me?*" or does he say to us who have received the ten talents, "*Seek out the pleasant field you can find, where you will have the least self-denial, and then do as much good as is consistent with your own convenience and comfort, and no more.*" Alas! my friends, how many professed followers of Christ so read the Bible as to feel their conscience easy in taking this last course!

I find, as I travel among Christian friends, some who really are so engaged in the work of saving the lost, that the kingdom of God is *sought first*—it is the deep-seated interest of their souls. Ease, comfort, honor, wealth, amusement, are sought only as secondary and subordinate to this. They spend money on themselves grudgingly; for their destitute fellow-creatures they pour it out with rejoicing, and every toil is a pleasure, when they feel it is promoting this noble end. Again, I see others who feel annoyed because there are so many calls on their time and charity, who spend money for dress, furniture, and pleasure with alacrity, and receive calls for the cause of their lost fellow-creatures with a secret wish to escape them.

And thus it is written, "*How hardly shall they that have riches, enter the kingdom of heaven!*" In these days of ease and prosperity, it is much harder to be a real Christian, than it was in the days of

persecution. Then, the Christian actually gave up all at one stroke, and ever after was obliged to walk in the path he had chosen. Now, the Great Master gives abundance of wealth and influence, and says, "*Use them, not for yourselves, but for my cause;*" and oh, how hard it seems to obey! The standard of Christian character in the church at this time does not require those who have abundance to *practice self-denial*—or to make it their *chief business* to spend their time, and talents, and wealth, in saving the ignorant and lost. And I greatly fear that multitudes who now call themselves Christians, will at last hear the dreadful sentence, "*Depart from me—I never knew you!*"

It is in this view of the subject that I have felt a peculiar interest in efforts to bring this plan to the attention of those of my countrywomen who profess to be followers of Jesus Christ. It is a plan which will enable every woman, whatever may be her standing and character, to devote her life to an enterprise in which *every one* can find something to do that may task every energy, and fill up every hour. I ask every one of my fellow Christians, who fears that the world has the wrong place in her thoughts and interests, to procure a little volume, entitled *The Duty of American Women to their Country*. In it she will find the details of this enterprise, and the many various modes in which Christian women can spend their wealth, influence, and time, in promoting it. I especially ask attention to the method there presented, of introducing religious and moral instruction into common schools, and yet so as to avoid sectarianism; and I request any lady who reads it, to inquire whether she can not exert some influence toward securing the introduction of that, or some similar method, into the schools of her own vicinity. And may God grant that in that last great day, when we stand before that Almighty Savior, who has done and suffered so much for us, His Omnipotent Eye shall beam upon us with approving love, as those who in the trying days of prosperity have maintained his benevolent self-denying spirit, and followed his laborious and perfect example.

## AN ADDRESS

### TO THE PROTESTANT CLERGY OF THE UNITED STATES.

HONORED FATHERS AND BRETHREN,

As I am "a daughter of Levi," having had a father and five brothers ministering with you at the altar, perhaps you will permit a form of address which best corresponds with my filial and fraternal sentiments and relations. In a recent tour through our chief cities, during which the preceding Address was presented to my countrywomen, the courtesy and kindness which were extended to me by the clergy of our larger denominations, and the readiness with which they lent their aid, awakened the liveliest gratitude.

There are two topics which were slightly alluded to in that Address, which I now ask leave to present more at large for your consideration. The first is, the melancholy indifference and neglect of educational interests, as a *religious* enterprise, among Protestants, in contrast with the vigor and wisdom which the Catholic church exhibits on this subject.

History teaches a lesson here, which should be deeply pondered. In Ranke's History of the Popes, is an account of a most remarkable *retrocession* of the Reformation, at its full zenith of success, and chiefly from the influence of a systematized plan of *education* conducted by the Jesuits. This historian shows, that in forty years the Reformation made its way over every part of Europe, so that, even in Austria, "all the colleges were filled with Protestants, and it was claimed that only *one-thirtieth* of the inhabitants adhered to Catholicism. In short," he remarks, "the Protestant principle had extended its vivifying power to the remotest and most obscure corner of Europe. What an immense empire had it conquered in the short space of forty years!"

The historian then traces the plans and efforts of the Emperor of Germany, to turn back the Reformation by the means of

education. He summoned Ignatius Loyola and his followers to his aid, declaring to them, that "the only way to prop the decaying cause of Catholicism, was to give the rising generation *pious Catholic teachers.*" This plan was steadily pursued, till Jesuits and their dependents were introduced, not only into most of the chief universities, but into Latin schools, and into the schools for the poorer classes. It was one of their chief maxims, that "the character and condition of the man are *mainly* determined by the impressions received in *childhood*;" and so they systematically and industriously undertook to control the *whole education of Europe*. And so quietly was it prosecuted, that it was achieved without reaction and without combined resistance.

After detailing the astonishing results thus noiselessly obtained, Ranke remarks, "This is a case without parallel in the history of the world! All other intellectual movements which have exercised an extensive influence among mankind, have been caused, either by great qualities in individuals, or by the irresistible force of *new ideas*. But in this case, the effect was produced without any striking manifestation of genius or originality. The Jesuits might be learned, and in their way pious, but no one will affirm that their acquirements were the result of any free or vigorous effort of mind. They were just learned enough to get a reputation, to secure confidence, to *train and attach scholars*; but they attempted nothing higher. They had, however, a quality which distinguishes them in a remarkable degree; *rigid method*, in conformity with which everything was calculated, everything had its definite scope and object. Such a union of appropriate and sufficient learning, with unwearied zeal of study, of persuasiveness, of pomp and penance, of wide-spread influence, and of unity of



directing principle and aim, never existed in the world before, or since. They were industrious and visionary; worldly-wise, and full of enthusiasm; well-bred men, and agreeable companions; regardless of personal interests, and eager for each other's advancement. No wonder that they were successful!"

The historian then shows how, *as soon as sufficient influence was gained to make it politic*, the power of civil government was called in, and a course of universal coercion and persecution adopted; crushing all that persuasions would not bend. He then remarks, "Such were the steps by which Catholicism, after its conquest might have been deemed accomplished, arose in renovated strength. The greatest changes took place *without attracting notice*, without even *finding mention in the works of historians*, as if such were the inevitable course of events."

Let us now look at some of the events of the present century. Father Rothaan, the present general of the Jesuit order, is a man of great energy, skill, and resources; and is reputed to possess greater abilities than any previous occupant of the chair of Loyola. At his accession in 1830 he summoned the most able and experienced of his order to Rome, where, for a long time, consultations were held and plans arranged, which since have been developed in the wide waking-up and invigorated action of Catholic Europe.

Some of the results have recently been thus portrayed, in an address delivered by Bishop Hughes in New-York; and I copy from a report made of it by one of the city papers. Speaking of Ireland, France, and England, he says, "But what is of more immediate interest to the church is the fact, that in all three of these nations is a revival and activity of the religious spirit never seen before." Among the details illustrating this, he mentions, that "the young men of France, many of them of the highest class, and belonging to the learned professions, are united in societies for edification." He adds also, that "he had witnessed with admiration, the devoted zeal which animates great numbers of the faithful everywhere in Europe, which has impelled thousands of delicate and high-born women to dedicate themselves to the

service of God, wherever he should call them, whether in ministering in hospitals and haunts of wretchedness at home, or setting forth joyfully to spend their lives in missions. And the fruit of these unusual and extensive efforts is already visible, not only in the general increase of faith, zeal, and piety, but in numerous and remarkable conversions of infidels, or the indifferent." The bishop stated also, "a great change has taken place in the laboring classes of Paris, who were formerly almost to a man infected with infidelity. So great has been the change among them, that eighteen thousand have become members of a single church, and many more were preparing to follow their example."

I would next ask attention to some of the operations of the Catholic church in our own country, and here I will specify some particulars which have been in my own field of vision. Last winter I visited the state of Kentucky, and on inquiry I found that there were only two Protestant high schools for young ladies, which received patronage from the more wealthy classes, and these were very limited in numbers. On the contrary, I learned from the residents of the state, that the education of the young ladies of the first families in that state was very extensively in the hands of the Catholics; and this is proved by the following statistics, which I take from the Catholic Almanac of 1844, published in Baltimore. In the diocese of Louisville, Kentucky, are enumerated the following Catholic female institutions. The Female Academy of Nazareth, at Bardstown, conducted by Sisters of Charity, and a very large establishment; the Female School of St. Vincent of Paul, conducted by seven Sisters of Charity; the St. Catharine's Female Academy at Lexington, and another at Louisville, conducted by Sisters of Charity; the Female Academy of St. Magdalen's, near Springfield; the Calvary Female Academy, Marion Co.; the Preparatory School of Gethsemane; and the Loretto Female Academy, Marion Co. Beside these schools, there is the St. Magdalen's Convent, with thirteen sisters and a number of novices, and the Mother House of the Loretines, where are forty-five sisters, and one hundred and fifty-six in the community. This mother house

is a point from which their teachers are sent out to establish other schools. These are the Catholic female institutions in only one of our western states, while there are only two Protestant institutions that can at all compare with them in patronage.

From the state of Indiana I learn, by applications sent to me for teachers, that there is not a single Protestant female seminary of a high order in that state, and that the leading families are extensively sending to Catholic female seminaries. My brother, a clergyman in their capital city, says, that he cannot prevent the members of his own congregation from doing it, the plea being that there are no good Protestant seminaries for young ladies. Thus, in these two great and growing states, the future wives and mothers are being educated exactly after the plan devised by the general of the Jesuits at Rome. And similar results will be found in most of the other western states.

During my residence in Cincinnati, the following institutions for education have been established there: A female institution, for which \$15,000 were paid at first; and since, additions and improvements, and rise of property have increased its value to \$30,000. Next, the nunnery and female school, for which were paid \$32,000. Next, a large establishment in the city, under the care of Sisters of Charity, the outlays for which could not have been less than \$12,000; while a large establishment for boys, under the care of the Jesuits, has recently been purchased, on Walnut Hills, which cannot be worth less than \$10,000. These have all been established within ten years, while the College of St. Xavier, at the head of which is the chief Jesuit at the West, has been longer in operation, is still more liberally endowed, and is extensively patronized by wealthy and influential Protestants.\*

At Emmitsburg, in Maryland, is the Mother House of the Sisters of Charity, which now numbers three hundred and forty-four members, two hundred and twenty of whom are sent abroad, to estab-

\* I have a memorandum of immense sums expended in real estate in Cincinnati, which is held by the Catholic bishop in fee simple. The bishop's will conveys an absolute title to confidential persons, who are to convey the property to his successor.

lish other institutions of education and charity. They have *thirty-six* other establishments under their charge beside this, and the far larger portion are established at the West. It is from this institution that the Sisters of Charity in Cincinnati are sent, as I learned in conversation with some of them. I was also informed by one of the pupils of the nunnery at Cincinnati, that this was a branch institution of another establishment in Belgium, which is munificently endowed, and is establishing branches in various parts of the world. A titled lady is at the head of the one in Belgium, and Madame Louiza de Gonzaga, the lady superior of the branch in Cincinnati, is also a lady of high family, as I was informed.

At Cincinnati is stationed, as President of St. Xavier's College, the head Jesuit of the western states. My family friends are on terms of social and friendly intercourse with him; and through them I learn that he is a man of learning, intelligence, winning address, and apparently conscientious and sincere in his devotion to his cause; and he and the bishop of the diocese are zealously engaged in well-devised schemes to extend their church by the influence of education.

In reference to these exertions, we must bear in mind, that in the view of most conscientious Catholics, safety from eternal perdition is only to be found in the inclosure of their church: they are thus stimulated, and by as strong motives as can urge the Protestant Christian, to use every means to gather all men into it. The grand difference is, that the Catholic holds that *outward forms and acts*, which bring men into an *external corporation*, are indispensable to eternal safety; while the Protestant holds that it is *character alone* which is demanded, and that, in every nation and church, *faith in Jesus Christ alone* will secure this character. From these fundamental points radiate the grand peculiarities conspicuous in each. A pious and consistent Catholic, believing that external acts, irrespective of character, are indispensable to save from the horrible doom of endless perdition, is led by the most benevolent impulses to *force* every human being into the performance of them. If we saw young children rushing into a pit



of burning lava, should we stop to ask their consent?—should we not force them away? How much more are the earnest Catholics impelled to coerce entrance into their church, and to restrain, by the severest penalties, all who would tempt others out of this ark of safety! There rarely has been a sovereign of any nation more benevolent, conscientious, and earnest to obey the will of God, than Isabella of Spain. So, at the dictation of her priest, who to her was the voice of God, she drove out her industrious Moorish subjects, banished the thriving Jews, and was the first founder of the dungeons and tortures of the Inquisition: three measures, which drained the life-blood of her nation, and reduced it from the highest to the weakest of kingdoms.

So in regard to education. In Italy and Spain, where all are safely lodged, by the required external forms, in the bounds of the Catholic church, what need of missions or schools? Learning and general education would lead to mental activity, and that to the dangers of independent inquiry; and so the common people in these nations are left in quiet ignorance, while money, missions, and schools are sent abroad, either to proselyte, or to protect from Protestantism. This shows how it is that a consistent Catholic must necessarily be strongly led to become a persecutor, and an opponent to popular education.

To a Catholic, the *Church* consists of the great body of ecclesiastics who govern; and *infallibility* in all the important truths of religion is its attribute. The Bible, indeed, is the standard of right and wrong; but it is the Church who is to interpret what the Bible says, and of course the Church decides infallibly what actions are right and what are wrong. Now every priest and every Jesuit takes the most solemn vows of implicit obedience to all superiors. The head managers of the Church only are to decide what actions shall be done, and to decide whether, according to Scripture and the Church, these actions, in the given cases, are right; and all subordinates must implicitly obey, or escape to the Protestant ground, where private judgment is allowed. Said a friend of mine to one of the chief Jesuits, with whom he was on friendly terms: "Sup-

pose your general should order you to perform an act which seemed contrary to your moral sentiments, what should you do?" "I should blindly obey," was the reply. No other answer could be given, without an open avowal of the fundamental principle of Protestantism.

In the Catholic college at Cincinnati I used the Catholic translation of Ranke's History of the Popes, against which this historian indignantly protests, on account of the alterations made favorable to Catholicism, giving his sanction to Mrs. Austin's as the correct translation. Two of my acquaintances inquired of the Jesuit teachers respecting this work, and were both told that the translation they used was the correct one, and that Mrs. Austin's is false. If their superior ordered them to say this, they have the only alternatives—either to lie, or to break the most solemn vows that mortal lips can utter. And in all cases where deceit and lies can avail to bring men into the Catholic church, how easy to quiet conscience by the plea, that it is a less evil than the eternal loss of immortal souls. I am ready to give names to substantiate these facts, but they probably will not be disputed. It is well known that it is the common practice of Catholic teachers to alter and garble school-books, that history and science, and everything else may build up a wall of lies to guard against departure from the Catholic church. The recent writings of Michelet set forth this practice as indisputable.

Thus we see the painful position into which every conscientious Catholic priest may be thrown, either to violate the sacred principles of truth and honor in dealing with others, or to break the most solemn vows, or to reconcile them by subterfuges that sap the upright and truthful bearing of his mind. Let any person read the history of that honest but deluded fanatic Ignatius Loyola, and then examine the tremendous array of exercises and influences he has devised to crush the minds of all his followers into implicit, unquestioning obedience; let him remember that a large portion of the Jesuits were poor orphan boys, taken in early childhood—trained under this crushing system, and encompassed with such walls of impenetrable falsehood,—and surely unutterable pity will take

the place of personal dislike. None but the Omniscient eye can point out in this powerful and extending fraternity, which are the crushed and helpless victims, and which the infidel and artful knaves.

Thus we see that the logical and inevitable tendency of the grand principles of the Romish church is to persecution, to popular ignorance, and to bad morals. It is always the case that some *individuals* are to be found, under the most perverted forms of Christianity, who, owing to a naturally noble mental constitution, the trials and discipline of Providence, and the many aids to virtue and piety, intermingled with such masses of error, resist the bad and profit by the good, and thus, by the aid of the Divine Spirit, attain true virtue and piety. For this reason, it is not to individuals, but to great communities, and through a long course of years, that we are to look for the true development of a false system of religious faith. And we have only to look at Spain and Italy, where Catholicism has longest reigned supreme, to see the true verification of what *à priori* reasoning would deduce, in regard to the true tendencies of the Catholic faith.

On the contrary, from the foundation principle of Protestantism radiate precisely opposite results. The indispensable condition of eternal life is *character*, and this character is secured only by *faith in Jesus Christ*; a faith that "works by love," and not by fear. "Now faith cometh by hearing, and hearing by the word of God." Hence the Bible is the gift of the Protestant church to *all the people*, and with it, the education and intelligence needful to read and understand. From this comes *INDEPENDENCE OF MIND*, and with it civil and religious freedom, and the ten thousand blessings in their train. From this comes the fact, that the Protestant clergy hold their authority and influence, only so long as they can maintain a reputation with *their people* for unblemished morals, intelligence, and piety. The Catholic priest depends on the sanctity of his *office*, and on the blind submission of his flock to the authority he administers. The Protestant minister depends on the sanctity of *truth*, and on the influence he can gain, solely by wisdom, virtue, and piety. Thus the one is led to cultivate reverence

and submission to the church, and to neglect his own personal qualifications; the other is stimulated in his search for the truth, and in his efforts after personal virtue and piety. And the results are clearly manifested, when we compare the intelligent, moral, and pious Protestant clergy of our own land, with the indolent, ignorant, and vicious priests that abound in Italy, Spain, and all other Catholic countries, where the purifying influence of Protestantism has not imparted moral vigor to society. It is our country alone, in which we can clearly trace the pure results of Protestant principles, unimpeded by civil government and the restraint of old institutions. And it is in Italy and Spain, where we are to look for the true results of Catholic principles, unimpeded by Protestant influences.

But there is a danger always connected with every blessing; and, at the present time, there is fast developing the dangerous extreme resulting from Protestant principles, *as yet* unsteadied by a *right* system of mental training. In my extensive circle of travel and of acquaintances, I have repeatedly met this development of mental experience in some of the most interesting minds. First, *independent thought*, and a tendency to examine the rationality of every established principle or practice; next, harassing doubts, in minds untrained in accurate reasoning, and utterly ignorant of the first principles on which reasoning is based; then, the breaking up of all confidence in old systems of belief; next, a doubt and distrust of everything; and at last, a full launch into reckless and entire skepticism. This is soon followed by a period of such mental anguish and restlessness, that almost anything that gives a foundation for rest is welcomed with joy. In this state, this argument is presented, and meets a ready reception. A God of benevolence *must* have provided some infallible guide to truth and heaven. Reason and the powers of the human mind are proved to be insufficient, by the endless diversities of creeds, and by my own experience. There *must* be a Heaven-commissioned interpreter of the Bible, somewhere. The Catholic church claims to be such, and no other offers any such claims. And then rest is sought in infallible priestly dictation.



Another style of experience is no less frequent among a class of minds, in which taste and imagination take the lead. Such have no fondness for reasoning, and no power to appreciate the results of ratiocination; while they turn fondly to the poetic, hoary, and time-honored forms of the past. To such, the reckless uprooting of all that has been venerated by the great and good of past ages, and the bald, or fantastic extremes induced by free mental action, seem both dangerous and disgusting, and they, too, seek relief and repose under the ivied arches of the mother church. What has been seen on a small scale, it is my deep apprehension, is yet to be developed, to a degree which will astound and alarm all Christendom. The action in the Episcopal church in England and this country, is but one development of those things which are to be, "when Jehovah shall arise to shake terribly the earth." We already see that, even in the very bosom of Puritan New England, among the lineal descendants of those pilgrims who fled to escape the prisons of priestly and civil despotism; among those, too, who have received the mental training and social influences deemed most safe, repeated and conscientious departures from Protestantism to Rome. It is my full belief, that the chief and only safeguard in this danger, will be found in a universal system of *early training*, which shall develop the *first principles of reason*, and teach their *discriminating and accurate application* to systems of *mental science*, to *theology*, and to *Biblical exegesis*. And it will be by fearful trials, that mankind will be led to discover and adopt this only sure defence. Of course, I here speak in reference to human instrumentalities, and with a due sense of dependence on divine influences. But these influences are always afforded in connection with appropriate means.

Another fact is worthy of consideration. Intelligent persons in the Catholic church have access to the Bible, and in their libraries are found excellent works of devotion coming down from a purer age. Some of their clergy, too, are pious and devoted men. In Germany, where Protestantism has turned so extensively to Rationalism, it has been said to me by pious persons

who have resided there, that they found more piety in the Catholic church than among Protestants. Other clerical friends, who have for years resided in Paris, express the belief that the Queen of France and some of her daughters (early trained in the school of affliction) are truly pious. Who shall say that the "extensive revival and activity of the religious spirit," described by Bishop Hughes, is not, in many cases, the result of the Divine Spirit, making the truths of his Word and Providence effectual, and that this is one of the causes of the second Reformation now progressing in Germany? If this be so, it must be remembered that wherever true piety does not fly to Protestantism, it becomes the tool of those men, who by the intrigues of politicians are placed on the throne of the Vatican, or in the chair of Loyola. Such men are well informed of our national character and habits, and are too wise and wary to send among us such clergy as will answer for Italy, Spain, and South America. In our land, where piety and pure morality are required in the clergy, it is probable that the wisest and best they can find are stationed.

Now we know that Christianity requires us to protect the character and motives, even of an enemy, as carefully as we do our own; and the world knows, too, that such are the rules of our religion. At the same time, there is among us a widespread love of equal rights and a hatred of all that looks like obloquy or persecution for religion. In this state of things, should really benevolent and pious men and women of the Catholic church come among us, professing to practice self-denial and self-sacrifice in doing good, and giving the same external evidence of it that any others can give;—if Protestants, instead of meeting them with the charity and benevolence enjoined, begin to impeach their motives, or throw suspicion on their character, nothing can be done so certain to enlist the public mind in their favor.

The importance and practicability of making a distinction between *persons* and *principles*—between *systems of error* and the *individuals* educated under such systems, have not been realized. It is possible for Protestants to hold the false princi-

ples and practices of the Romish church in utter abhorrence, and yet to feel the greatest kindness toward those who are the unconscious victims of such errors. And the cause of true religion suffers greatly from the want of such discrimination. None but God can see the heart, or try the motives of men, and when a class of persons (call them Catholics or Unitarians, or by any other name) profess to be actuated in self-denying efforts to do good, by love to God and love to man, opposition, sustained by sneer or denunciation, or depreciation of character and motive, infallibly operates in securing the sympathy and defense of just and honorable minds. This is one great reason why many Protestants, who have no sympathy for Catholicism, always appear on the side of the Catholics, whenever they are attacked.

This view of the subject presents one of the most alarming features of our situation. If we had to contend with a system of error sustained only by ignorant, worldly, or vicious defenders, we should have less to fear. But when Rome can command power and wealth, intellect and learning, the influence of conservatism, the charms of poetry, taste, and sentiment, the fear of dangerous radicalism and skepticism, and the wisest and most comprehensive system, administered by a corps of well-trained politicians and ecclesiastics, and then in addition to all can call to her aid the self-denying labors of pure-minded and pious men and women to wield the influence which education gives, how much is the danger enhanced! To this Protestants, by misjudged modes of action, have contributed the popularity and sympathy always gained by any class of religionists who are opposed in an improper spirit and manner.

In these circumstances, is it not the most politic, as well as the most Christian course, for Protestants to meet all the Catholic population now thronging to our shores with Christian courtesy and real kindness? Let us say to them, "Welcome to our happy country, welcome to our rich soil, our free institutions, our liberty of conscience, our sabbaths, Bibles, and schools! Take everything freely, except our *children*. These, we choose to educate ourselves, in those pure and blessed princi-

ples that have saved us from the miseries from which you flee, and secured the blessings we gladly offer to you." Then let us *fill our land* with schools, better than any that they can furnish, and we shall have nothing to fear. This we easily can do. We have an abundance of well-educated women who would rejoice to be thus employed. We have an abundance of wealth to be thus expended. We have an array of wisdom, learning, and talent, abundantly sufficient to cope with all that the schools of Loyola can furnish. All we need is a *systematized organization*, for carrying out universal education, which shall match theirs in steady efficiency and persevering skill. I have taken pains to acquaint myself with the character of Catholic schools, their books, modes of instruction, and prices, and in *no respect* can they claim to surpass ours; while in many particulars they are far behind the improvements of the age. Their schools, generally, are as expensive as similar Protestant schools, while their old-fashioned books and their *unintellectual* modes of instruction remind one of the dark ages from which they have come down.

The next topic which I wish to present is an inquiry into the causes, in the religious world, of the disproportionate interest in plans of *curative benevolence*, compared with what is felt for efforts of *preventive benevolence*. All Christians believe in the inspired declaration, "Train up a child in the way he should go, and when he is old he will not depart from it." All would acknowledge that if the generation now on the stage had been diligently trained six hours a-day by well-qualified teachers, not merely in book knowledge, but in virtue and piety, that there would be little need for the temperance papers and lecturers, the colporteurs, and the long train of agencies now employed to convert and reform the irreligious and the vicious. All know, too, that if such a training shall be secured for the generation now coming on the stage, that they will grow up with fixed habits of industry, morality, and piety, and thus will secure for themselves Bibles, churches, ministers, and all other good agencies, and also aid in providing them for the destitute nations; and yet, with the exception of



the Sunday-school, which aims only at securing about two hours of recitation and instruction a-week, and that chiefly by the agency of teachers not *trained* for their business, not a single step has been taken by the religious world to secure the intellectual, moral, and religious training of more than two millions of utterly illiterate and destitute American children. What parent would expect anything but ruin for his own children if they were left to roam at large six days in the week, while two hours' instruction on Sunday alone interposed to stay the current of ignorance and sin? Why, then, have Christians left two millions of children of their own country to this inevitable ruin, without attempting a single effort to meet the alarming and tremendous evil? Instead of taking measures to train these children to virtue and piety, why have they been practically saying, "Let them grow up in ignorance, vice, and crime, and then we will send Bibles, colporteurs, and tracts to reform them?"

One of the chief causes of a neglect so disastrous has been too great a reliance on legislative action to secure popular education. Because New England, with her universally-educated and homogeneous population, secured general education by this method, it has been inferred that the same thing could be done in the entirely opposite circumstances of our newer states. And when lands from government, and school systems, and funds have been provided, it has been taken for granted that all the rest would follow, as it did in New England; and few are aware of the utter failure of such expectations.

The last few years I have made it my chief object to acquaint myself with the state of education in our western states, both by traveling extensively and by conversation and correspondence with the best-informed citizens of the several states. Last winter I was at Columbus, when the legislature and courts drew some of the best friends of education from every part of the state, and at that time I learned the condition of education in Ohio from indisputable sources. Some years ago, the friends of education of that state succeeded in securing the appointment of at least one state offi-

cer, whose business it should be to attend to the school funds and school system of the state, and take care that the children of the state were properly educated; but, just as this officer had begun to carry out his plans, he was turned out and the office was abolished, while that portion of his duties which requires reports and statistics was turned over to swell the labors of the secretary of state. The documents furnished yearly, ever since, by this officer, report constant deterioration in the advantages offered by the state school system. In his reports he laments that, while all other state interests have salaried officers to take the charge of them, the education of the children of the state "has been exiled from honorable companionship in the family of state interests, and thrown out, as a poor despised foundling, to beg for protection." From this gentleman I learned that there were at least *one hundred and thirty thousand* of the children of Ohio utterly illiterate and entirely without schools. The friends of education last winter tried in vain, as they had the three previous years, to secure legislative aid, and finally concluded that nothing at present could be hoped from that quarter; and that, if anything is done, it must be begun by *voluntary association*, employed to enlighten and arouse the people, until the voice of public sentiment shall enforce legislative action. The people must be made to be intelligent enough to wish for schools, and to be willing to pay for them, before any legislature can be led to act for this end.

I also visited Kentucky this last winter, and there heard their most intelligent citizens lamenting the uselessness and inefficiency of their school system, while the documents published by the legislature show that *five thousand* teachers are required in that state alone, to supply them with schools as Massachusetts is supplied. At this rate more than a *hundred thousand* children of that state must be without schools.

In Indiana I was informed, by the chairman of the Senate's Committee on Education, that "many of their state legislators seem more disposed to favor the *borrowing* of school money than to promote education." And he adds, "I have had great

difficulty in sustaining the integrity of our school-fund. From what I know of our legislature, I believe there is great need of a stir being made in reference to this matter." Another gentleman of that state informed me that their "school-fund of more than *two millions* is in such neglect as threatens entire loss;" that "a large body of sectarians are disposed to break down the common school system," while "those sects that foster education are in the minority."

From some of the best informed friends of education in Illinois I learn that "the whole management of the school-fund of nearly *two millions* is left to the *unregulated* action of the legislature, without a *single mind* devoted to acquiring and disseminating knowledge as to the proper mode of using it. If some plan is not devised of leading the legislature to wise views, the object of this fund will be lost." The statistics of education in Indiana and Illinois show that they are still more destitute of schools than Ohio and Kentucky. In short, education in the great West, where the seat of empire is to be, and where population is increasing fastest, is constantly retrograding, while there really is no systematized, efficient organization for this object except that of the *Jesuits*!

The next cause of this neglect of preventive benevolence is imperfect ideas of what can be effected in childhood by *moral training*. Many very intelligent friends of education are beginning to feel that our public schools are no blessing, for they only confer intelligence to be more successfully employed in wickedness. "The more boys are educated," say they, "the worse they become: they were not half so bad when less was done for their education." The reason of this is, that as yet *moral training* is not a part of our systems of education.

To illustrate my meaning, I will mention two anecdotes. Professor Stowe states that, when he was in Hamburg, he was informed that the following was the mode of collecting taxes there:—The magistrates first published a statement of the sum needed for city expenses, and of the *per cent.* at which all property was taxed. On the appointed day, a basket with a white cloth cover was put in the city hall,

and every man went and put in his own tax, assessed by himself alone, and no one knew what was the sum he deposited. And thus the taxes were always raised, and there never failed to be a full supply. He also states, that in some parts of Germany it is common to plant fruit trees on the highway; and whenever the owner has a choice tree, bearing unusually fine fruit, he puts a wisp of straw around it, to give notice to wayfarers that he wishes to preserve it for himself; and such trees were always left untouched. What chance should we have if taxes were collected and fruit protected thus in our country, even where education is most prosperous? When Professor Stowe expressed his surprise to the stage-driver, on this occasion, and his opinion of his own country in such matters, the significant question was immediately put, "Have you no schools there?"

Travelers and residents in China, also, testify that in that land of heathenism the virtue of reverence to the aged, and especially toward parents, is universal, and is the result of early training. Can we claim that this is a prevailing national trait of this *Christian* land?

To what is this difference owing? Why are Chinese children more reverent to age, more respectful and obedient to parents than ours? Why are German children more honest than our own? It is simply because they are diligently *trained* to be so. The docile and plastic mind of childhood can be moulded into almost any tastes or habits which the careful parent and teacher shall choose, and when we take as much pains as the Chinese and the Germans to cultivate reverence and honesty, we shall reap the same reward. The truth is, with a great portion of the world *religious training* and *moral training* are dissevered, as two distinct and different things. While many expect their children will be saved, both in this and a future life, by being trained to be moral, the chief efforts of others are directed to what is distinctively called "*religious*" training, with the expectation that when religion exists, good morals will come as a matter of course.

The root of this mistaken method is to be found in the defective views of large portions of the religious world in regard



to the nature of true religion. The answer to the grand question, "What must we do to be saved?" has, to a wide extent, been interpreted in too limited a sense. The Bible is a book written, not for metaphysicians, but for the common people; and its language always means what the common people *understand it to mean, when they use it*. Now, when the Bible says, "Believe on the Lord Jesus Christ, and thou shalt be saved;" and "He that believeth not shall be damned," and, in many other parallel passages, declares *faith and belief* in Christ to be the indispensable means of eternal safety, how should we interpret this language? Just as we do the same language in everyday life. When men are said to believe in physicians, every person understands that, when they are sick, they obtain prescriptions from physicians, and *obey them*. And when we see men in distressing sickness avoiding physicians, or neglecting their advice, it always is said that they have no faith in them. In all cases of *practical* action, we find that faith and belief include both the internal state of mind and the natural results, or outward manifestations. This then is the Bible use of the term.

Now, there are two extremes to which mankind have ever been led astray, and which both result from a wrong interpretation of Scripture teaching. One is, assuming that the religion that saves the soul consists mainly in the internal state, and the other that it consists chiefly in the outward manifestation. The sacred writers are careful to guard from both these limited and false assumptions. For while one Apostle urges that "faith without works is dead," the other teaches as earnestly that we are to be saved, "not by works of righteousness, but by faith." That is, the mental state without the external acts will not avail, neither will the outward acts suffice without the internal state. In spite of these and similar cautions, we find large classes of persons maintaining, that where the outward manifestations are right, all is well, without inquiry into the internal state. On the other hand, great multitudes turn all their thoughts and efforts to the cultivation of the internal state, expecting that, when this is secured, the external manifestations

will be right, or even if there is a deficiency, it will not be a bar to eternal safety. One class cultivate the fruits and flowers, and leave the root to neglect or decay; the other class cultivate the root, and leave the flowers and fruit to be nipped, or chilled, or choked with parasites.

Now, inasmuch as worldly men and the Church of Rome have both been arrayed against making the internal principle an indispensable requisite to salvation, there has been, in the Evangelical sects, a reacting tendency to the opposite extreme. Multitudes are anxiously seeking certain emotions and states of mind as religion, without proper reference to the external manifestations, which are just as much a part of true religion as the inward principle. Metaphysicians, too, in defining true piety, fall into the same mistake. Some claim that true religion consists in certain emotions of mind toward God and Jesus Christ. Others define it as a generic purpose, or act of will; and others teach, that it consists in good works.

But the *true faith* of the Bible includes—first, intellectual belief in the character, relations, and commands of Jesus Christ; next, the choice, or determination to conform the feelings and the conduct to them; and lastly, the *carrying out* of this determination in the feelings and actions required. And any metaphysical or practical disavowing of these, making one portion constitute piety, when the others are wanting, is as false in interpretation, as it is fatal in results. Now it is true that love to our Creator is so indispensable to the full development of benevolent feeling and action toward our fellow beings, that it is placed as the "first and great commandment." And for this reason, it is properly represented as *the root* from which virtuous action must originate. But it must be remembered, that in one respect the illustration fails. For a tree without a root cannot bear fruit *at all*, while it is possible to train children to practice many of the virtues included in religion, before love to God becomes the controlling principle. Thus it is possible to form in children habits of self-denial, justice, temperance, truth, and honesty, while as yet the love of the world holds that place which belongs to God alone. And the attempt to cultivate

these virtues, which is often pursued by parents, who have no respect to the internal principle, is far more profitable than the attempt to raise fruit on a rootless tree.

The evil effects of this metaphysical disavowing, in regard to saving faith in Jesus Christ, is nowhere more fatal than in the education of children. Parents, teachers, Sunday-school lessons, and all the strong motives of religion are often turned to the development of the internal state; as if, when this is secured, everything else would come by the natural course of things, and without cultivation. Thus it is, that obedience to only one portion of the commands of Christ is called religion, while another, a large and as important a portion, is set aside and called *morals*; just as if it were not an indispensable and component part of religion. It is owing to this fatal mistake, that we sometimes find the children of parents who are unbelievers excelling in virtue and amiableness those children who are constantly urged to a religion of the heart. At the same time, when children, who grow up without moral training, attempt the cultivation of spiritual religion, they find themselves beset with such long-formed habits of selfishness, worldliness, ambition, and indulgence in various sins, that the sudden and entire rectification seems impossible, and thus often the struggle is relinquished, and a false hope of safety sustained by the cultivation of internal states and emotions alone.

So little has the business of moral training been regarded as a branch of education, that very few teachers know how to attempt it, or are aware of what methods of doing it. What are the best methods of training a selfish child to be generous, an indolent child to be industrious, a deceitful child to be frank, a passionate child to be meek and mild, a dishonest child to be honest? How is a defective conscience to be cultivated? How are habits of system, order, and punctuality to be most successfully formed? How is *self-denying* benevolence to be induced? All these, and many other departments of moral training, will come before multitudes of teachers, as questions where they have had neither experience nor instruction, and which they are utterly unprepared to answer.

The enterprise in which many of the most benevolent and intelligent ladies, in all parts of our country, are now engaged, is briefly set forth in the preceding Address, and in its aims embraces these particulars:—First, to select a limited number of female teachers, of a truly missionary spirit, who already are prepared *intellectually*, and give them such a course of training as will qualify them for their duties, in the two most important and yet most neglected departments of education—*Moral Training* and *Domestic Economy*.

The introduction of these branches into schools involves difficulties which can never be surmounted, except by teachers who are *properly trained* for these departments, and also properly instructed as to the modes of meeting the obstacles that must be encountered. For more than twenty years I have been diligently studying the best methods of moral training, and at intervals, when incapacitated from acting as an educator, I have been as diligently inquiring into all branches of Domestic Economy, for the purpose of learning how far they could be introduced into both high schools and common schools. The result has been a conviction, that a *very great work* is yet to be accomplished, in preparing teachers for their duties in these two departments; and also a very great desire awakened, to be permitted to make one experiment in such favorable circumstances, that, if successful, it shall be conspicuous, and widely imitated. I believe that the *science* of domestic economy can be introduced into *all* female high schools, and with unspeakably good results; while there are some of its practical duties which can be introduced into both high schools and common schools, and with much more facility and success than most would suppose. Where nothing else can be attempted, teachers can be trained to give short and familiar lectures in their schools, which would prove of inestimable value to all who are hereafter to act as housekeepers, and especially to those, who for a certain period of their lives will serve as domestics. I have made myself practically acquainted with the difficulties which would meet teachers in attempting both these departments of education, and believe that methods can be pointed out which will



secure success. This it is proposed to do, by assembling the teachers first selected for this enterprise, and giving them the appropriate course of instruction and training for this purpose.

The next particular aimed at has been to secure an *organization* for promoting national education, which shall commence its labors by superintending this first experiment, and so arranged that, if it is successful, the operation may be enlarged to an indefinite extent. To this end a committee has been formed, consisting of the following gentlemen, who at the time they were organized were all resident at, or near Cincinnati. Rev. Dr. Elliot, of the Methodist church; Rev. Dr. Lynde, of the Baptist church; Prof. Wm. H. McGuffey, of the O. S. Presbyterian church; Rt. Rev. Bishop Smith, of the Episcopal church; Rev. Dr. Stowe, of the N. S. Presbyterian church; and Rev. Jas. H. Perkins, who though Evangelical in sentiment, is at present connected with no particular denomination. By the removal of Prof. McGuffey to Virginia, and Dr. Lynde to St. Louis, it is now the case, that three are located in the free, and three in the slave-holding states. This arrangement was not made with the design of securing the *united* action of various sects in one organization for a plan of general benevolence, as this probably can never be advantageously effected. But the aim was, so to commence that the effort shall not appear either *sectional* or *sectarian*. The gentlemen selected are those well known and highly respected by the large denominations with which they are connected, and possess those enlarged and liberal views and that Christian philanthropy which will enable them to act harmoniously together on a small scale; and in case success should demand an increase of their numbers, or a modification of organization, they are qualified to make the proper arrangement. This committee takes the name of the *Central Committee for Promoting National Education*, and have appointed a gentleman of high character and standing to act as their official agent.

The next particular aimed at has been to secure to Protestant women that support of *public sentiment* which women find in the Catholic church, when led by a benevolent

desire to engage in religious and educational enterprises.

If there is anything which is made prominent as the *distinctive* peculiarity of the religion of Jesus Christ, it is *self-denying* benevolence. Why is it that in the Old Testament dispensation (foreshadowing the New) *sacrifice* holds such a conspicuous place? Why were evils averted from the erring and guilty by the sacrifice and sufferings of innocent beings? Why was the coming of the Great Author of our religion spoken of as a sacrifice on the part of the Eternal Father, like that of giving up an only son to a painful and ignominious death? Why was the life of our Savior one continued scene of humiliation, self-denial, and suffering? Why did his death include in it all that terrific array of mental agony and physical torture? It is because the vast scheme of universal being can be brought to its eternal and sublime results only by the *self-denying suffering* of the good to reclaim and ransom the guilty. It is because in a universe of finite free agents, all good must be secured immediately or remotely by *self-denial and self-sacrifice*.

Our Almighty Savior came into this world to exhibit to the universe his own submission to this universal law. And his own inspiring example is set forth as the grand invigorating influence which is to arouse and sustain all those who bear his name. He ever taught and acted on the assumption, that the *loss of the soul* is so tremendous and irreparable an evil, that no sacrifices are too great to save it. He gave up all that heaven contains to do it; and he commands and expects that his followers will give up all that earth contains in the same struggle. He assumes that while immortal spirits are exposed to such dreadful evils, a *benevolent* mind can never rest if *anything* is left undone that can save.

The Catholic church has mournfully perverted this main doctrine of the Gospel. Self-denial and the Cross are indeed the distinctive sign of their church. But it has not been the benevolent self-denial of Christ, but a selfish and ascetic self-denial, aiming mainly to save *self* by inflictions and losses. However true it may be, that individuals have ever been found in that church who have been the true followers

of Christ, few will maintain that the great body of that corporation, which consists of pope, cardinals, bishops, and priests, have been engaged in any other work than that of extending the bounds of their own church, and thus of their own dominion over the human mind. And though they may in many cases persuade themselves, that this will also secure the eternal salvation of their fellow-men, still they have not been, like Christ and his Apostles, spending life in self-denying labors to promote that *character* among mankind, which alone secures eternal life.

In shunning the tendency to asceticism, the Protestant world have swung to the other extreme, and vast numbers, who vainly imagine themselves disciples of Christ, are utterly destitute of the self-denying benevolence, without which he declares that they are none of his. And so great is their number and influence, that the whole moral atmosphere, especially in the wealthy classes, bears heavily against methods of *self-denying* benevolence, as of universal obligation. To do good, in ways that do not essentially interfere with comfort or convenience, to give time and money when it involves no serious diminution in the gratification of ease and taste, are very common modes of benevolence.

Now Christ and his Apostles, in the first age of Christianity, certainly did require that Christians should give up ease and honor, and comfort and friends, and even life itself. And why? It was that his religion might be extended to the ignorant and lost. And is there any reason why Christians at this day are not obligated to do the same, if such sacrifices will equally avail? Has any follower of Christ a warrant for using time, or money, in any way which he does not suppose to be *the most* conducive of any in his power, to promote the salvation of men? Is any amount of sacrifice or self-denial to be shunned in this struggle for eternal life, except from the plea that it will not avail? Does not every Christian profess to consecrate everything he has to this cause? The only difference between the obligations of Christians in the time of the Apostles and now is, that then they were required to *lose* all, and now we are required to *use*

all for the same great cause. True, in the present constitution of society, the using of wealth in procuring comforts and superfluities for ourselves, to a certain extent, does tend to promote the best moral interests of man; for were all relinquished, vast multitudes would be reduced to ignorance and beggary. But this involves only the trial of our self-denying benevolence. For as no definite rule can be given, the only safeguard is a true sense of our obligations, and a heart so engaged in the great cause, that it is the most cherished object of thought and feeling; the thing for which time and money are most gladly spent. With this spirit, there is little danger of the extreme of self-indulgence. And this spirit is urged as the *indispensable* term of discipleship in the strong metaphorical declaration, "If any man come unto me, and hate not his father and mother, and wife and children, and brothers and sisters, yea, and his own life, he cannot be my disciple. And whosoever doth not bear his cross daily and come after me, cannot be my disciple." And this illustrates the enigmatical declaration of the Savior, that his service is a "yoke" and a "burden," and yet is "easy" and "light." All his followers are daily to deny themselves by ceasing to live for their own gratification, and living to promote the welfare of their fellow-men; while a heart filled with love to Him, and benevolence to man, will make all such sacrifices easy and light.

Now there are multitudes, who, in spirit, are ready to follow Christ, even to the loss of all things, who are held back by many difficulties induced by the false state of public sentiment of the majority of those who profess to be Christians. Especially is this the case among many truly pious women, who feel that they have energies and talents unemployed, which they would gladly consecrate to the salvation of their fellow-men. But when a woman of education, wealth, or high standing, devises some plan of benevolent action, that would take her out of her present sphere, and involve the sacrifice of comfort and ease, a great array of influence and argument is turned against her, especially by family friends, and often too by those who profess to be Christians. "Why not do as other Christians do? Why take a course



so singular and needless? Why not be content to do good in the sphere where Providence has placed you?" And then so many plausible arguments are urged to prove that, at the present day, those who have ten talents may live to *enjoy life*, and are not bound to make any serious sacrifice to save their fellow-men, that these, and the strong weight of opposition or indifference, finally produce such doubt and distrust, that firmness of purpose fails, and the effort is relinquished. And when women in humbler spheres look abroad on the vast fields that are white for the harvest, and supplicate to be sent forth, there has been no response of public sentiment, no organization or aid to encourage them to the attempt.

Now this is not so in the Catholic church. The wise managers of their conclaves know that nothing is so serviceable in extending the dominion of priestly despotism over the human mind, as *true, self-denying piety*, provided it is enchaind by the vows of implicit obedience to the infallible church, of which they are the controlling power. Consequently, the whole influence of the clergy, and the whole power of public sentiment, which they can control, are lent to encourage and sustain every woman who is disposed to sacrifice either time, position, or wealth, for the extension of the Catholic church. If she is of high rank, or possesses wealth, she is immediately lauded as a saint, and the post of lady abbeß or lady superior is found for her, where she retains her high position, and gains still higher estimation and power. If she is of humble rank, then the establishments of Sisters of Charity, or other religious houses, open their doors and give all her benevolent energies full employ in educating the young, or nursing the sick. Meantime she is cheered by the hope, that by this course she saves her own soul, rescues the souls of all she can persuade to enter the corporation of her church, and by her additional penances and self-sacrifices is perhaps laying up a stock of good works to supply the deficiencies of others.

Permit me to illustrate this view of the case, by a few particulars that have come under my own observation. At the time when great efforts were first made to awaken an interest in the moral welfare

of the West, my attention was called to the great number of pious and self-denying women who were anxious to be employed on that field of labor. Hoping that I could do something to secure the aid and coöperation they needed, I took measures for the purpose, and with very little inquiry, found more than a hundred women within a small radius anxious to be thus aided. But I found none to assist me in the effort, and the expense, labor, and responsibility demanded, far exceeded my strength and means; and after a short effort I gave it up. Soon after, I was requested to write an article to be read at the annual meeting of the National Lyceum in New-York city. I took the opportunity to present this subject; considerable interest was excited, a meeting of ladies was called, the address was published by subscription and circulated, and there the effort ended. Not far from this time, a similar effort was made in Western New-York, some account of which I extract out of a letter from a lady of Rochester, addressed to me last winter, with reference to the present undertaking.

"The 'Western Education Society' had its origin in this city, and females were exclusively both its patrons and the instructors. Auxiliary associations were formed all over the country, while contributions flowed in from sewing and juvenile societies, till quite a fund accumulated. Here our teachers were fitted out and received their credentials, many coming from New England and going out as missionary teachers. Schools were established in many important places, and we always found that as soon as a school was started in a place, the interest of the inhabitants was roused to support it. But we found many difficulties. Among these, were our great distance from the field of exertion; the difficulty of knowing enough about the character of the teachers and the places, to enable us to locate them wisely; the difficulty of finding suitable protection and homes, the hardships to be encountered, &c. The enterprise was a more delicate one, from the fact that it was managed exclusively by women, while the teachers had to wend their way among our heterogeneous population, and seek confidence and support without the help of Jesuits,

priests, and lady abbesses. I have often received letters from our teachers, relating their trials—poorly lodged, poorly fed, obliged to walk three or four miles to school, and then, perhaps, reproved for not assisting in the care of children out of school hours. Your position on the field, and your committee of gentlemen there, give you far greater advantages than we could command. Our enterprise did much good, but was finally abandoned." Two other similar attempts were made on a considerably larger scale, one in Philadelphia, and one in Connecticut, and both failed from similar causes. In all these, the business of selecting, preparing, and locating teachers was attempted by persons who had never resided on the field of destitution, who had had little observation or experience as practical teachers, and who attempted to operate chiefly by *correspondence*. They supposed that when the public were duly apprised of an agency for finding teachers for places and places for teachers, that applications would flow from both parties to a common center, and that this would fully meet the desideratum. But repeated failures prove the fallacy of any such expectations. The work to be done is too difficult and too vast to be accomplished by any such imperfect agencies.

Even before these repeated experiments had failed, I became satisfied that the educational wants of our country, and the concurring interests of my own sex, could be met only by a method embracing these great features. First the establishment of *permanent institutions*, which should embrace all the *good features* of the *mother houses* established by the Catholics. Such should include a high school and a primary school, in which every branch of education, from the first to the last, should be taught in the best possible manner, so as to serve as *model schools*. With these, should be united an institution for the instruction and location of teachers, where any who wished to be qualified for the office, could learn both the theory and the practice, and also where those already qualified could resort to as a *home*, when seeking for a location, or when thrown out of employ from sickness or other causes. With such institutions, should

be connected an *organization* to superintend the interests of education in all the surrounding country, with permanent agents, whose business it should be to awaken public interest in the cause of education, by lectures, by written articles in the political and religious periodicals, and by other methods, which would create a demand for schools, and thus furnish locations for teachers. Thus the teachers would be trained on the soil to understand the character of the people, and the habits of the society where they were to labor, while every facility would exist for the adaptation of teachers and places to each other.

It was with such a plan in perspective that, though in feeble health, soon after my removal to the West, I consented to take the responsibility of establishing a school at Cincinnati. My sister, Mrs. Stowe, was associated with me, and two other ladies of superior education and experience, as teachers. The plan was, first, to begin with what should eventually prove the *model school*, which should be supported by tuition fees. It was hoped that when those who conducted it had gained the public confidence at the West, as they had done at the East, funds would be raised, both at the East and the West, which would enable them to add the teachers' department, and then to say to multitudes of their benevolent and enterprising countrywomen, "Here is a resort where you may come, both to qualify yourselves to be teachers, and also to be aided in finding schools in the many thriving but destitute portions of our country." When thus much was accomplished, it was anticipated that all other needful agencies for locating teachers would easily be secured.

The school was well patronized, and successfully conducted. The ladies then applied for a fund of over \$30,000, given for purposes of education in that city. The trustees of that fund voted its appropriation to that object, provided that the citizens would raise \$15,000 for a building. A subscription was begun, some very handsome sums were subscribed by several individuals, and there the matter ended. Meantime the building occupied by this school was purchased by the Cath-



olic bishop, for a Catholic female institution; no other suitable building could be found to hire, the hard times came on, and funds could not be raised to build or purchase one; some of the teachers were called to more favorable locations, and finally, after five years of labor, the whole effort failed, the school ended, and a Catholic female institution took its place, for which more than \$20,000 have been paid. And not long after, the Catholic nunnery and school were established, at an outlay of more than \$30,000. And this in a city where no Protestant female institution had ever been endowed, and which, for years after, remained without any further attempt to raise one. And yet the Catholic population is far less in number than the Protestant, and, consisting mostly of foreign immigrants, contains very little wealth, while there is no more reason why Catholics abroad should send benefactions for this purpose than Protestants.

Why this singular contrast between the results of efforts for female education and female institutions in Catholic and Protestant communities? It was not because there were not liberality and public spirit enough among the Protestants, for there is no other city in our land (not even Boston) which, in a given time, and in proportion to its wealth, has probably done more for public and benevolent objects than that city. While this enterprise, designed to aid benevolent women in their efforts to save the children of our country from ignorance and sin, was left to languish and pass away, the agents for multitudinous other public and benevolent objects appeared and took up liberal contributions, for the heathen, for sailors, for drunkards, for convicts, for slaves, for colleges in the city and out of it, for medical schools, for theological schools, for the education of young men, for Bibles, for tracts, for home missions, and for many other objects of public and private benevolence. Nor was it because this undertaking was not appreciated, by at least a portion of the community, for many felt a deep interest in it. Nor was it because sectarian jealousy interfered, for of the various gentlemen who subscribed either \$500 or \$1000 each, one was a Unitarian, one a Methodist, and

two were Episcopalians. Nor was it because the Protestant women engaged in it could not claim as entire a devotedness to the cause of Christian education, and as self-denying a spirit as their competitors the Catholic nuns, or Sisters of Charity. And as it is often asserted, that the Catholics exhibit more self-denying zeal than Protestants, while these sisterhoods are specially pointed at as evidence, a few words on this point may be allowed, not offensively but defensively. Self-denial and self-sacrifice are proved, not by given acts, but by the *spirit* and the *circumstances* in which these acts are performed. Vows of matrimony often involve far more self-denying benevolence than vows of celibacy; while in Catholic countries, where respectable marriage is shut out from a far greater proportion than in our land, the cloister is often looked to as the only and most comfortable haven of hope. So, too, in this country, circumstances which would be deemed most desirable for one woman, would involve great sacrifices to another. Suppose, for example, a woman has talents that would enable her to write in a style to amuse the reading public. The triumphal progress of Dickens through the country shows how much more honors, wealth, and good-will are gained by those who labor to *amuse* than those who labor to *save* their fellow-men, and turning from such a field as this to the unhonored toils of the school-room may involve as great a sacrifice as could possibly be made. Yet in other cases, a flourishing school may be the highest object of hope and desire. In the particular enterprise under notice, it is certain, that it was undertaken by women, some of whom for more than twenty years have devoted time and income and labors to the cause of Christian education, with entire singleness of purpose, and at a sacrifice of health, involving such nervous prostration and utter helplessness, as was indeed "the loss of all things." Had these ladies turned Catholic, and offered their services to extend that church, they would instantly have found bishops, priests, Jesuits, and all their subordinates at hand, to counsel and sustain; a strong *public sentiment* would have been created in their favor; while abundant funds would have been laid at their

feet. There can be no doubt of this, when on the very spot where this Protestant enterprise failed, has arisen a Catholic female institution, at an expense of \$20,000, and still another, in the same city, at an expense of \$30,000.

The grand cause of this difference is, that the clergy and leaders of the Catholic church understand the importance and efficiency of employing female talent and benevolence in promoting their aims, while the Protestant churches have yet to learn this path of wisdom. The Catholic clergy exert their entire influence in creating a *public sentiment* that sustains, and even stimulates women to consecrate their time and talents to benevolent enterprises. The Protestant clergy have as yet but very imperfectly exerted their influence to create any such public sentiment.

At the time I saw the enterprise I had labored so long and so painfully to achieve supplanted by an institution endowed by foreign funds, conducted by foreign women, and sustained by Jesuit skill and power, and for the well-known purpose for which the Jesuit order is established, my strength and spirits flagged. Little was said, for complaints were useless. Few could appreciate the object, the painful efforts, or the heavy disappointment. But deep in my heart was fixed the purpose, that, if ever strength sufficient should return, an *Appeal* should be made, first to *American Women*, and next to the *Protestant Clergy* of my country, to *right this wrong*.

The appeal to my countrywomen has been met with a generous enthusiasm, which gives full assurance that nothing will be wanting to the success of this enterprise, which it is in their power to command. Nor is there less confidence felt in the good and faithful ministers of Jesus Christ, who are found in all our Protestant sects. It has of late been the fashion among many reformers of the day, when they find their aims or their measures distrusted by the clergy, to raise an outcry against them, as timid, time-serving, and worldly. But increased and extensive knowledge has to me constantly multiplied evidence, that it is only those who stand afar off, so as to be unable to judge of character and motive, or those who are blinded by prejudice, who will not join in the feeling

of exulting thankfulness, which a just estimate of the Protestant clergy of our country must awaken. There is no benevolent or patriotic effort, that is attempted by proper measures and in a proper spirit, which is not sure of their hearty support as soon as it is understood.

It is confidence in the object now presented, and in the character and aims of those to whom this appeal is made, that gives assurance of their ready and efficient coöperation. It is the pulpit that will secure to the *Christian education* of the children of our country its appropriate place in the interests, the prayers, the labors, and the contributions of the vast multitudes within the reach of its influence. It is the pulpit that will teach woman, that it is the grand business and profession of her sex to train the rising generation, and that the formation of domestic tastes and habits is the indispensable means to this end. It is the pulpit that will teach the young daughters of our land that they are being educated, not for the gay scenes of pleasure, but under the solemn obligation of using all acquired talents for the good of a perishing world. It is the pulpit that will urge upon every woman her duty to labor in the cause of *Christian education*, with her influence, her talents, her time, and her wealth; on the field where darkness reigns, if there is the place where self-denying labors will achieve the greatest good; in her own neighborhood, or by her own fireside, if there she is needed most. It is the pulpit that will create a *public sentiment* in the Protestant world, that will not only sustain, but will excite in woman a spirit of self-denying benevolence in this cause, and will secure for her all those coöperating institutions and organizations that will apply it wisely and efficiently. It is the pulpit that will teach the safest, surest way of ending our most dangerous social and political evils, by the *Home Mission of Woman*, changing the threatening cloud of slavery on the South, and the dangerous floods of immigrants on the North, to blessings that shall safely distill as dews upon the earth. Then shall heavenly benevolence "say to the north, give up, and to the south, keep not back; bring my sons from far, and my daughters from the ends of the earth." Then shall our noble and



beautiful land, indeed become the refuge for the oppressed, a home for the outcasts of the earth. "And the sons of strangers shall build up her walls, and their kings shall minister to her; her gates shall be

open continually, they shall not be shut day nor night; that the forces of the Gentiles may come in; and she shall become an eternal excellency, a joy of many generations!"

## TO THE

## LADIES WHO ARE ENGAGED IN THIS ENTERPRISE.

Those ladies who have already forwarded their liberal contributions need to be informed of the causes of the delay in their appropriation. Nothing could be done in regard to preparing and locating teachers until a gentleman of suitable qualifications could be engaged to superintend the enterprise. Negotiations have been in progress with Governor Slade of Vermont, with this end in view, and it was not until very recently, that he decided to accept the office of *Secretary and General Agent of the Central Committee for Promoting National Education*. His term of office as governor expires this autumn, when he will remove to Cincinnati, and then the first operations will be commenced.

The first step will be, to assemble the teachers at the most convenient and suitable point, where for a few weeks Miss Beecher will aid in preparing them for their future labors. Few are aware of the great difficulties to be met by teachers who go into those portions of our country where schools are most needed. The providing of an escort, boarding place, school-room, furniture, and pupils, is only one portion of what is needed.

The following selection from the topics, on which instruction will be given, will present some idea of these difficulties.

The best method to pursue in classifying a school made up of all ages from five to twenty, and of all stages of advancement.

How to meet the difficulty, when half the parents furnish no books, and of those provided no two books are alike.

Simple and economical methods of securing ventilation, warmth in winter, and coolness in summer, and various articles of school furniture and apparatus, when parents think these matters of little consequence.

Methods of training children to neatness, order, and punctuality, whose parents regard these things as of no consequence.

Methods of training children to be truthful and honest, when all domestic and social influences tend to weaken such habits.

How to use the Bible for imparting instruction in both moral and spiritual duties, without giving occasion for sectarian jealousy and alarm.

How to preserve a teacher's health from the risks of climate and the dangers of over-exertion and excessive care.

How to secure improvements in diet and domestic comforts in a neighborhood without giving offense.

How to teach the laws of health by the aid of simple drawings on the blackboard, so that children can copy them on slates to take home and explain to their parents.

How to meet the amiable but troublesome *amor patriæ*, which is jealous in regard to foreign improvements.

How to teach certain branches of Domestic Economy, so that parents will be pleased, and willing to adopt improvements.

How to meet the gossip, party spirit, and sectarian jealousy which are rife in a heterogeneous population, and thus to promote neighborly peace and harmony.

These are a specimen of the topics of instruction which are indispensable to the

comfort and success of teachers in a new state of society, and the want of which has so often led to discouragement, ill-health, and the forsaking of their posts. It has not been rare that female teachers have found themselves, for want of such aid, thrown into such a sea of troubles that almost any change has been accepted, as the only available asylum from intolerable evils. In regard to forsaking the teacher's office for domestic alliances, which is predicted as a serious embarrassment, no evil or disappointment is anticipated; for it is believed that, in all cases, the school-room is the truest avenue to domestic happiness. Every such departure can be made good by new recruits, who will find their

best friends and firmest supporters in their predecessors, settled around them as the wives and mothers of the most influential members of society. No vows of celibacy could promote the best interests, either of schools or of society, as will this very fact, which is the most frequently brought up as an objection to this undertaking.

Simultaneously with the preparation of the teachers, arrangements will be going forward, for their removal to various locations, in those parts of our country where schools are most needed. It is believed that the results of this action will secure similar operations on a larger scale and in various sections of our country.



# TO THOSE WHO MAY WISH TO AID IN THIS ENTERPRISE.

The two methods indicated previously are, first, by promoting the sale of the two works on Domestic Economy, and the use of the first volume as a text-book; and secondly, by individual contributions, or by the formation of associations.

Those who may attempt the last can secure subscriptions to a simple form of this kind.

We whose names are subscribed agree to pay annually the several sums affixed to our

names. The subscribers shall constitute the Ladies' Association for promoting National Education. [The name of the town to be inserted in the blank.]

The Association shall appoint a Secretary and Treasurer, who shall transmit the funds subscribed and correspond with the Central Committee for promoting National Education at Cincinnati, and keep accounts of the same.

# TO THOSE WHO WISH TO BECOME TEACHERS IN THIS ENTERPRISE.

REPLIES to these questions must be furnished by some clergyman, or other responsible person, who is well acquainted with the applicant, before her request for aid can be taken into consideration.

What is the name, residence, age, and past history of the applicant?

To what religious denomination does she belong?

What are her manners and her personal appearance?

What has been her school education, and how much has she improved herself by reading, and a knowledge of the world?

Has she any peculiarities of character, that need to be known, in order to secure appropriate location?

Is she a professor of piety, and how have her professions and deportment corresponded?

Has she a naturally amiable and benevolent disposition?

Has she energy, decision, and perseverance?

Has she discretion and good judgment?

in accommodating to varying circumstances and character?

Does she so love to do good that she can be sustained in very many trials and perplexities by the consciousness of usefulness, and the hope of success?

Is she naturally of a hopeful or desponding temperament?

Is she willing to go into one of the most difficult and trying situations, if those who aid her in preparing for her duties, should decide that she is best qualified for such a position?

Can she pay any portion of her expenses for traveling, instruction, and location, and if so, how much?

The above questions ought to be answered with great caution and sincerity, as everything depends upon knowing the materials to work with. Faults are expected in all, but it must be known what they are, in order to calculate for them.

Those teachers who already are accepted, will receive notice as soon as arrangements are made. Those wishing to apply may direct to Miss C. E. Beecher, Hartford, Conn.

THE END.

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