

LETTERS

TO

School Girls.

BY

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Dedication.

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TO

THOSE LADIES WHO HAVE AT ANY TIME BEEN
THE PUPILS OF THE AUTHOR,

This Volume
IS AFFECTIONATELY INSCRIBED,
BY THE AUTHOR.

PREFACE.

THESE "Letters" were originally prepared in the form of "Lectures," and read to the pupils of the Oakland Female Seminary, in 1848 and '49. Such things as were peculiar to that institution, have been omitted, and they are addressed to school girls generally, in the hope that they may do some good. The author has ever felt a deep interest in female education. He labored under many disadvantages in his boyhood, but he was always cheered on in the pursuit of knowledge by his *mother*. He has found the acquisition of knowledge such a continual source of pleasure to him, that out of gratitude to that mother, he resolved to devote himself to the advancement of female education. Next to the pulpit, he esteems it the most useful field in which he could labor. Feeble health has pre-

vented him from much pulpit labor for many years, and for nearly fourteen years he has had charge of a female school.

There is no danger of spoiling our daughters by too much education. Some educated ladies are eccentric, and negligent of household affairs, but they would be equally so without education. God, who gave woman intellect, also gave her affections. The cultivation of her intellect, will not cause her to love her children or her household less, for a mother's heart will be true to the instinct of nature, unless corrupted by vice. A woman that is fond of fashionable amusements, often sadly neglects her family; but one fond of books, will be desirous of sharing her enjoyments with her children, and will love them more.

The best education that we can give her, will be none too much to qualify her for her responsible duties. Boys are apt to break away from a mother's influence; but if they feel that their mother is possessed of superior knowledge, they will

submit to her authority perhaps to mature age. It will not be necessary for the mother to make any pedantic display of her learning, but its influence will be imperceptibly diffused in the ordinary, everyday intercourse of the family.

If, in addition to being well educated, she is also religious, what a blessed and powerful influence may she exert! If all the mothers in the land were such, what a different generation would the next be from the present or the past!

In the hope that this little volume may contribute something to a result so desirable, it is sent forth with the prayer that God's blessing may attend it.

Oakland Seminary, Dec. 24, 1852.

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LETTERS
TO
SCHOOL GIRLS.

LETTER I.

STUDY.

How thankful should we be to God for the many advantages, social and civil, literary and religious, with which we are surrounded! When I address myself to school girls, I am addressing every young female in the land, for all have the opportunity of acquiring more or less education at school. Many, perhaps, do not appreciate the privilege, and some may even refuse to attend school, when they have the opportunity; but far the greater number, I trust, are ardently athirst for knowledge, and delighted to drink at its crystal fountains.

When girls go to school, they are, no doubt, influenced by various motives. Some

go merely because their parents send them, without any desire to improve their minds. They take no interest in their studies, and confinement to the school-room is disagreeable to them. Some go because they have young acquaintances attending, whose society is much more attractive to them than their books. Some desire to attend a boarding-school or seminary, because they think it will add to their respectability, and elevate them above the children of their neighbors. It is quite amusing to see girls who have attended a boarding-school, too short a time to learn any thing useful, assuming airs of importance inconsistent with their circumstances in life.

These are not the proper motives. You should desire to cultivate your mind, because education will be useful to you, and will enable you to be more useful to others than you could be without it. God did not intend man to live as a savage, without education. He has bestowed reason and speech. His law is written, and it requires learning to read and understand it. His works are wonderful and glorious; and surely, it is agreeable to Him that they should be studied and understood. Whenever, therefore, you have an opportu-

nity of attending school, you should feel it to be your duty to apply to your books with diligence and cheerfulness, and make all the improvement you can. Few and brief are our years in this world, and very brief is that period of youth in which education may be acquired. How wicked to waste the precious moments in frivolous amusements, or idle sports, when we might reap the golden harvest of knowledge! It is on so many accounts desirable to be well informed on all the subjects usually embraced in a good education, that you should not rest satisfied till you have acquired all.

But education can not be acquired without hard study. Some would be glad to have the knowledge, but they dislike to perform the labor. They slight their lessons, endeavor to cheat the teachers at recitation, and pass through the session without understanding any thing well. You should study every lesson thoroughly, and understand it well, before you go to recite. If you find difficulties, you should go to your teacher for explanation, before recitation. Be not like those idle girls, who care not whether they understand their lessons or not, provided difficult things come

to other members of the class, and they can get along without missing at recitation.

Hard study will, of course, be difficult and disagreeable at first, but every thing valuable is acquired with difficulty. What difficulties and dangers do men surmount to obtain the gold of California! But knowledge is more precious than gold or rubies. Be not discouraged, and the difficulties will gradually give way, and you will become pleased and interested in your studies.

When I urge you to understand your lessons before you go to recite, I do not mean that you should commit them to memory, nor that you should mark answers to the questions, and commit these to memory. All this you might do, and yet know very little about your lesson. Endeavor to understand the meaning of your lesson, so that you can express the ideas of the author, not in the words of the book, but in your own language.

The rules of grammar, and definitions in all the sciences, should be accurately committed to memory; but you will understand all subjects better, if you will endeavor to express the ideas in your own way. You are not, in fact, sure that you have the idea correctly,

till you can so express it. If you take such pains at every step, your knowledge will be thoroughly digested, and your mental faculties will be strengthened and improved.

Some girls desire to study too many things at a time. They wish to have a good education, but they are in haste to finish. This is not wise. Overexertion in labor may be injurious. Overeating will oppress the stomach. An attempt to pursue too many studies at once, will overtax the mind, and only give a smattering of knowledge. Acquire first principles well, and then proceed only so fast as you can do it thoroughly. Spelling, reading, writing, and arithmetic, are the four corner-stones of a good education. If the foundation is not well laid, the superstructure will be defective. How ludicrous to see a girl studying rhetoric or astronomy, when she can not write a readable hand nor spell ordinary words correctly! Do not be ashamed to continue at these things, though you may be nearly grown up, till you know them well. It is better to learn nothing else at school, than to be defective in these. To understand these well, will give your mind a training that will enable you to become an intelligent woman

by your own exertions afterward. But if you lack them, you will go limping all your days, whatever else you may know. Having made a fair start, proceed step by step till you acquire all you can. I am in favor of extensive female education. The most extensive course of the best female college is not too much. God has given you capacity for mental improvement, and a desire for knowledge. Gratify that desire to the full extent, but do it gradually, as your mind may be able to bear it.

About three subjects, or four, at the most, are as many as you should have on hands at once. You can then have time to consult other authors on the subject, and not rely entirely on the text-book. Where there is any difference of opinion, it is well enough to see what can be said on both sides, and not believe every thing you read, merely because the book says so. What is obscure in one author, you may find more clearly expressed in another. Merely the name of a discoverer in science is sometimes given, and you should consult a biographical dictionary, or some other book, to know more about him. When you take such pains as this in acquiring

knowledge, you will not forget it. It will become fixed in your mind indelibly, and will remain as a part of your being.

But you desire to know why so many things are to be studied, and what advantage you are to derive from them. As you can make no use of algebra or geometry in company, you can not perceive the necessity of studying them. If you were to delay studying every thing till you could understand the advantage you were to derive from it, the time for acquiring education would be past, and education would be impossible. You do not delay eating your breakfast or dinner till you can understand the chemical composition of all the articles of food, and how they are digested and appropriated to the nourishment of the body. By such a course of conduct, you would show yourself to be crazy, and would soon starve to death. Little children eat and take exercise long before they understand that these things are important to their health and strength.

The mind, in order to be strong, and capable of understanding difficult subjects, must also have food and exercise. The girl that bends her mind to the difficult and knotty

questions in arithmetic and algebra, is gaining intellectual strength. You desire to know something about astronomy, and the wonders of the heavens; but you can understand very little of these things, unless you first study mathematics—especially geometry and trigonometry. But the great benefit derived from such studies, is the power and habit of attention acquired in pursuing them. How difficult do you find it, when you first go to school, to confine your attention to your books! Your thoughts wander to other subjects, even while your eyes are on the book; but in the course of a year or two, if you study properly, and in earnest, you will be able to check these wandering thoughts, and confine your attention to the subject before you. Nothing will more effectually assist you in acquiring this power, than arithmetic and algebra. You can not solve any question without giving it your whole attention. A mistake in a figure or a letter spoils all. What you do every day, soon grows into a habit, and becomes easy. By hard study you will soon acquire the power of attending to what you please.

And how valuable is such a habit! How much time does every young person waste by

wandering thoughts, waking dreams, idle reveries! The power of controlling your thoughts will always be valuable to you. If you go to church, you can give better attention to the sermon, and not allow your thoughts to be called off by every new ribbon or strange face that comes in. If you are in company, you can give more fixed attention to those who converse with you. If engaged in domestic affairs, you can better attend to what is before you, so that the bread shall not burn nor the dinner be spoiled. Thus, even in baking a loaf of bread, algebra and geometry may be useful to you.

And the value of these things does not depend entirely on their being remembered. It is true, you should remember as much as possible of all your studies. But if you should forget all your algebra the day you leave school, the power of attending to a dry and difficult subject, which you acquired while studying it, would be exceedingly valuable to you as long as you lived. After studying mathematics, you would not think history dry, and you could read and be interested in other books than novels. Let me warn every school girl against novels. The style is so

fascinating, and the love-stories they contain so exciting, that girls who read them at all are apt to become excessively fond of them. They injure both the intellectual and moral nature. To read them, is like feeding children on sweetmeats and candies; they soon lose their relish for wholesome food, and their health is injured or destroyed. It is almost impossible to make a good student of a novel-reader. They have an utter aversion to hard study and difficult subjects. If they can slip a novel to read, they will neglect every thing else, and pass through their school-days without acquiring any thing useful.

But all the subjects in the usual courses of study, are not as dry and difficult as mathematics. Many of them will exceedingly interest you, and at the same time assist in strengthening your mind. In many of them you will be studying the great and sublime mysteries of the works of God. Botany, chemistry, physiology, natural history, as well as astronomy, and other branches, will display to you the evidences of wisdom and contrivance every-where apparent in his works. Great and marvelous are all the works of the great Jehovah. I have never seen a child

who was not delighted when shown, through a microscope, the compound eyes of a fly. Who could have believed, they exclaim, that a little fly had four thousand eyes!

If you once become interested in your studies, you will derive more true happiness from them, than others can possibly find in frivolous amusements or more frivolous reading. Such studies will have an elevating and ennobling effect on your mind. The cultivation of the intellectual and moral faculties, renders us more and more like angels and like God. Do not be alarmed at the number of studies, or the length of time it will take to acquire them. Patient industry will remove all difficulties, and make the time pass agreeably. It is the idle school girl who is unhappy; time hangs heavily on her hands. She thinks the slow, tedious hours will never be gone. But to the industrious, studious girl, the days, and weeks, and sessions, glide delightfully away, and she will afterward look back upon her school-days as the happiest part of her existence.

The motives that should influence you in acquiring an education, should not be sordid or selfish. While you should strive to be the

best scholar in your classes, your motive should not be merely to excel the others. You should love learning for its own sake, and because it will make you acquainted with the works of God, and display to you his wisdom. You should love it, because it will make you more useful—better able to promote the cause of religion and the interests of mankind. The girl who applies with diligence to the study of algebra or geometry, for the sake of obtaining a gold medal, or for the reputation of being the best scholar in the class, will be in danger of being influenced by wrong motives all her life. When she ceases to be a school girl, she will strive to surpass other young ladies in the costliness and display of her dress. When married, she will want a finer house, finer furniture, and a more splendid carriage than her neighbors. Low and sordid motives will influence all the actions of her life, and her heart will be a stranger to true charity and benevolence. She will be a stranger to the happiness of doing good; and she will find, when it is too late, that mere display, and outshining others, can produce no happiness.

In conclusion, you should strictly keep all

the rules of good order in the school. If you allow yourself to whisper and play, you not only interrupt the school, but you waste your own precious time, and that of others. Time is too precious to be wasted. Keep your books clean. Do not tear them, nor double them back, nor scribble in them. It is a shame to abuse books as some lazy, careless girls do. Remember that your teachers are laboring for your good, and you should respect and obey them. Look to God every day in prayer, that he would preserve your life and health, and enable you to improve your time, and succeed in your studies.

LETTER II.

READING.

As the number of female schools is continually increasing in our country, the advantages of a good education are extended to a much larger number of girls than formerly. Many that enjoy such advantages, will probably read the present series of letters. Allow me, therefore, hoping to do you some good, to address you in a familiar, though plain way, about matters which, I trust, may not be uninteresting to you.

It is said that "three of the most difficult things in the world are, to keep a secret, to forget an injury, and to improve our leisure time." The last is certainly not the least difficult. Most persons would be astonished to find how large a portion of their time passes without improvement. You, perhaps, spend six hours each day in school, and may be required to study two hours out of school; and, if you allow eight hours for sleep, you will

still have eight hours each day for meals, and exercise, and recreation. How do you spend these hours? Did you suppose that so much of your time passed without employment? Could you not devote one or two hours each day to some useful reading, and still leave sufficient time for exercise and other employments? You have no idea how much can be done in a single hour each day, till you try it. You could, in three months, read through "Ferdinand and Isabella," and "Robertson's Charles V," or you could, in the same time, read nearly all "Rollin's Ancient History." How much better would this be than to waste your leisure moments in absolute idleness, or in talking on frivolous and useless subjects!

Do you inquire what you shall read? You may be improved by reading history, biography, travels, or poetry. If you once acquire a taste for such reading, you will find it quite as interesting as novel reading, and vastly more profitable. You will be conscious that you are making additions to your stock of knowledge, and strengthening your mental faculties. You may read bushels of novels, and find them all chaff, with scarcely a grain of wheat in all. Your mental powers, more-

over, will be weakened, and your taste perverted, so that all useful reading will appear dry and tiresome.

If you will make a proper trial of history, you will be surprised how soon you will find it interesting. I would not have you to begin with such a work as "Hume's History of England," and attempt to read it regularly through. This, of course, would tire you. Pycroft, in his "Course of Reading," recommends that you should first study some short outline of history, such as "Miss Robins's English History," "Goodrich's United States," and the histories commonly used as school books.

These should be well studied, to impress on the memory a general view of the subject. In studying these, unless you have a very dull mind, you will feel some curiosity to know more about particular persons and periods. You should then get a larger work, and turn to the particular subject that interests you, and gratify your curiosity. Do you wish to know more about Columbus than you find in your school book? Read "Irving's Life of Columbus." Or of Isabella, who pledged her jewels to enable Columbus to make his great

discovery? Get "Prescott's Ferdinand and Isabella," and you will find it more interesting than any novel. Would you like to know something more of the Greeks, or Alexander the Great, or Hannibal, than you find in your small history? Turn to these subjects in "Rollin," or read "Plutarch's Lives" of these men, and you may soon be gratified. In this way you will always be reading what is interesting to you.

In reading history you may begin with any country or period that interests you most. Your curiosity will soon be excited to read of other countries and other times; and, after awhile, you will be a good historian and an intelligent young lady. Suppose you begin with "Ferdinand and Isabella," you will find that the Emperor Charles V was their grandson, and at once you feel a curiosity to read his life. Here kings, and queens, and important events will be mentioned in such a way as to excite your curiosity to read still other books. Or if you were to begin with "Abbott's Life of Mary, Queen of Scots," which I know every school girl would be delighted to read, you would immediately want to read the "Life of Queen Elizabeth," and

then the "History of the Reformation," and so on from one thing to another. The more you read the more you will want to read, till you will find history and biography so interesting that you will have no time for novels.

Biography, while it gives you many interesting particulars about individuals, often gives you, also, much important history. Thus, in the "Life of Washington," you have the history of the Revolutionary war; in the "Life of Napoleon," the history of Europe for twenty-five years; and in "Plutarch's Lives," the most interesting parts of Grecian and Roman history.

You will, also, find books of travel interesting and profitable. Fisk, Durbin, Stephens, and others, will tell you much that will please you about the customs and manners of the different nations through which they passed. When you read history or travels, you should always have, before you, a map of the country about which you read, so that you can look at once for all the places mentioned as you go along. You can not remember much of what you read, unless you look for the places. If you are even tolerably well acquainted with geography, it will keep it always fresh in

your mind to use an atlas always in reading history.

You should, also, endeavor to remember the dates, and learn the chronology. You can not, it is true, remember the date of every event, but you can easily learn the most important; and that will help you to remember the rest. You can remember, for instance, that Solomon lived about a thousand years before Christ, and that Columbus discovered America in A. D. 1492, and, when you read of things that occurred near these periods, by referring them to these. Mrs. Sigourney says, "History should be read with constant reference to geography and chronology. A fine writer has called these the 'eyes of history.' They are the grappling irons by which it adheres to the memory."

You will, also, be interested in reading some poetry; but you should be careful to select the best. Milton, Cowper, Young, Pollok, Montgomery, Goldsmith, and Campbell, are all good; and many others might be added to the list. There are selections from the best British and American poets, with biographical sketches of the authors, which will be the best works to read. These volumes contain the

very cream of English poetry, the richest and best part of each author's works, which will be as much as it is desirable to read. But I would not advise you to read these large volumes regularly through. Let curiosity lead you here, as in reading history. Did you lately hear some one praising "Goldsmith's Deserted Village" as a beautiful poem, or speaking highly of "Campbell's Pleasures of Hope?" Get the "British Poets," and read those poems, and the sketches of the authors' lives. In the same way, you may consult "Chambers's Cyclopaedia of English Literature," for specimens of the prose and poetry of the best writers in the language.

So much, young ladies, for reading. But if you would reap the full benefit of your reading, you must converse about what you read. You must read to be well informed, and talk to learn how to make use of your information. Mrs. Sigourney recommends, that those engaged in reading history should form little societies, to meet once a week, and talk over what they read. Three or four young ladies she thinks an agreeable and profitable number. Dr. Watts advises that you should always talk over what you read, if you can

find any one that will listen to you; and whether they will listen or not, he insists you should still talk it over. If it does them no good, it will serve to impress what you read on your own mind.

This course will improve your conversational powers, as well as aid you in remembering the history. It is one thing to acquire knowledge; it is quite another to be able to communicate our ideas. Many persons, though well informed on various subjects, have, nevertheless, great difficulty in making use of what they know in conversation. When you talk about what you read, you are clothing your thoughts in language; and the oftener you do so, the more easy it will become. As there is scarcely any accomplishment more desirable for a young lady than good conversational powers, I trust you will form little societies, and frequently talk over with each other the substance of your reading.

You will, also, find it very useful to write about what you read. In your letters to your young friends, tell them what books you are reading, and give them the substance of their contents. Young people sometimes complain that they do not know what to write. If you

will be diligent in reading, you will be furnished with ideas, which you can clothe in your own language. This remark will apply to your compositions, as well as your correspondence. The more you read, the more easy you will find it to write. As the Jews found it hard to make brick without straw, so does a school girl find it difficult to write compositions without ideas. Improve, then, all your leisure moments in useful reading, and you will soon be able to converse without embarrassment, and to write without difficulty.

Another advantage to be derived from reading and intelligent conversation, is the happiness it will diffuse in the family circle. If brothers, and sisters, and parents, will meet around the cheerful fire, and talk over the poetry or the travels they have read, the lives of individuals, or the history of nations, it will open up a new source of enjoyment. If young ladies could interest their brothers in some plan of this kind, and induce them to spend their evenings at home, instead of running about the streets, we should have fewer "bad boys" in our cities and villages.

Before I close this letter, I must not omit to mention, that there is one book, containing

the most ancient and important history, the most interesting biography, the most touching and beautiful poetry, which you must not neglect to read and study: this is the Bible—the book of God. It tells of our ruin and our redemption, of our depravity and of the "fountain opened for sin and uncleanness." You should read one or two chapters every day in the Bible, and carefully study some portion of it every week for the Sunday school. And as you read and study, you should pray to God to enable you to understand its meaning and practice its precepts. Miss Elizabeth Carter, a pious and learned English lady, read two chapters in the Bible, and, also, a sermon by some good author, every morning before breakfast.

LETTER III.

LIES.

Few things are more important to be deeply impressed on the minds of school girls, than that they should always tell the truth. And yet few things are more difficult. So many temptations present themselves to depart from the truth, that I fear few school girls escape with a clear conscience. The Bible says, "Speak the truth, and lie not." It also says that children are apt to go astray from their youth, "speaking lies." To speak the truth, is to speak as we think, or to convey to others the impression on our own minds. To tell a falsehood, is to utter what we know to be false, with an intention to deceive. To convey a false impression, by tones of voice, manner of speaking, or in any other way, is also to tell a falsehood. When we speak to others, we should be careful to convey to them the exact impression of our own minds. Any departure from this rule is a falsehood.

Dr. Boyd, in his excellent work on Moral Philosophy, has enumerated nineteen different kinds of lies. I shall make use of his arrangement so far as I think it applicable to my young friends.

He does not mention *white lies*, or fibs; but as some authors do, I shall first say a few words about them. They are falsehoods that appear to be harmless, such as jests and exaggerations. "I thought I should have died laughing;" "I never in my life saw any thing so beautiful;" "O, I am so fatigued, I am nearly dead!" are specimens. We are so apt when we speak to be influenced by our present feelings, that some degree of exaggeration is perhaps unavoidable. But we should reflect before we speak, and not use the superlative degree in speaking of every trivial thing. Sending word to visitors that we are not at home when we are, is sometimes called a white lie, as it is supposed only to mean that we are not prepared to see company. But if this be the meaning, why not say so? If the visitor is deceived, we are guilty of falsehood. In fact, as Dr. Wayland observes, there are no white lies. All are black, and all are wrong.

Jocose lies are such as are told for amusement. If you were to relate a fable or a parable, or tell a story about witches or fairies, when it was understood that you did not profess to tell the truth, it would not be a falsehood. But some girls are in the habit of telling things which are false with a serious countenance, and frequent declarations of sincerity, when they afterward laugh that any one should be so silly as to believe them. Perhaps you think that, because such things are done in jest, and no one is injured, they are not wrong. But you should remember that truth is too sacred to be trifled with. If you tell lies in jest, people will not know when to believe you, and you form a bad habit, which will soon lead to other lies. Some *jocose lies* are worse than those just mentioned: as when you praise a person's dress or appearance, and say that it is very nice and charming, when in reality it is quite the reverse. How would you like to be treated thus?

Benevolent lies are intended to benefit others, as when a physician tells a sick man he is getting well, although he believes he will

soon die. He fears it would increase his disease to let him know how ill he is. But even if it would, the Bible says we must not "do evil that good may come." It is the worst unkindness to the sick, to conceal their danger from them. Their uneasiness of mind is more injurious than a knowledge of their danger would be. They wish to make some preparation for death; but if their friends flatter them to the last that they are about to recover, they may be ushered into eternity unprepared.

Perhaps we might class with *benevolent lies* those which are told to induce people to entertain a good opinion of themselves. "I am growing too fleshy," says a young lady; "what a horrible shape I shall have!" "O no," you reply, though you do not believe what you are saying. "your form is remarkably good." She says her dress is ugly, or her bonnet is badly. You persuade her that they are just as they should be. In such cases lies are very often told on both sides. The young lady who reviles herself does not believe what she says, but is merely fishing for a compliment, and she who praises her is equally insincere. Instead of telling a lie,

and bringing guilt upon your conscience, you should tell your dissatisfied friend that a wise God has made us just as we are, and that to complain of being too lean or too fat, too tall or too low, is to murmur against his providence. You should also be careful not to ridicule people for such imaginary defects; for in so doing you reproach, not them, but their Maker.

Lies of equivocation are those in which terms that have different meanings are made use of, with an intention to deceive. It is said that a teacher once asked a boy whether he knew his lesson. "I hope so," said the boy; "for I have been over it three times." He had laid his books on the floor, and jumped three times over them. An officer who was besieging a town, promised that if the inhabitants would surrender no blood should be shed. They did surrender, and he buried them all alive. In one sense no blood was shed, but not in the sense in which they understood him. We should always use such terms as will convey to others the exact truth as we ourselves understand it. To use terms, which in one sense are true, but which convey a false impression to the mind of another, will

not exempt us from the charge of falsehood. Indeed, equivocation is one of the worst kinds of lying.

Lies of vanity are told to gain the good opinion of others. A girl pretends that she is very rich when she is not, or speaks often of her distinguished acquaintances and friends, as if on intimate terms with them, when perhaps she has only seen them at church or been introduced to them at a party. Affectation might be called a practical lie of vanity. We assume the tones of voice or manners of some one else, that people may think more highly of us. But, like all other lies, such tricks will soon be detected, and we shall sink and not rise in the estimation of all sensible people.

Lies of fear are told to conceal some fault, that we may escape punishment. But how much more noble to confess the truth than to deny it! When Washington's father inquired about an injury done to a favorite tree in his absence, George, without attempting to conceal the fact, or to lay the blame on any one else, confessed, at once, that he had committed the injury. His father was a thousand times more delighted to find that his son would

not tell a lie than he was distressed at the injury of the tree.

Some children will make a partial confession when they have done wrong, but will conceal the worst circumstances; or they will palliate the offense, and try to make the impression that they were not so much to blame as they really were. All such evasions and concealments are falsehoods. The whole truth, just as it occurred, should be confessed.

All attempts of children to deceive their parents or teachers, might come under this head. A young lady wishes to talk or eat in school, and puts a book before her face; or, having been idle or improperly engaged, and perceiving the teacher's eye turned toward her, she smooths up her face, and tries to make the impression that she has been studying. All such actions are lies; for they are intended to deceive. How much better to be frank and sincere, and to confess and forsake our sins, than to add to our guilt by telling falsehoods! Lies of fear are sometimes told for the want of resolution to say "no." "Don't you think my dress handsome? Does not my bonnet become me?" We fear to offend, and give a false answer.

Practical lies are acted, not uttered. All false pretenses to respectability, wealth, or learning, might be classed here. Many ludicrous anecdotes are told about such cheats at the different watering-places in the United States. A steamboat clerk will pass himself for a lieutenant of the navy, or a white mulatto for an Indian chief, and excite the admiration of all the ladies. There is an astonishing propensity among mankind to make the impression that their merits and standing are much better than the reality. All such frauds are practical lies, which are sometimes followed by the most melancholy results. The fraud is concealed till a marriage takes place, which can only be productive of misery to both parties.

Young ladies, when at school, are generally required to write compositions. But if they select beautiful passages from books or periodicals, or get some one else to write their compositions, they make a false impression. Though they may not say their compositions are their own, still they are guilty of a practical lie. A lady retired from a company where Robert Hall was present, to put her little daughter, four years old, to sleep.

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When she returned, Mr. Hall overheard her telling another lady that she had put on her night-cap, and laid down by the little girl till she fell asleep. "Do you wish," said he, "to have your daughter grow up a liar?" "O no," said the mother; "not for any thing in the world." "Then," said Mr. Hall, "never act a lie before her." A lie may be acted as well as spoken.

Lies of malignity are intended to injure others. Slander may consist in starting such false reports, or in countenancing those that have been started by others. We should be careful how we repeat reports injurious to the reputation of others, lest they should be false. Many tales that are circulated on apparently good authority are, nevertheless, false. Both sides of a story must be heard before we can determine what to believe or say about it. Did you ever notice the irreconcilable discrepancies between the statements of different parties? Let two school girls have a quarrel; and when you have heard from one of them a statement of all the circumstances, you think the other entirely to blame. But go to the other; and, according to her statement, the blame will be as clearly on the other side.

Why such a difference in the statement of facts? Evidently because each young lady omits to mention, or mentions with much palliation, what was blameworthy on her part, while she places in the worst light the actions of the other. So difficult is it to blame ourselves, or to acknowledge even indirectly that we can do any thing wrong. But if, in giving an account of any transaction, we suppress, or alter, or exaggerate any of the facts, we are guilty of falsehood—malignant falsehood; for while we are trying to screen ourselves from blame we are injuring others. As there is so much falsehood afloat in the world, would it not be a good rule to speak only good and no evil of all absent persons?

Many persons who circulate evil reports, think to shield themselves from the odium of slander by making apologies. "I am very sorry that it is so, or I hope it is false;" but, at the same time, they give currency to the report.

Finally, are there any falsehoods which are not criminal? May we be placed in such circumstances that it will be right to tell a falsehood? You have, for instance, some secret which you wish to keep to yourself—what

should you do when interrogated about it? You may give an evasive answer without telling a falsehood, or you may refuse to answer. But refusing to answer, you think, amounts to a confession of what you wish to conceal: may you not then deny the fact? The case is indeed a difficult one; but still it is no doubt better either not to answer, or adhere to the truth. Some persons are so full of curiosity, and have so little delicacy and lady-like refinement of feeling, that they will ask impertinent questions about matters which they have no right to know. To such persons it is perfectly right to reply that it is none of their business, and that you do not choose to be interrogated on that subject.

In a word, young ladies, it is safest to speak the truth on all subjects and on all occasions. The Bible declares that "all liars shall have their portion in the lake that burneth with fire and brimstone." Let all attempts to deceive, by signs, or words, or actions, be forever abandoned. If we could even deceive man, we can not deceive God. He looks upon the heart, and understands all the imaginations of the thoughts. He assures us that every secret thing shall be brought into judgment. Human

nature is so weak, and there are so many temptations to tell falsehoods, that it is difficult to keep the conscience clear. This difficulty will be greatly increased if you have already formed the habit of uttering what is false.

But you should go to God in prayer, and implore his pardoning mercy and assisting grace. It will require constant watchfulness and prayer; for no bad habit can be overcome without the assisting grace of God.

LETTER IV.

CONVERSATION.

CONVERSATION is one of the most rational amusements of rational beings. It brings refreshing relaxation after severe labor, bodily or mental. It cultivates the social feelings, and fans the fires of friendship and affection. How we love to talk with a friend of the pleasures of other days! How pleasantly the time glides away, when school girls meet to talk over the little matters that interest their hearts! There is no embarrassment—no restraint; but stories and anecdotes flow on without interruption.

This is one view of conversation, where friend meets friend, and the warmth of the heart gives freedom to the tongue; but conversation in company is quite a different thing: strangers are present, and embarrassment is felt; the current of the thoughts appears to be dried up; dead pauses occur; how terrible the silence! What shall be done? Shall we speak of the roads or the weather? This

will give but momentary relief; and what next? Who will start something? All our thoughts seem to have deserted us. Can we not remember one anecdote—one item of history—any thing to keep up the conversation, and entertain the company?

Happy are they who have experienced no such terrible embarrassment in company? All young persons, at their first attempt to converse before strangers, have felt more or less of it. Some experience it in a much greater degree than others. It appears to depend very much on the nervous system and peculiarities of constitution. The nerves of some people are so firm that nothing seems to move them. They go, unabashed, into any company, and converse, without restraint, with any body. If they ever expose themselves by mistakes and blunders, it seems to give them no uneasiness.

Others are all agitation and alarm whenever they meet strangers. Even persons of intelligence and fine conversational powers are sometimes dumb under such circumstances. It is said that Addison, whose conversation charmed his friends in private circles, could never converse before strangers. Some per-

sons are so acutely alive to the opinion of others, and so much in dread of censure, that, after having been in company, they will spend sleepless nights and wretched days, if they suppose they have said the least thing amiss.

Such a state of the nervous system is certainly to be deplored. It is far better, however, to have some sensibility on such subjects than to be totally indifferent to the opinions of others. But, as excessive diffidence arises from disease of the nerves, it can scarcely be counteracted by arguments. A cold bath every morning would, no doubt, be a better remedy than any thing we could say about its unreasonableness.

It may, however, assist you to be more easy in the presence of strangers, to remember that some with whom you are now most familiar were once strangers to you, and you were embarrassed in their company. If you can only have resolution to get acquainted with other strangers, they may soon become to you very dear friends. Reflect, again, that these strangers, whose presence you so much dread, are, perhaps, equally afraid of you. "Afraid of me!" you exclaim; "surely, I know so little no one should be afraid of me." Very true;

but perhaps the strangers of whom you are in awe, have the very same thoughts with regard to themselves. If you can become acquainted, each one may, no doubt, learn something valuable from the other.

When you, therefore, go into company, endeavor to look on every one present as your friend, and be easy and self-possessed. If you lose self-possession, there is an end of conversation, and of all propriety and gracefulness of manners. A person under embarrassment, seems to labor under a temporary delirium—he scarcely knows what he is doing. If you could only feel as easy in company as among your schoolmates, you could readily find subjects of conversation; but during embarrassment the mind becomes a total blank—not a single idea on any subject does it appear to have.

As embarrassment subsides, and you begin to feel easy, ideas gradually return. The mention of some things brings up others by association, and you soon become interested in the conversation. The hours will then pass pleasantly enough, and, perhaps, the evening be gone before you are aware of it.

There seems to be some difference of opin-

ion, whether we should make any previous preparation for conversation, or should go into company, and trust to the impulse of the moment for thoughts and expressions. We might speak more accurately, on some particular subject, if we were to make preparation: but our conversation would certainly be more formal and less animated. There would be some such difference as between a sermon written out for the pulpit, and one delivered extemporaneously; that which appears to come warm from the heart interests us most.

Some, who are anxious to shine in conversation, will hunt up witty and brilliant expressions, and, having committed them to memory, manage, somehow or other, to bring them in during the evening. Such conversation must surely be heartless. Those who practice it seem more desirous of reputation than of doing good.

Trust rather to the impulse of the moment, and you will not lack thoughts or words. All the things we have ever heard or read may be revived in the mind when it is properly excited. Writers on mental science tell us, that no thought which once passes through the mind is ever entirely lost. The language of

childhood, which had been forgotten for sixty years, is spoken again, in old age, by German and French immigrants to this country. The excitement of a fever sometimes revives ideas that had long been forgotten. So we shall find it, when we become interested in conversation. At first we seem to know nothing; but one thought suggests another, till such a crowd comes up, that we are unable to give utterance to all. Things long forgotten will suddenly present themselves as the excitement increases, and we shall, perhaps, astonish ourselves and our friends by the amount of our information.

When the memory is bad, and we desire to introduce some subjects which we suppose will be interesting or useful to the company, we may make a memorandum of such subjects. When conversation flags, we shall, perhaps, be able to recall them, without referring to the memorandum. The mere act of writing them down will sufficiently impress them on the memory.

If we desire to converse well, we must read and study, to store our minds with ideas. If we have no knowledge, no excitement can produce it. But what we have read and thought

will come to us in the hour of need, though we seemed before to remember nothing about it. We must also practice conversation. As we learn to write by writing, so must we learn to talk by talking. No man becomes a great orator at once. He must practice in debating clubs in his youth, and make many an effort before he is able to command himself and his audience. Mr. Fox, one of the ablest debaters who ever spoke in the British Parliament, attained this eminence by constant practice. He determined to speak every night during the session, even at the hazard of sometimes speaking nonsense.

To learn to converse, you must converse frequently, not merely in the chit-chat conversation of school girls, but in company, where you will feel the necessity of speaking appropriately, and speaking to the point. The little societies we recommended to you, for talking over every week what you had read, you would find very beneficial. The daily recitation of your lessons at school will also be serviceable. If you will not commit answers to memory, but express the thoughts of the author in your own words, every answer you give will be teaching you how to converse.

Small parties are more favorable to rational conversation than large ones. In a large crowd you can not speak more than a few words to each individual, and you are in danger of thinking that any nonsense will do. In such a company the whole evening is wasted, and you return home without having heard any thing to make you wiser, or having communicated any information to others. This is especially true of dancing parties. Dancing seems, indeed, to have been invented by those who were too dull or too ignorant to enjoy conversation. They must have some way to pass off the time, and they seem to find some enjoyment in dancing; but how inferior must it be to that refined enjoyment arising from the use of our intellectual and moral faculties—the noblest part of our nature!

Conversation may be a means, not merely of amusement and social enjoyment, but of positive improvement. When we meet the intelligent and learned, they can give us the result of their reading and study in a more interesting form than we will find such things in books. It is said that Dr. Johnson made more sensible and striking remarks in his conversations, as reported by Boswell, than are to be

found in his written works. The collision of different intellects will frequently elicit sparks, whose brilliancy will dazzle the beholders.

Endeavor, in conversation, to introduce profitable subjects. Leave such things as fashions and beaux, ribbons and lace, to such as are not capable of conversing on more important subjects.

Above all, never allow neighborhood news and private scandal to form a part of your conversation. Some ladies—ladies, too, possessed of education and intelligence, and from whom we might expect better things—have such a fondness for news that they can scarcely bear to talk of any thing else. It is a depraved appetite, which only becomes more craving by indulgence. They will sometimes interrogate children, and be familiar with persons very much inferior to themselves in intelligence, that they may learn from them all the news.

Such ladies resemble those birds that feed on carrion. They never seem so much delighted as when they can enjoy a feast over the faults and foibles of their neighbors. From such persons turn away; for be assured, that, after they have entertained you with an ac-

count of all the faults of your acquaintances, they will, with the next person, enjoy a similar feast over your faults.

In all your intercourse with company, be courteous and kind. If you indulge in wit, let it not be such as will wound the feelings of any present or absent. When you go into company, or engage in conversation, let your object be to do good, and to receive good. Then you can go home with an approving conscience, which is more valuable than gold and silver.

LETTER V.

MANNERS.

WHETHER my subjects have any connection with each other or not, you will admit that they have, at least, variety. If I shall be able to present them in such a manner as to interest and profit you, I shall be highly gratified. I design in this letter to say a few things to you on the subject of manners. How important a subject to ladies! How can you be a lady at all without good manners? I admit that kindness and benevolence of heart are much more important than any mere outward expression of these feelings. But how shall we know that the kindness exists if there is no expression of it? You could scarcely feel that your parents loved you, if their words and actions never expressed that love. It is true there may be many people in the world who express much kindness and affection, when they feel none. But this is no reason why we should not cultivate good man-

ners, and use kind expressions in our social intercourse. Counterfeit money may be circulated, but we should not, therefore, refuse all money. There must be some good and genuine, or there would not be that which is spurious.

When you go into company, you pass the time much more agreeably when you meet with polite persons, who strive to make you happy, than when you are with such as are indifferent to your comfort, or only intent on their own enjoyment. As the golden rule requires us to treat others as we desire to be treated, we should strive, when in company, and especially when we have company at our own house, to make every one as happy as possible.

It is, therefore, important to avoid all personal habits that are offensive or disagreeable to others. You would be disgusted to see a gentleman picking his teeth at the table, and, at the same time, you may have some habit that is equally disgusting to others. We very often desire to take the "mote" out of our neighbor's eye, when, perhaps, a "beam" is in our own eye. A very good way to ascertain what would be an improper action in company,

is to notice what you consider improper in others. You will find most of those things pointed out by those who have written on the subject of manners. Miss Beecher in her "Domestic Economy," Mr. Newcomb in "How to be a Lady," and Mrs. Farrar in the "Young Ladies' Friend," have written some of the best things I have seen. Lord Chesterfield and Count D'Orsay have, also, given many good rules; but most of what they say is not applicable to American society. Their works apply to an aristocratical community, from which all are excluded who have not the requisite polish of manners, or the requisite wealth, or blood, or standing in society. We should not despise those who have had fewer opportunities of refinement and improvement than ourselves; for many a noble and worthy heart is concealed under a rough exterior. We may some day be among those whose advantages have been far superior to our own, and then we shall wish some indulgence to be extended to our defects.

Human beings are very apt to be puffed up and spoiled by every little circumstance that seems to make them superior to others. The little girl, who has been a few months at

school, is apt to look down upon her playmates who are not so learned as herself. If she can play a few tunes on the piano, she thinks herself much better than one who can not. If her father has a fine, costly carriage, she is altogether superior, in her own estimation, to those who ride in a plain, cheap one.

Very amusing anecdotes are told about the girls at boarding-schools, who are eager to ascertain whether every new boarder that comes is sufficiently genteel to be entitled to their friendship. The marks by which they judge are not the moral worth, or intelligence, or good sense of the stranger, but her equipage and dress—a very incorrect standard, indeed, by which to choose associates; for the most worthless girl in the world might be rich, and ride in a fine carriage, and wear a costly dress, but the most upright, and amiable, and estimable, might be destitute of such things. While, therefore, you strive to be in all respects a lady, and to possess the utmost refinement of manners, do not despise those whose manners are defective. This would show that you lacked a kind and generous heart, a much greater defect than unpolished

manners. Man looks at the outward appearance—God looks at the heart.

The writers on manners tell you rather what is inappropriate, than what is appropriate; they point out rather what is to be avoided, than what is to be done. We might illustrate by large quotations, but this would occupy too much space. We shall, therefore, only give a few examples, and refer you to the books before named, and similar works. They tell you that you should not whisper, or stare about, or yawn, in company; that you should say nothing to wound the feelings of any one present, by unkind remarks about their friends, or the sect or party to which they belong; that you should never contradict any one flatly, nor be inattentive when any one speaks to you; that at table you should not help yourself till others are served, nor select the best articles of food, nor eat greedily, nor leave your plate full of fragments, nor do many other rude things "too tedious mention." In connection with table manners, I would add, that talking at table about what you like or dislike, is impolite. Neither should you express any dissatisfaction with the food before you, or the manner in which it is prepared.

This would wound the feelings of the lady of the house, and be a transgression of the golden rule. I have heard an anecdote of a gentleman who, when he had good coffee, usually took one cup for breakfast; but if he was from home, and got indifferent coffee, he always took two cups, lest the lady of the house might think he did not like it. Surely he was a well-bred gentleman.

If you notice that any article on the table is scarce, as peas, for instance, may be when they first come, be helped very sparingly to that article; and never be helped more than twice to any thing, however abundant. If you have gormandizing propensities, it is certainly indiscreet to exhibit them.

It is impolite to laugh in company when a mistake is made, or when an action is awkwardly performed. If any one, attempting to sit down, should miss the chair, and fall to the floor, perhaps half the persons in the room would laugh, instead of offering to help them up, and expressing sympathy with their misfortune. Some girls will laugh when a mistake is made in recitation, or any action is awkwardly performed. To laugh when any thing obscene or immodest is said or occurs in

company, is not only impolite, but immodest. A young lady must have a very impure imagination, when every little occurrence or improper expression suggests impure thoughts. And she must have very little sense of propriety, when she betrays the vulgarity and impurity of her thoughts by laughing. I have often been made to blush, by immodest girls putting a wrong construction on the most harmless things, or which, if improper, should, at any rate, have passed unnoticed. Not a muscle of the face, or motion of the eye, should betray that you have taken the slightest notice of any such thing.

To make remarks in a low tone about persons present, is exceedingly improper. It is almost impossible to do such a thing without betraying it. The glancing of the eye, and the expression of the countenance, will show what you are at. It must be very embarrassing to be made the subject of such remarks. How would you like to be so treated by others? Young ladies do not always seem to be aware how much may be expressed by the eye and countenance. Let any one in company mispronounce a word, or make some other blunder—you cast your eye round, and

see young ladies exchanging glances and smiles, and you at once understand the ridicule.

We have been speaking thus far of what is ill-bred or impolite; but you wish to hear something of good manners, and what you are to practice. It is difficult to give any such directions. Avoid what is wrong, and you will have made considerable progress in doing what is proper. If you will obey the Bible rule, and love your neighbor as yourself; if you have real kindness of heart toward all, and express that kindness in your actions, you will be polite. You will not wound the feelings of any, you will not laugh at or ridicule them, you will not do what is disgusting or offensive. It is impossible for you to become polite and refined in your manners, merely by reading directions in books. You must go into company, and act your part in society, to learn how to act appropriately. Endeavor always to be calm and unembarrassed; for if you are confused, you will act awkwardly. Qualify yourself by reading and study to take your part in conversation, but make no effort to display what you know. Be rather modest and reserved, than bold and forward. Be

yourself, and never try to act another, or put on any airs of affectation. All affectation is unnatural, and is sure to be detested. The voice and manner of an affected girl betray effort and constraint. What she says does not appear to come from the heart. Let me entreat you again to be simply, honestly yourself, and avoid all affectation. It will only cause you to be pitied or despised. No one can love an affected girl.

To be able to converse appropriately in company, you must practice conversation in your ordinary intercourse with each other. If you talk nothing to each other but idle nonsense, when you go into company and endeavor to engage in grave conversation, you will feel awkward, and perhaps be disposed to laugh at your own effort. This, I suppose, is the reason why so many children laugh in your face when you attempt to converse with them. They are diverted at the thought that they should be expected to say any thing sensible.

When you attend church, or religious exercises of any kind, show your good-breeding by the most respectful attention to what is going on. It is impolite to be inattentive to any one addressing you any where, but it is

sinful to whisper and laugh while the messenger of Christ is delivering to you the Gospel, or while your parents or teachers are offering up prayers, or addressing you on religious subjects. Whenever the great Jehovah is worshiped, there should be profound and reverent attention. Any inattention or lightness on such an occasion, is worse than ill-breeding—it is disrespect and contempt for the God who is worshiped.

Respect for the aged is an important part of good-breeding. The age must surely be degenerating, when the young treat the aged with disrespect or rudeness. Be polite to them when in their company, and speak of them respectfully when absent. How destitute of proper refinement must the little girl be, who says "Hopkins," or "Old Hopkins," when she should say "Mr. Hopkins," or "Old Mr. Hopkins." Give all persons some title of respect when you speak of them; and when you speak of a minister of the Gospel, say the "Rev. Mr. H—," or whatever his name may be.

There is one point of good manners which few school girls seem properly to understand. When they can sing, or play on the piano, they

almost invariably refuse, if requested to do so. This is rude. However indifferent your music, you should comply at least once, to show your disposition to gratify the company; then if you are hoarse, or otherwise unprepared to perform, you can beg to be excused. To refuse when you might sing or play, is mere affectation. On the other hand, it is impolite to insist strongly on any one's singing or playing. If their sense of good-breeding will not induce them to do so, when politely requested, the matter should not be pressed.

School girls should be polite and lady-like in all their intercourse with each other. Some girls are noisy and rude in their laughing and talking, in their plays and amusements. Some, indeed, are so rough that it is exceedingly disagreeable to engage in any amusement with them. They push, and slap, and tear clothes with such unlady-like rudeness, that one would suppose they had been brought up with the roughest boys.

Young ladies must certainly be cheerful, and laugh at proper times; but they may do all these like ladies, and not like hoidens. If you are rude and boisterous in your daily habits, you can not act the party of a well-bred lad

in company. Such as you are in your everyday intercourse with each other, such will you be in company. If you say yes, or no, to each other at school, you will feel awkward when you attempt to say "Yes, Miss," or "No, Madam." If you can find no amusement but romping, and rude plays, you will be embarrassed when you have to sit still and act like a rational being. Let me entreat you, therefore, always to remember, that you are a lady, and try to act like one. All you may read in books will not make you a lady, unless you practice what you read. Treat every school-mate with respect and politeness, and they will treat you so. Never snatch a letter or composition out of another's hand, and run off to read it. Do not look over another's shoulder when writing, nor into her portfolio when absent, if she has accidentally left it open. Such things are indelicate, as well as impolite.

But it would be impossible to tell you all about manners in one letter; it would require a volume instead of a letter. Read the works to which I have referred, and similar ones. To be truly refined and polite, is a matter of great importance. It will add to your own

happiness, and to the happiness of all with whom you associate. But remember that purity of heart is a matter of much greater importance. To have the approbation of our fellow-beings, is desirable; to have the approbation of God, is indispensable. Pray to him, therefore, to pardon your sins, and give you the wedding garment, that you may be prepared to enter into the marriage supper of the Lamb.

LETTER VI.

RELIGION.

You think it desirable to be able to converse well, and to have appropriate and lady-like manners; but how much more important is it to have the soul prepared to meet God, and to appear well in his presence!

But what is the soul? That immaterial part of our nature which thinks and reasons. It is said to be *immaterial*, because it does not possess the properties of matter. Matter may be known by some of the senses. This paper is matter; we can see and feel it. The air is matter; it occupies space, and we can feel it, though we can not see it. Matter can not think or reason, but the soul can; and we, therefore, call it an immaterial or spiritual existence.

It may be difficult to form a clear idea of a spirit. We, however, admit many things to be true which are mysterious. What is more mysterious than electricity, as it darts across

the heavens in the lightning, or conveys intelligence across the continent by the telegraph? It is not the body or the brain which thinks. If the body were dead, it could not think; though it might have the same heart, and brain, and other organs, as when alive. The eye of a dead person can not see, though the image of external things may still be made on its optic nerve. But the optic nerve can not see without a soul. The eye is merely the instrument which the soul uses in seeing.

The telescope and microscope are instruments used to assist the vision, but no one supposes that these instruments can see.

A very simple experiment will convince you that the soul is something distinct from the eye or the body. Fix your eye on any object in front of you, and keep it in that position; at the same time direct your attention to some object to the right or left: in this way you will find that you can see many different objects without changing the position of the eye. Now, the images of all things in front of you, are made on the optic nerve, whenever your eyes are open, and there is light. But you see only the object to which the attention is directed. What is it which directs

the attention to this object or that, while the eye stands still? What can it be but the soul—the immaterial, immortal soul? It is the soul which sees; the eye is the window at which it looks out. So the ear and the hand are instruments used by the soul to obtain ideas of external things.

Perhaps a difficulty may arise in some of your minds. If it is the soul, you say, which sees and feels, how do the lower animals see and feel, which have no souls? But how do you know they have no souls? They certainly have not rational and accountable souls, as we have, but still they may have souls of an inferior kind, which will answer their purposes, and yet not be immortal. And why may not God make variety in souls, as well as in any thing else? What variety do we behold in all his works! So he may make souls possessing various degrees of rationality—some of them accountable, and some not so. The Bible itself intimates this, when it says: The spirit of a beast goeth downward, but the spirit of man goeth upward to God, who gave it. This seems to intimate that the souls of the lower animals will perish with their bodies, but the soul of man is immortal.

But though our souls will never die, they are depraved and stained by sin, and need the cleansing blood of Christ to prepare them to meet God in peace.

“Life and immortality are brought to light in the Gospel.” By the death of our Lord Jesus Christ, provision is made for the salvation of guilty sinners, who will repent of their sins and believe in his name.

It will be impossible, in a single letter, to explain the general principles of religion. I suppose you admit its truth and importance. I desire, at present, to urge you to give the subject your serious and earnest attention now while you are young. Why should you desire to postpone the subject of religion till you get old? Can you be happy while you live in sin, and rebel against God? Alas! you are very much mistaken if you suppose so. Sinful pleasures and pursuits, I know, have their allurements, and promise much happiness; but they sadly disappoint. The sinful gratification will soon be over, but the sting of guilt will be left behind. For long years afterward the remembrance of this guilt will make you unhappy; yea, it will plant thorns in your dying pillow, unless the sin is

pardoned, and the foul stain washed away by the blood of Christ. Our very natures are impure, and we must be born again to be happy and to be safe. “Blessed are the pure in heart, for they shall see God.”

The Spirit of God has, no doubt, already impressed your heart with a sense of your sinfulness and ingratitude in slighting a Savior’s love. God calls on you to choose whether you will give your heart to him, or be devoted to the vanities and pleasures of this life. Will you say to Christ, when he knocks at the door of your heart, “Go thy way for this time,” or will you say, “Here, Lord, I give my heart to thee?” If you are disposed to seek the Lord, the Bible gives you every encouragement: “Ask, and you shall receive; seek, and you shall find;” “Blessed are they that mourn, for they shall be comforted;” “Come unto me, and I will give you rest.” Whenever you turn your thoughts to the subject of religion, difficulties will present themselves, and Satan will lay snares for your feet; but God has promised assisting grace in every trial and temptation. Trust, then, his promises, and believe that he desires to bless you. As the father rejoiced to receive the returning prodigal,

gal, so there is joy in heaven over every sinner that repenteth.

Young persons often have an impression that religion would diminish their happiness. How far is this from the truth! "There is no peace, saith my God, to the wicked;" but great peace have they who love and obey God's law. Did you ever see a person lately converted—one who had just tasted that the Lord was gracious? Such a one will tell you that religion affords more real happiness in one hour than can be found in a whole lifetime of sinful pleasures. He who is justified by faith in Christ, has peace with God—a peace which the world can not give—a happiness superior to all earthly joy.

Why, then, will you not become a Christian? How long will you halt between two opinions? You pursue the empty bubbles of worldly pleasure, which burst when you attempt to grasp them; but if death should overtake you in your career, how could you pass through the dark valley without a Savior to support and comfort you?

Even if you should live to old age, would it not be much better to be a Christian, and live for high and noble purposes, than to de-

grade the noble faculties which God has bestowed on you, by living in frivolity and sin? Make the comparison in your own mind between some gay and fashionable lady, and some eminent Christian. Suppose the one to have wealth, education, and beauty; suppose her to be admired for her personal charms, and her fascinating powers of conversation; let her visit the theater, shine in the ball-room, and excite the envy of half her sex by her magnificence and splendor. But remember, on the other hand, that such a lady must neglect her family; she is so devoted to fashionable pleasures, that the care of her children must devolve on some one else—some one, perhaps, poorly qualified for the important trust. How excited and interested is she when preparing for a ball or for the theater! How much time spent in the preparation! How high are her hopes of happiness! But see her return late at night, fatigued and sad—perhaps vexed and mortified lest some fortunate rival may have eclipsed her! She throws herself on her bed to endure a few hours of feverish restlessness, for "balmy sleep" seldom refreshes her.

After a while, death looks this lady in the

face. The vain pomps and vanities of the world must now be resigned; but, alas! no preparation has been made to meet God. Her conscience is now aroused, and she is troubled at the recollection of mercies abused, gracious opportunities neglected, and a Savior's love slighted. Sins long forgotten rise up in her memory, and she lies down to die in sorrow and despair.

Let us now suppose a lady of a different kind—one who has no taste for fashionable display. Suppose her to be a keeper at home—to be economical and industrious, but anxious to get rich.

She finds amusement in reading, and enjoys many a hearty laugh at the foibles of her friends, or the failings of mankind. Her heart, however, is not right with God. She prays not for her children, and makes no effort to bring them up for Christ. To do good while she lives is no part of her plan. Worldly gain is her god; her heart adores a golden idol, but the great Jehovah has no place in it.

At last the summons comes: "Give an account of thy stewardship." She shrinks back in horror, and finds a dying bed, without Christ, to be a bed of thorns.

Let me now present you a different character—a real Christian lady. She occupied an elevated position in society, and possessed an uncommon share of personal beauty. Her intellect was of a high order, and it was well stored with various information. Her gracefulness of manners and fascinating powers of conversation, made her the delight of all companies where she visited. In her youth she had been fond of dancing, and other worldly amusements, in which no one could have been better calculated to attract admiration than herself.

While leading a gay and thoughtless life, fond of dress and display, she went one day to church, but with little thought of worshipping God. But the Spirit of God shone upon her heart, and she felt that, in his presence, she was a vile and wretched sinner; she felt heartily ashamed of the gay clothing that adorned her person, so little in accordance with the deformity which she now discovered in her heart. She was alarmed at her condition, and began to call on God for mercy. She renounced the world and its glittering toys, and resolved to devote the remainder of her life to the service of God. She found the

pardon of her sins through the blood of Christ, became a member of the Presbyterian Church, and was one of the most holy and useful ladies I ever knew.

She was remarkably plain in her dress. She scarcely ever had more than two or three dresses at a time; and my impression is, that she never wore jewelry of any description. She never danced, or attended balls or theaters after she made a profession of religion. She was not willing to venture on doubtful ground. Her heart was filled with love and gratitude to God, and she had no desire to indulge in any practice of questionable propriety. She labored to do good, and to persuade her children and friends to be the friends of God. No one could converse with her without being impressed with the beauty and loveliness of religion. She was ready to visit the poor and the afflicted, and to pray with the penitent and the dying.

I esteem it one of the happiest events of my life to have been acquainted with her, and to have been encouraged and assisted by her in the beginning of my Christian course. She claimed kindred with some of the highest

families in the nation, but she esteemed it a greater honor to be a child of God, and an heir of immortality.

Such, young ladies, is a feeble sketch of Mrs. AGATHA MARSHALL, of Woodford county, Ky.; one of the brightest and best of God's children on earth, but now a saint in heaven. She was not terrified at the approach of death, but in that dark hour the everlasting arms were around her. Her daughter told me that when she was about to breathe her last, they inquired whether Christ still supported her. She replied, and they were, perhaps, her last words:

"How can I sink with such a prop
As my eternal God?"

How much better, my young friends, to live a Christian, and die in this way, than to prefer the follies of the world, and at last lie down in sorrow! Can I not persuade you to make the happy choice, and seek, from this day forward, a crown of immortality that fadeth not away?

You may have trials and difficulties, afflictions and sorrows, in this world, but Christ will, at last, wipe away all tears from all

faces, and "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

LETTER VII.

PRAYER.

"God is a Spirit, and those that worship him must worship him in spirit and in truth." It is sometimes difficult for young persons to form an idea of God, who is without beginning and without end, and infinite in all his perfections. You think you can understand what matter is, but how are you to know what a spirit is? Your own soul is a spirit—that part of your nature which reasons and thinks. God is a Spirit—a being of infinite wisdom and intelligence. This God must have existed from all eternity; for if his existence had a beginning, he must have been created by some other being, and that being would be God. So we must suppose some being to have existed without a beginning, who was not created, but is the Creator of all other things.

This God is infinite in all his attributes. His power must be infinite to create, and his wisdom to contrive and arrange every thing

with such skill. He is, also, infinite in holiness, justice, truth, and knowledge. His love and mercy, too, are infinite, as displayed in the gift of his Son to die for sinners. How great and glorious is God! He is every-where present, and knows what occurs in every part of the universe. We can not see him or feel him with our bodily senses, and yet he is very near us, and understands the very secrets of our hearts. We should not, therefore, think of God as a large man, seated in heaven, but as a spiritual, living, intelligent, holy being, every-where present.

This God we should worship in spirit and in truth; which means, I suppose, that we should worship him sincerely in our hearts, and not merely with external forms and ceremonies. It is not enough to draw near to him with our lips, when our hearts are far from him.

And is it unreasonable that we should worship God, our Maker? His tender mercies have been over us from infancy to the present hour. Though we have sinned against him for "many long, rebellious years," yet he has delivered us from dangers, preserved us when we were sick, and surrounded us with a thou-

sand blessings. Surely, we should praise God for his goodness, and worship him with sincere and humble hearts.

But how shall we worship God? Prayer is said to be the chief part of worship. "Prayer is the offering up of the desires of the heart to God for things agreeable to his will, in the name of Christ." When we approach God in prayer, it should be with profound reverence and solemnity. We should feel that he is a great and glorious being, and we are perishing and sinful worms.

We should thank him, with grateful hearts, for all his mercies, and with deep humility and sorrow should make confession of our sins. When the prodigal returned, he said, "Father, I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy son." David said, "Against thee, thee only, have I sinned, and done this evil in thy sight." The Bible assures us that if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. We shall not be able to remember all our sins, but we should recall as many as possible, and confess them to God with all their aggravating circumstances.

While we thus confess our sins with repentance and shame, we should pray for pardon. There are many promises of forgiveness and mercy to those who trust in the Lord Jesus Christ: "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else;" "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Paul and Silas said to the jailer, "Believe on the Lord Jesus Christ, and thou shalt be saved."

When we pray, therefore, for God's mercy, we should expect to receive it. We should believe that, notwithstanding our great unworthiness, he desires to bless us. We should ask in the name of Christ, and ask in faith, and he will forgive our sins and renew our hearts.

Some suppose that because God is an unchangeable being, there is no use in praying—that our prayers will not change his mind. The spiritual, as well as the temporal, blessings of God, may be conditional. The farmer can not make the corn and wheat grow, and if he should, therefore, say there is no use in plowing and planting, he would act with great folly. Let him do his part, and God will send

the sunshine and the rain to produce a crop. We can not change our own hearts, or forgive our own sins; but God has promised to give the Holy Spirit to them that ask him. "Ask, and you shall receive; seek, and you shall find," says the blessed Savior. Difficulties, and doubt, and darkness, will often oppress the mind, in coming to a throne of grace; but we should persevere through all difficulties, and God will bestow the blessing. He has promised to look in mercy to that man who is of a humble and contrite spirit, and who trembles at his word.

We should pray for others, as well as for ourselves. We can hardly think that our poor, imperfect prayers, can do good to any one else. But if God has promised to answer prayer, his word should be sufficient. When Christ was on earth, he put clay on a man's eyes, and restored him to sight. It was not the clay that restored him, but the power of God. So it is not our prayer that does any one good, but God's blessing sent in answer to that prayer. Children should be in the constant habit of praying for their parents, and brothers, and sisters, and all their friends. They should pray for the poor, and for the

rich, and for all the world. St. Paul says, that "supplications, and prayers, and giving of thanks, should be made for all men." Christ teaches us that we should pray even for our enemies. I trust school girls will not forget that it is their special duty to pray for their teachers and school-mates, that God may bless their instructions, and send the influences of his Spirit on all the school.

How often should we pray? David says, "Morning, noon, and night will I pray and cry unto thee." Daniel prayed three times a day, bowing on his knees, with his windows open toward Jerusalem. Every person should, at least, pray in the morning and at night. If they can also pray at noon, and in the evening twilight, it will not be too frequently. The more we can live in the Spirit of prayer the better.

If we only pray when we are sick, or during a thunder-storm, or when some danger threatens, such prayers will avail very little. But if we pray every day in spirit and in truth, God will hear our prayers and give us supporting grace. We should have our regular times for private prayer, and should not, on any account, neglect them. If we feel indis-

posed to pray, and neglect it one time, we will be more apt to neglect it again, till prayer will be given up. Our thoughts will sometimes wander, and we will find it difficult to pray. We may even be tempted to desist altogether, under the impression that God will not hear such heartless prayers. But we should still persevere, and God will, after awhile, touch our hearts and give us the spirit of prayer. God looks at the desires of the heart, and if we really desire his pardoning mercy, and his saving grace, he will bestow them, if we persevere in asking. "Blessed are they that hunger and thirst after righteousness, for they shall be filled."

It will be a good plan to read a few verses in your Bible, or Hymn-Book, before you kneel down to pray. It will assist to collect your thoughts and give them a proper direction. Then you can plead the promises of God, and ask him to fulfill them in your case. You should pray for God's direction in every thing you undertake, and his blessing on all you do. You should ask him to assist you in your studies, to strengthen your mind, and give you a clear understanding of difficult things. When you are sick, you should pray

to be restored to health, and when well, that the blessing of health may be continued to you; and, that you may be able to improve it, Christ teaches us to pray, "Give us this day our daily bread." Bread for the body and the soul are both the gift of God, and we should pray for them, and be thankful when we receive them.

When we pray for any blessing which God has explicitly promised, as the pardon of sin through Christ, then we may confidently expect an answer. But if there is no express promise of the thing for which we ask, we should say, "Thy will be done." We may pray for a sick friend, but God may see it best to remove that friend by death. Here we must submit to God, and acquiesce in his will. He is our heavenly Father, whose tender mercies are over all his works, and he will do that which is best for us. St. Paul prayed three times that the thorn in the flesh might be removed. God did not remove it, but he said, "My grace shall be sufficient for thee."

What a blessed thing it is to feel that God is our Father and Friend, and to have access to him in prayer. "In all thy ways acknowledge him, and he will direct thy paths."

I would earnestly recommend to school girls to have a weekly prayer meeting among themselves. If there are only four or five professors of religion, they will have enough to begin; for Christ says, "Where two or three are assembled in my name, there am I in the midst." Perhaps one of the teachers would join you, and lead the exercises. It will greatly strengthen your hearts in the service of God, to unite your voices in prayer. Do not refuse to take a part, because you fear you can not make as fine a prayer as some others. Your words may be few and simple, but if they come from a sincere heart, God may make them the instrument of good. Such a prayer meeting in a school can not fail to do good. Your school-mates may thus be led to Christ, and be, at last, stars in your crown of rejoicing.

Are there any among those whom I am addressing, that never pray?—who live every day on God's bounty, without thanking him for his kindness?—who sin every day against his goodness, without asking for pardon?—exposed continually to his wrath, and yet living carelessly in sin? You lie down at night, and rise in the morning, without think-

ing of the great God in whom you live, and move, and have your being! What a melancholy sight must this be for angels to look upon!

Will not you, young lady, who may be reading these words, now begin to pray, if you never prayed before? Begin, if you can only say, "God be merciful to me, a sinner." It is not the length of our prayers that God regards, but the sincerity of the heart, and the faith with which we ask.

"Prayer is the soul's sincere desire,
Unuttered or expressed;
The motion of a hidden fire,
That trembles in the breast."

Is it possible that any of you are ashamed to pray?—not ashamed to sin against your heavenly Father, but ashamed to be seen upon your knees, or to have it known that you pray? Ah! how greatly must we be fallen to be ashamed of that in which we should rejoice as our highest privilege! We are rebel worms, but God has created a throne of grace, sprinkled with the blood of Christ, to which we may come and pray for pardon and salvation. How eagerly should we come! With what earnestness should we pray! Though

all the world should reproach us, we should never be ashamed. Christ says if we are ashamed of him in this world, he will be ashamed of us in the great day of judgment. May the Lord enable you to pray with earnestness and perseverance, till he shall take you to himself above!

LETTER VIII.

THE SABBATH.

As I have spoken of the importance of religion, and the necessity of prayer, let me add a few words about the duties of the Sabbath. If you slight the Sabbath, you will soon slight all religious obligations, and neglect all prayer. If you "remember the Sabbath day, to keep it holy," it may be the means of leading you to God, and to the knowledge of his salvation.

The Sabbath was instituted at man's creation. When God had fitted up our world for man's residence, had furnished it with an almost endless variety of plants and animals, and had created man himself, he rested from his labors, and set apart and sanctified the Sabbath. He did so because he knew that such a day would be required for man's bodily necessities, as well as for his religious improvement. We need rest at night, after the

toils of the day; and we need rest one day in seven, to recruit all our bodily powers.

Dr. Edwards, in the "Sabbath Manual," has collected a large number of facts, to show that both man and the inferior animals require a day of rest. Take any number of men at hard labor; let part of them work every day without rest, and part rest on the Sabbath; those who rest on the Sabbath will perform more work in six months, and be in better health at the end of that time, than those who labor every day alike. Let droves of cattle, or sheep, be started to a distant market; the drove that stops on Sabbath will arrive at the market earlier, and in better condition, than the one that travels every day without rest. Physicians testify that all men require rest one day in seven, to recruit the exhausted powers of nature, and that the observance of the Sabbath promotes health and long life.

But if the body requires a day of rest, how much more is it necessary for our spiritual improvement! If man needed the Sabbath when first created, how much more does he now require it, when guilt and depravity have alienated him from his God! "Remember the Sabbath day, to keep it holy," was one of

the commands given amid the thunders of Mt. Sinai. It was not intended for the Jews merely, but, like the other commands, was meant to be obligatory on all men. Six days were allowed for labor, and the transaction of worldly business, but the seventh was reserved for religious duties. The head of the family, and his children, and servants, and guests, and even his cattle, must abstain from labor on the consecrated day. Isaiah teaches us, that if we would keep the Sabbath properly, we must not think our own thoughts, nor speak our own words, nor find our own pleasure, but account the day holy to the Lord, and honorable.

Our Savior observed the Jewish Sabbath, but, after his resurrection, the day was changed to the first day of the week, in honor of that great event. He uniformly met his disciples on the first day of the week. The apostles had their religious meetings on that day. When St. Paul was at Troas, he tarried several days; and when the disciples came together on the first day of the week, to break bread—that is, to take the sacrament of the Lord's supper—Paul preached to them. He also directed that collections should be made

in the churches for religious purposes, on the first day of the week.

The practice of the apostles, and of all the primitive Christians, is presumed to be sufficient authority for the change. Though there is no explicit command to change the day, yet the apostles acted by Divine authority, and under the influence of inspiration, and their example has the force of a command. Christ had told them that he had many things to say to them, which they were not then able to bear; but when the Spirit of truth should come, he would guide them unto all truth. The change of the Sabbath was, no doubt, one of these things.

And why should not the day be changed, after Christ's resurrection? The seventh day had been appointed to commemorate the creation; but when Christ had made an atonement for sin, brought in everlasting righteousness, accomplished the ancient prophecies, and risen triumphantly from the dead, it was proper that the work of redemption should be commemorated by changing the Sabbath to the first day of the week.

“'Twas great to speak a world from naught;
'Twas greater to redeem.”

If "the morning stars sang together, and all the sons of God shouted for joy," when this beautiful world rose into being, angel bands also came down to announce the birth of the Messiah, proclaiming "glad tidings of great joy to all people, peace on earth, and good will to man;" they no doubt hovered unseen about the cross, in that dark hour when he drank the bitter cup of human woe. Early on the third morn, these bright messengers came to roll away the stone from the sepulcher, and announce to the weeping disciples that Christ was risen. Henceforth, it was proper that the day of religious solemnities should be the day of his resurrection.

Shall we, then, look upon the day on which the "gates of Gospel grace" were opened to a ruined world, as a disagreeable day? Let us rather rejoice that the light of immortality has dawned on the world. On this glad day the heralds of the Gospel cry, "Behold the Lamb of God, who taketh away the sin of the world." Shall we treat the day with neglect, or pass its precious hours in amusement or in sin, when Heaven proclaims such messages of mercy to man?

We shall not, it is true, feel disposed to

attend to the duties of the Sabbath, if we have neglected religion on all the other days of the week. But if we have read the Bible daily, and have visited a throne of grace in prayer, we shall esteem it a privilege to devote the Sabbath to the worship of God and the interests of the soul. What would the dying sinner give for one holy Sabbath day to prepare to meet his God! How will it pain us, in the dying hour, to remember that we have neglected and wasted these precious days!

The command says, "Remember the Sabbath." This seems to imply that we should think of it beforehand, and make preparation. Much may be done on Saturday toward preparing the meals for Sunday. A cold dinner is best, as it allows a larger number of the family to attend preaching. No work should be done, unless work of necessity or mercy, as we are taught by the example of Christ. The farmer should not plow his fields, nor the merchant sell his goods, nor the school girl study her lessons or write her letters. Our reading, and conversation, and thoughts, should, as far as possible, be on religious subjects. If the merchant, while in church, should be thinking of the sale of his goods,

or counting up his profits, he would not be keeping the Sabbath properly. The lawyer might take his seat very decently in church, and be studying a case which he was to have in court on Monday. So the school girl, instead of listening to the sermon, might employ her thoughts about her Monday's lessons; or, she might be noticing how every one was dressed, and be able to tell the color of every ribbon at church, but not remember a word of the sermon; or she might allow her imagination to run on scenes of vice and crime, which would corrupt her heart, and make her worse, instead of better. "Man looketh on the outward appearance, but God looketh on the heart." It will be difficult to confine the thoughts to the subject of religion on the Sabbath, when they have been wholly absorbed with other things during the week. We must not, however, allow them to be wholly engrossed with other things, but give some attention to religion every day. We must, also, pray earnestly for God's assisting grace to put our hearts in proper frame.

We should contrive to diversify the objects of attention on the Sabbath, but still to have such as are appropriate to the day.

When you rise in the morning, you might spend a little longer time than usual in reading the Bible, and private devotion. You should attend Sabbath school, either as a scholar or a teacher; and the preparation of the lesson will be a suitable employment for Sunday morning. The exercises of the Sunday school will, I trust, interest you. In the interval before sermon, read a few verses in your Bible or Hymn-Book, to prepare your mind for listening to the discourse.

Join with the congregation in singing, and be attentive to the prayer. Whether you kneel or stand in prayer, let your eyes be closed, lest your attention may be diverted by what you see. Pay close attention to the sermon, and remember the text and divisions of the subject. The preacher is the ambassador of Christ, and he has a message from God to you, on which the salvation of your soul may depend. Therefore, lose not a word, but pray that the Spirit of God may send it home to your conscience, and make it a blessing to your soul.

Some ladies sleep till a late hour on Sabbath morning, and then spend a long time at the toilet. While in church, they are either

thinking of their own personal appearance, or noticing the dress of others, but the sermon is not heard. Some attention to dress is, of course, indispensable. Every person who goes to church should be neat and clean. But when the toilet is once arranged, the subject should be dismissed from the thoughts. If your parents have bought you costly dresses or jewelry, the house of God is not the place to display them. A plain, neat dress, is much more appropriate, when engaged in Divine worship. While your fellow-beings may be admiring your dress, an all-seeing Eye may discover much impurity in your heart. It becomes us to go to church, not with feelings of vanity or pride, but of humility and prayer. It is the house of God, and the gate of heaven, and we should be solemn and devout.

After church, we should meditate on what we have heard, or talk it over with our friends; not to criticise and find fault, but to impress the subject more deeply on our hearts. How little do those appreciate the Gospel, who can find subjects for ridicule and amusement in the sermons they hear! Preachers, like all other men, have their infirmities and defects. They

have the treasure of the Gospel in "earthen vessels." But since they come to us as the messengers of God, we should respect them for the sake of their office, overlook their imperfections, and endeavor to be profited by the Gospel which they proclaim.

It is very common to pay visits on the afternoon of the Sabbath, or to walk or ride out for recreation. Such things are hardly consistent with the sanctity of the day. Improper subjects of conversation are apt to be introduced, and devotional feelings are injured. I advise all the young ladies to whom these letters are addressed to take no walks or rides on Sunday, except to go to church. If more exercise than this is needed for health, walk about your own house or lot, but not in the streets, or public ways. Avoid the appearance of evil.

You may have a sufficient variety of reading to fill up the day agreeably and profitably: the Bible, the Sunday school lesson, the history of the Church, or of the Reformation, the works of Baxter or Doddridge, "Abbott's Young Christian," the biography of eminent Christians, the sermons of Wesley or Watson, Chalmers or Hall. If this is not enough, your

Sunday school library will afford almost an endless variety. Different courses of reading may be carried on at the same time, and continued from Sabbath to Sabbath. You might read Church history one part of the day, and religious biography and periodicals another. This would prevent fatigue. The great matter is, always to have something on hand which you can take up when you have a spare moment. When you once get accustomed to reading, and interested in religious subjects, you will find the day too short to read all that you desire.

And while you read, and pray, and sing, the hours of the Sabbath will glide delightfully away, and your hearts will be strengthened for the service of God.

"How sweet a Sabbath thus to spend,
In hope of one that ne'er shall end!"

What a delightful world should we have, if the Sabbath were universally kept holy! If there is joy in heaven over one sinner that repenteth, how would angels rejoice to see the whole population of cities, villages, and country, engaged in the worship of God and singing anthems of praise!

How lamentable would be the results, if the

Sabbath were universally desecrated! If it were a day of vicious pursuits and indulgences, men would soon become like fiends in degradation and crime. The blessed Gospel would be disregarded, and men would live and die without God and without hope. Most of the criminals who go to the penitentiary, or die on the gallows, acknowledge that they commenced their downward course by the violation of the Sabbath. It is a sin which opens the floodgates for all others.

Happy shall I be, young ladies, if I can persuade you to "remember the Sabbath day, to keep it holy." Begin now, in your youth, and let it become the habit of your lives; and it will be to you a matter of rejoicing in eternity.

LETTER IX.

EIGHTH COMMANDMENT.

THE eighth commandment says: "Thou shalt not steal." It is a rare occurrence, I trust, that young ladies violate this commandment; but since it is possible, and since the crime is more shocking on account of the usual uprightness of the sex, it may not be out of place to give you a short letter on the subject.

To steal, is to take for our own use that which belongs to another, without the consent of the owner. Mr. Boyd, to whom I am largely indebted for the remarks I am about to make, mentions seventeen kinds of theft. We will only mention such as are applicable to school girls.

1. Domestic theft is committed when children secretly take what belongs to their parents, without their consent. Children, perhaps, sometimes do this without thinking it

wrong. But if it is not wrong, why do they wish to conceal it? To take cakes, or fruit, or money, even at home, without the consent of the parents, is certainly stealing. Those who do such things at home, will be very apt, afterward, to take what belongs to other people, and become common thieves.

2. Theft of concealment, is where one finds the property of another, and makes use of it without endeavoring to find the owner. A traveler, in passing the road, might drop his pocket-book, containing a thousand dollars. If I should find it, and make use of the money, without endeavoring to ascertain who had lost it, I would be a thief. If you find a knife, or a pencil, or any thing else belonging to another, try to find out the owner, or you might as well steal it. If you first conceal what you find, you will afterward take what is not lost.

3. Theft of trade is committed when one person takes the advantage of another in buying or selling any kind of property. If a merchant should sell damaged goods for more than they were worth, by concealing the defect, he would be dishonest. On the other hand, if we abuse, or underrate any thing

we wish to buy, so as to get it for less than it is worth, we are dishonest.

Some ladies are in the habit of Jewing the merchants, and endeavoring to get every thing for less than they ask. This is certainly wrong. We should be willing to give the fair market price for every thing we buy. If we think a merchant asks more for his goods than they are worth, we should not deal with him. If we believe him to be honest, let us pay the regular price, without murmuring. To boast of getting a great bargain, is to acknowledge that we have stolen something from our neighbor. This will not apply, however, to things sold at auction; for if we are the highest bidder, we give the market price, though it may be cheap.

4. Theft may also be committed by borrowing things and not returning them, or by injuring them before they are returned. Some school girls will borrow articles of dress, and wear them out, or greatly injure them, without considering that they might as well steal them. It is also wrong to keep borrowed articles an unreasonable length of time. The owner may need them, and you will defraud him. How many valuable books have been lost

to the owner, by being loaned to careless persons, who never return them! Do you think this is honest?

5. Thefts of mischief must not be forgotten. How often are colleges, seminaries, churches, and other public buildings, injured by thoughtless children! They do not dream that they are acting dishonestly, but they should remember that it costs money to repair such injuries, and they might as well steal that amount, as to injure the property. I wish that bad boys who destroy signs and awnings for sport, could be made to understand that they violate the eighth commandment, which says: "Thou shalt not steal." Children sometimes rob orchards and melon patches, seeming to think it an innocent amusement. The labor bestowed on the planting and cultivation of an orchard, costs money. Every apple and peach has cost something, and, moreover, will sell for something. If, therefore, you destroy them, or use them without the consent of the owner, you are guilty of theft. It is neither more nor less than stealing, and it is best to call things by their right names. It does not require the taking of a large amount to constitute theft. He who

secretly puts his hand into my pocket, and takes out five dollars, is a thief; but if he takes only five cents, he is also a thief. And where is the difference between stealing money and that which has cost money, or will sell for money?

I would rather have several dollars stolen from me, than to have a bushel, or even a peck, of choice fruit destroyed. When one has taken great pains to cultivate particular varieties of fruit, he attaches to such fruit a much higher value than the mere market price; and he has, surely, a right to enjoy the result of his labor. He that robs an orchard, deprives the owner of such enjoyment; and he can be nothing else than a thief, however he may laugh about it as sport. The only proper rule is, never to take melons, or fruit of any description, without the consent of the owner. If you pass an orchard, when traveling, and fruit appears ever so abundant, ask permission before you touch it, and then you may enjoy it with a good conscience. If you enter without permission, you will be in constant dread lest the owner should come, which shows that, in your own opinion, you are doing wrong. These remarks are intended quite as

much for the boys as the girls, for I presume they are more apt to transgress, in these particulars, than their sisters.

To be perfectly honest, even in the smallest matter, is surely to be expected of every young lady. If you slyly take a sheet of paper, or a pen, which belongs to another, you feel in your own conscience that you have done wrong. Though no one else may find it out, it will make you uneasy and unhappy. When you see other girls talking together, you will fear that they know it, and are talking about you. The constant dread of detection will be a constant source of misery. But if it seems not to have been found out, and every thing passes on smoothly, you soon forget it. Another temptation, at some time, presents itself. You have an opportunity to take a knife or a pencil, or, perhaps, a piece of money, when you suppose it will not be discovered. If you had not commenced with the smaller theft, you would not think of yielding to this. But having made a commencement in crime, your conscience is somewhat hardened, and you take another step in the downward course. The dread of exposure gradually passes off, and you soon form

the habit of taking whatever comes in your way. At last, you are detected and disgraced. O, how must a father's and a mother's heart mourn when they have a daughter guilty of such things! They would rather follow them to the grave than to have them thus degraded and polluted. Girls whose friends are of the highest respectability, have sometimes been guilty of such things.

Let it not, then, be deemed out of place, young ladies, that I warn you to beware of the slightest approximation to this sin. Never take the smallest thing belonging to another without the consent of the owner. Never take sugar or sweetmeats at home, without the consent of your parents. When intrusted with money, use it exactly as directed by your parents. Form habits of strict honesty while young, and you will afterward be in no danger of falling into this sin.

If you have ever been guilty of little acts of pilfering, pause now, and retrace your steps. You are on the verge of an awful precipice, but you may yet retreat. Firmly resist every temptation, and be honest the rest of your life. If you know any one who has been guilty of such acts, but who is now en-

deavoring to reform, throw no impediment in their way, by letting them know that you are aware of the fact. Many children, no doubt, are guilty of thefts before they are old enough to understand the enormity of the crime. They afterward reformed, and are perfectly honest.

There is only one other species of theft which we shall mention at this time—theft of gambling. There are only two ways in which we can honestly obtain the money or property of others: they may give it to us, or we may pay them a fair equivalent for it. To get it in any other way, would be to steal it. But when one person wins money from another by gambling, the loser does not make a present of it, nor does the winner give an equivalent for it. He must, therefore, steal it. He seems, it is true, to have the consent of the owner; but, at the beginning of the game, it was not the intention of the owner to lose his money. He thought he had more skill than the other, and would certainly win. He found himself mistaken; his opponent was more skillful in playing, or more adroit in cheating. He lost his money, and is distressed on account of it. Surely, he who won it is a robber. To

win money by a bet of any kind, can be nothing more or less than stealing. And, moreover, we have no right to hazard our money in gambling. The money is not ours; God has lent it to us for useful purposes, and we are accountable to him for the use we make of it.

How many young men are ruined by gambling! They first play for amusement, and then for small sums of money. Partial success encourages them to greater risks, till they fall into the hands of experienced gamblers, and all is lost! Even men who have wives and children depending on them for support, sometimes reduce their families to poverty by gambling. It is as unfortunate for a young lady to marry a gambler, as a drunkard. Poverty, and tears, and a broken heart, will, perhaps, be the result in either case.

All such games as cards, billiards, dice, etc., are gambling; all betting on uncertain things is gambling. To bet on a horse-race, or an election, is as much gambling as to bet on a game of cards. If we win, we get what belongs to another without paying for it, which is not honest.

I introduce this subject in a letter to young

ladies, because I want to warn them against playing cards for amusement. It is, to say the least, a dangerous amusement. You will become fond of it, and waste much precious time, and, perhaps, at last indulge in betting. A young gentleman plays with you because he is fond of your society. He afterward plays with his companions for money. The habit is gradually formed, and he at last becomes a confirmed gambler, and is ruined. He is ruined, whether he wins or loses. If he loses, he throws away the money which his Maker gave him for better purposes; if he wins, he robs his neighbor, which is still more to be deplored. It will be no very pleasant reflection to you, to know that you assisted to ruin him. I am pained to see young ladies, or young men, either, amusing themselves at such games as chess, backgammon, or any thing of the kind. Where such games are the common amusements of the family, the young men of that family are very apt to become gamblers.

Encourage your brothers and young associates to reading and conversation, as better amusements than any such games. Lead them up the path of virtue, not down the road to

perdition. I am always shocked when I see ladies engaged in any practice which may have a bad tendency. They little know what a powerful influence they exert over the other sex, and what wide-spread desolation and ruin may follow from what they consider an innocent amusement.

LETTER X.

DANCING.

You think those Christians unreasonably rigid, who object to dancing, and similar amusements. "What harm can there be," you say, "in shuffling about a floor, or keeping time with music?" So the drunkard says, "What harm can there be in tasting a little brandy?" In the simple act itself, there may be no harm; and yet, when often repeated, it may lead to the worst of consequences. Unless you are a Christian, perhaps you are not fully qualified to judge of this matter. Many persons disbelieve the present system of astronomy, because it contradicts their senses. They insist that the earth stands still, and the sun and stars revolve around it. These persons, you admit, lack the information necessary for a proper determination of the subject; and may it not be so with dancing? may it not exert some influence unfriendly to religious enjoyments, which none but a Christian can

estimate? and may it not be wise in us to receive their testimony, and avoid what may injure us?

But you say, "Dancing is a healthful exercise, an innocent amusement; how can it be wrong?" Do you not believe many things which you do not fully understand? You believe that the earth is about ninety-five millions of miles from the sun; but do you understand the reasoning by which this is established? have you made the calculations of the distances, and magnitudes of the heavenly bodies? You believe the facts of astronomy, you say, because persons assert those facts who are qualified to make the calculations, and who have no motive for deceiving you. And will not the same reasoning convince you that there may be something wrong in dancing? Persons who are qualified to judge, and who have no motive for deceiving you, condemn the practice. Dancing is condemned by nearly all the Christians of the different denominations in this country. The Presbyterians, Baptists, and Methodists, agree in their testimony. The Episcopalians, too, are of the same opinion; at least, the Episcopal clergymen with whom I am acquainted

decidedly condemn it. The Rev. Mr. Brook, of Cincinnati, not long since delivered some able discourses on the subject. I believe, also, that many members of that Church do not dance, nor approve of dancing.

You insist, however, that you know some members of these different Churches who say they can see no harm in dancing. I admit there are such, but they form a very small portion of the Christian Church. I dislike to say any thing about any professor of religion which seems uncharitable, but I fear that those Christians who dance, or who approve of dancing, are not eminent for their piety. You will find this, and similar amusements, condemned by the most zealous and warm-hearted Christians of all denominations. There must be something wrong in that which is generally condemned by those best qualified to judge.

Not satisfied yet? "No, I have personal friends who dance, and whose piety I can not question." Let us examine the matter a little more closely. Do you think those who dance, as religious as those who abstain from it on account of conscientious scruples? Would you have as much confidence, for instance, in the piety of a minister of the Gospel, who

loved to dance, as one who never danced? "O, I admit preachers should not dance; it would not look well in them." Why not, if there be no harm in it? A preacher may do any thing in which there is no harm, as well as any other person. In admitting that a preacher should not dance, you admit that, in your own opinion, there is something wrong in dancing.

Some young ladies were once conversing in my presence about their dancing-master. I inquired to what Church he belonged. They were greatly surprised that I should suppose a dancing-master belonged to any Church. But why not? If dancing be right, why may not a teacher of dancing be a Christian, as well as a teacher of languages or mathematics? But when you admit that a preacher should not dance, and a dancing-master should not belong to the Church, are you not yielding the point that there is something wrong in dancing?

Let us suppose that you were about to die: you say, "O, that I had some Christian friend who would converse with me, and tell me what I must do to be prepared to meet my God." We will suppose you are acquainted with two

young ladies, one remarkable for her deep and ardent piety, and for her aversion to dancing, and similar amusements; the other a member of the Church, but fond of such amusements. If you were standing on the brink of eternity, for which of these young ladies would you send to pray for you, and assist you to make the preparation? Ah! I need not wait for an answer; your own heart decides the question, and that decision is unfavorable to dancing.

But you are still unwilling to give it up, for the Bible says, "There is a time to dance." Solomon does say, "There is a time to dance," but he says, also, "There is a time to hate, and a time to kill." He means, I presume, that there are times when men will hate and kill each other, and when they will dance, but he does not say it is right to do either. Christ says, "It must needs be that offenses will come, but woe to that man by whom the offense cometh."

But you say that David danced, and Miriam, and the women of Israel, came out with dances and timbrels. The dancing of David was a part of religious worship. He danced before the Lord with all his might, and those who came out with dances and timbrels praised

the Lord. This is, surely, not like modern dancing. To introduce the praises of the Lord at a ball or party would break it up; every one would feel the incongruity. David's dancing and praising the Lord was something for which his irreligious wife despised him. An irreligious lady would not be apt to despise her husband for joining the modern dance. I know nothing in modern times so much like what I suppose the dancing of David to have been, as the praising God and the shouting in a warm Methodist meeting—a kind of dancing which would by no means suit your argument.

It is true, dancing is mentioned in the Bible which was not a part of religious worship. It is said, in the book of Job, that the children of the wicked dance. The daughter of Herodias danced before Herod, and pleased him so well that he promised to give her whatever she would ask. You remember the result. She brought in the head of that innocent and holy man, John the Baptist, and presented it, all dripping with blood, and ghastly in death, to her cruel mother. I presume you will not wish to use this case to show that dancing is right.

It is not the mere act of skipping about in measured time which is objected to. The results of balls and dancing parties are deplorably bad. The great excitement, late hours, unwholesome air, the exhaustion, and subsequent exposure to the cold air in unsuitable dress; the colds, consumptions, and deaths that follow; these are the results that cause the Christian world to rise up against dancing.

It is found that those who dance at all, soon become excessively fond of it. As moderate drinking leads to intemperance, so occasional private dancing leads to the dissipation of the ball-room. The only safe rule in either case is total abstinence. Give it all up, if you would avoid the danger. Since dancing has sent so many bright and promising young ladies to a premature grave, can you not abstain from dancing?

The injury of the health is not the only objection. How do the spiritual interests of the soul suffer! Such amusements are unfriendly to devotional feeling. A man may be too much devoted to his business, and neglect religious duties. But this is not necessarily the case. He may attend to business and religion

too. But dancing, and other fashionable amusements, are incompatible with religion. Those who are devoted to them are the friends of the world, and can not be the friends of Christ. She that loves to dance, will not love to pray. If she is a professor of religion, she will soon find that her religion is only a name, without comfort or enjoyment.

Will you bow down to the gay idol of fashionable amusement, when Christ, crucified for you, says, "Daughter, give me thy heart;" "If any man will be my disciple, let him deny himself, and take up his cross, and follow me?" Will you turn away from Christ, thus kindly knocking at the door of your heart, and prefer the vain pomps and vanities of the world?

There is a constant warfare between the powers of darkness and the powers of light. Shall we make a truce with the enemy, and venture on forbidden ground, when we should gird on the armor for battle? When your parents propose to send you to dancing-school, can you not say, "I fear it will ruin my soul; please excuse me?" When invited to a ball or party, where there is to be

dancing, can you not deny yourself, for the sake of Christ, and remain at home? If present where dancing is unexpectedly introduced, can you not silently retire, though you should be ridiculed for doing so? Is not the reproach of Christ greater riches than the approbation of the world? We read in Church history of young and timid females, who went willingly to the stake, and suffered their bodies to be burned, rather than deny Christ. And will you esteem it an unreasonable hardship to abstain from circuses, theaters, cards, and dancing, that you may better advance the glory of the Redeemer? Paul said, "I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord." And when he was about to die, he wrote to Timothy: "I have fought the good fight, I have kept the faith, I have finished my course, and henceforth there is a crown laid up for me."

When you come to the dying hour, young ladies, you will not regret that you gave up dancing. To the gay votary of pleasure, the dying bed will be surrounded with horrible gloom; but to the self-denying follower

of Christ, there will be light and comfort in that terrible hour. May the Lord enable you to see the path of duty, and resolutely to follow the dictates of conscience!

LETTER XI.

HEALTH.

I WOULD like to say a few things about the preservation of your health, if it is not utterly useless to talk to school girls on such a subject. You have acted imprudently a hundred times, and are not dead; yet therefore, you think there is no use in taking any care—nothing will hurt you. But, since young girls do sometimes die, will it not be well enough to inquire whether imprudent actions may not sometimes cause death?

If the lungs were made for breathing, may we not suppose that they should be well filled with fresh, pure air? Would not any mode of dress, or posture of sitting, which prevented free breathing, be injurious to health? The days of tight lacing, I trust, are past; but still, girls are occasionally met with silly enough to compress their waists, till they can hardly breathe. Such girls as unquestionably

shorten their lives, as the drunkard does. They will have a fearful account to render when they come to stand before the great Judge.

If you double yourself up by stooping over your books, you can not fill your lungs with air. Sit erect, and walk erect; then you can breathe properly. The effort to hold up the shoulders may fatigue you at first, but you will soon become accustomed to it. Young children are generally straight, and so are the wild Indians; but school girls are apt to stoop. It not only spoils your beauty, but injures your health, and you will be apt to stoop down into the grave.

Curvature of the spine should also be guarded against while you are at school. If you lean forward with one elbow supported, one shoulder will be more elevated than the other, and the spine curved. If this is often repeated, the curvature may become permanent, and deformity and death may be the consequence. You should take plenty of exercise, to strengthen the muscles of your whole frame, and then you will not wish to throw yourself into such improper postures. You are fatigued supporting your own weight, because you have not taken exercise enough.

Girls that are good students, are apt to take too little exercise at school, though they need more than any others. You should take exercise in the open air long enough and briskly enough to circulate your blood well, and, if possible, to produce perspiration. Moping along with a book in your hand, will do no good. It should not be called exercise. If you will laugh and play for an hour or two every day, so as to enjoy it, when you return to your books you can study to some purpose. You will be strong enough to sit erect, without fatigue, and your whole health will be improved.

I presume it is not necessary to explain how fresh air and exercise will benefit you. I trust you study physiology, where you will find full explanations. I might, indeed, omit the subject of health entirely, but I have so often seen girls injure their health at school, I thought a few cautions could do no harm.

It is, of course, expected that a *lady* will be cleanly. You should not only keep your hands and face clean, but you should practice frequent bathing of the whole person. The insensible perspiration is continually producing an impure coating on the surface, which

should be frequently washed off. No one should bathe less than once a week. If you can bathe three or four times, or even every day, it will be better. If you can use cold water without injury, you will find it exceedingly refreshing and invigorating. The very sensation of cleanliness is delightful. A cold bath in the morning improves the appetite, exhilarates the spirits, clears the head, and doubles the enjoyment of life. Continue it through the winter, and you will be much less liable to take cold, and will suffer less from the severe weather; the blood will circulate more freely to the surface, and keep you warm.

Whenever you are warm enough to produce perspiration, you must be careful not to check the perspiration too suddenly. Do not sit down, at such a time, in a current of air, nor drink too freely of cold water. Many lives are lost every year by the violation or neglect of these cautions. You may, in a very few moments, contract a cold which will take you to your grave. Do not throw off any part of your clothing, but be content to bear the heat a little, that you may cool gradually and safely.

Keep your feet warm and dry. If you sit

in church, or the school-room, with wet or damp feet, they will soon become cold; the blood will cease to circulate in them as freely as it should; an undue quantity of blood will be thrown on the internal organs, and produce disease. Some girls, when they have a book that interests them, will sit up late at night, with little or no fire, and go to bed with cold feet. This will soon injure your health. Go to the fire, or rub your feet, and get them warm before you retire. Never go to bed with cold feet.

Is it worth while to say any thing to children about eating? Will they not eat whatever they wish, and as much as they please, whether it makes them sick or not? After they have been made sick a number of times by improper indulgences, perhaps they will learn by experience to be careful. They can not be persuaded that any thing will hurt them, till it does actually hurt them. And even when children get sick and die, the cause of the sickness is not always known. Perhaps the little girl that was buried the other day, was made sick by eating, secretly, the green apples or green cherries which her mother told her not to eat. Sickness is very

often brought on by overloading the stomach with gingercakes or nuts. Rich and greasy articles of food should be eaten moderately, if at all. Nuts and sweetmeats should not be eaten late at night; for when the stomach is fatigued with the labors of the day, it can not digest such things. Supper should always be light, and early, and nothing should ever be eaten after supper.

"Let your supper be light,
If you'd sleep well at night."

You should, at all times, abstain from such articles of food as you find to disagree. And if they are generally esteemed unwholesome, you should indulge very moderately, even if they agree with you, for the powers of the stomach may be gradually impaired, and long years of dyspepsia will be a severe retribution for present indulgence. The drunkard took many glasses of brandy before he felt any injury from it; but at last it broke down his constitution.

When you come to be a housekeeper, and invite your friends to visit you, do not give them unwholesome food—especially do not offer them raisins, nuts, and cake, late at night. A few mellow apples, and a glass of

lemonade, are as much as should be indulged in at an evening party. Then those who go to parties merely to gormandize, would stay at home, and you would have such as desired to enjoy "the feast of reason and the flow of soul."

May I add a word or two about early rising? It will make about as much impression on you as the remarks on eating.

"Early to bed, and early to rise,
Makes a man healthy, wealthy, and wise,"

said Dr. Franklin. But do you believe it? Ask your grandmother, or any other very old lady, and she will tell you that she has been an early riser. It is indeed said, that no one lives to be old who does not rise early. How delightful to breathe the fresh air of the morning, and hear the birds sing! No wonder that those who rise early, should live longer than those who lie late in bed.

Seriously, the care of your health is an important matter. Health is the greatest blessing which God bestows in this world. Without it no other blessing can be enjoyed. Read some work on physiology, and study the laws of health, and obey them. Fresh air and exercise, cleanliness and temper-

ance, are very significant words. When tempted to indiscretions, think you hear the voice of God saying to you, as St. Paul said to the jailer, "Do thyself no harm."

LETTER XII.

TEMPERANCE.

THE great temperance reform is one in which, I trust, you all feel a deep interest. Twenty years ago the cause encountered much opposition and persecution. People supposed they would be ruined if they could not have the privilege of drinking ardent spirits. In cold and warm weather, in health and sickness, at home and abroad, at all social parties and gatherings, some kind of intoxicating drink was supposed to be necessary. They were considered as indispensable as bread and meat, and visitors were not thought to be treated politely, unless something to drink was offered to them. So convinced were thousands of persons that some evil was intended by the temperance reform, that they considered themselves insulted when invited to join a temperance society.

I am thankful that this state of things has

passed away. Hundreds, and thousands, and millions, have been convinced that the great cause is a good one. The reform has spread over the United States, and other parts of North America; it has extended to different European nations, and none, perhaps, has been more blessed by its influence than oppressed Ireland. It has been a blessing to all classes, in almost all countries. The soldier and the sailor have felt its influence. Drunkards have been reformed, and the tears of widows and orphans have been dried.

Surely all benevolent hearts will wish success to such a cause. But strange as it may seem, many individuals are still indifferent to its advancement, and others are decidedly hostile to its movements. As young ladies should be enlisted in every good cause, I desire at this time to offer a few reasons why they should actively co-operate with the temperance reformation.

It is found that human beings can exert a greater influence on any subject, by combining their influence, than by acting separately. If a railroad is to be made, men unite their capital, and accomplish that which no one alone could do. If war is proclaimed, individuals

do not think of going out separately to fight, but they are formed into companies and armies, to march against the enemy. The united force of many can accomplish wonders, when the individuals separately could have accomplished nothing. Thus, to carry on the cause of missions and Sunday schools, and translate and circulate the Bible, societies are formed, and the united influence of members gives efficiency to the work.

This is what has been done in the great temperance cause; and all who wish it success should give it their names and their influence. If you properly understand the evils of intemperance, and the importance of reform, you can not possibly feel indifferent about the matter. If none of your own relatives are drunkards, still there are thousands of drunkards in the land, many of them of the most respectable connections. They may have mothers, and wives, and sisters, and daughters, who are afflicted by their intemperance. Think of the anguish that must rend the hearts of parents, when, having bestowed the greatest care and expense on the education of a son, and looked to him as the support of their old age, they find that he has become a

drunkard. Think of the hopeless despair and wretchedness of a wife, who discovers that the man whom she loves above all others, and who had promised at the marriage altar to love and protect her through life, is becoming too fond of intoxicating drinks! His breath betrays him; his bloated appearance gives evidence; his crossness and petulance sink like lead into her heart. At last he comes staggering, reeling home, and falls down in her presence in beastly drunkenness.

Ah! here is a sight to make the heart ache. The fair prospects and bright visions of happiness that dawned on the morning of her life, are beclouded. The chilling winds of adversity and sorrow are beginning to blow. She seeks a solitary place to give vent to her feelings in a flood of tears. Ah! yes; and those tears are not soon to be dried! They will flow on for months and years, while she sees her property wasted, and her children impoverished, and feels her heart broken. Can you look upon her tears, and feel no sympathy for her? But it is vain to attempt to describe the evils of intemperance. When all the powers of language have been exhausted, the half has not been told. The poor man

himself is to be pitied. His wife demands our sympathy. If he has a mother, or sister, or daughter, who can describe the shame, and mortification, and sorrow they must all feel?

But who are the men that become drunkards? Are they only the worthless and vile? Far from it. Men of the fairest standing, and of kind and generous hearts, are as often the victims of intemperance as any others. They meet with wine and brandy at parties and weddings; they drink with their friends, without suspecting the probability of danger; but this occasional tasting after a while produces a fondness for such drinks. Their spirits are exhilarated, conversation flows on cheerfully, and they drink on till the appetite is formed, and their thirst becomes insatiable. No doubt they form many resolutions of amendment, and are often overwhelmed with shame and remorse that they are not able to keep their resolutions. The appetite for drink cries, "Give, give," and is never satisfied. Like the poor mariner drawn into the current of the whirlpool on the coast of Norway, the drunkard perceives his danger when it is too late. He sees the gulf of destruction yawning before him, and yet rushes into it. If he had heeded

the voice of the temperance society, he might have escaped; but he believed there was no danger, and continued to tamper with intoxicating drinks, believing that he could escape at any moment; but when the whirlpool began to roar in his ears, his power of resistance was gone.

The only safety, on the subject of temperance, is total abstinence from all that can intoxicate. No one is safe who drinks only occasionally. He may pass along for years without becoming a drunkard; but in an evil hour his strength will fail him, and he will be ruined forever. And why should any one object to abstaining from these drinks? Is he fond of them? Ah! there is the more need of abstaining, for that very fondness shows his danger. The whirlpool is beginning to draw him in, and if he does not hoist sail, ply the oar, and make his escape, he will be ruined. If he has no fondness for such drinks, he should at once cease to use them, and set a good and safe example for others.

But why do we insist on young ladies joining a temperance society? Is there any danger that they will become drunkards? I trust not. The whole world would frown with such

indignation on a drunken female, that few, indeed, will venture to incur that frown. What a glorious triumph would the temperance cause immediately achieve, if drunkenness was as disgraceful in man as in woman! But shameful as it is for a lady to drink, it does sometimes happen. Little girls sometimes slip into their mother's side-boards, and drink the cordials and wines. By tasting alcoholic drinks, they acquire the same depraved appetite as men. Married ladies have been known to have to go to bed to hide the shame of drunkenness. The girl who loves wine or brandy, should, therefore, refrain at once and forever.

But even if there is no danger to yourself, your drinking may do harm to others. The example *you* set will be imitated. You take your glass at a wedding or a party, and others suppose that what a young lady does, must surely be harmless. But while they imitate *your* example, they may go on to ruin. Young ladies, moreover, frequently offer these drinks to their male acquaintances. They are carefully prepared in many tempting forms, and then offered in the social circle by a lady's hand. Who could resist the temptation,

or suppose for a moment that any danger was lurking there?

You esteem it a light affair to toss off a glass of wine, or offer it to your friends. But perhaps your own brother may be contracting a fondness for such drinks, and the very glass he drinks with you may fix his fate as a drunkard. How melancholy to reflect, in after years, that you had been the means of ruining your brother! Perhaps some young man, finding that he had gone too far in such indulgences, is endeavoring to reform; but at your house he meets again with intoxicating drinks, and goes back to drunkenness and ruin.

Where there is so much danger, it is best to beware. Who would carry fire into a magazine of powder? Who would drink wine, and other intoxicating beverages, and offer them to others, when tears, and ruin, and endless sorrow may be the consequence? I trust that no young lady will. Having hearts to sympathize with the unfortunate sufferers, you should take a noble stand, and deny yourselves, that you may do good to others.

But you say that Christ made wine at a

wedding, and St. Paul advised Timothy to use wine. It is true St. Paul did give that advice, but it was on account of the ill-health of Timothy: "Use a little wine for thy stomach's sake, and thine often infirmities." If you were sick, and a physician prescribed wine or brandy, it might be right to use them; though even then they should be used cautiously. The wine that Christ made is supposed, by able theologians, to have been sweet, unfermented wine, and, therefore, not intoxicating. It is known that both wine and cider may be preserved without fermentation; and then, as they contain no alcohol, they will make no one drunk. But nearly all the wines of our day contain not only the alcohol of fermentation, but a quantity superadded, to prevent souring. They are, therefore, very intoxicating. Cider, also, when fermented, contains a sufficient quantity of alcohol to produce intoxication. It is best, therefore, to abstain from them, and let our beverage be pure cold water. This is the most natural, most wholesome, most safe beverage for all persons, under all circumstances. St. Paul himself says, if the use of wine does harm,

we should abstain: "It is good neither to eat flesh nor to drink wine, nor any thing whereby thy brother is offended, or is stumbled, or is made weak." Solomon says, "Wine is a mocker, strong drink is raging; whoso is deceived thereby, is not wise." Isaiah says, "Look not upon the wine when it is red, when it moveth itself aright in the cup; for at the last it biteth like a serpent, and stingeth like an adder."

You see, then, that the voice of Scripture is decidedly against the use of intoxicating wine. That the Scriptures should sometimes approve, and sometimes condemn the use of wine, can only be accounted for by admitting that different kinds of wines were in use; some intoxicating, and some wholesome and useful, but not intoxicating. The use of intoxicating wine is always condemned; and the voice of reason and humanity condemn them too.

As we always expect to see young ladies engaged in every good and noble cause, I hope that all who read these lines will have their names enrolled on the records of some temperance society; or, if no such society is

convenient, in your own conscience and heart take the following pledge, and nobly adhere to it till your dying day:

"I solemnly pledge myself to abstain from the use of all intoxicating drinks, as a beverage, and that I will not offer such drinks to others."

LETTER XIII.

MISSIONS.

WHETHER you go to a public school or a seminary—whether the number of pupils be large or small—I hope you will organize among yourselves a “Missionary Society.” It is well to learn while you are young, to give something to do good to mankind. Those who give nothing while young, are apt to be stingy and illiberal as long as they live. Liberality is pleasant, and promotes happiness. I should think a stingy, niggardly soul, wrapt up in its own selfishness, could never be happy. God has so formed us, that to feed the hungry and relieve the distressed, will produce pleasurable emotions in our own hearts. “It is more blessed,” says Christ, “to give than to receive.”

The missionary cause has high claims on your benevolence. The whole scheme of Christianity is a missionary enterprise. Christ was a missionary, sent to redeem the world.

The apostles were missionaries, sent to proclaim the Gospel. When Christ gave their great commission, he said, “Go ye into all the world, and preach the Gospel to every creature.” How wonderful was the success of their mission! Thousands were converted on the day of Pentecost, and thousands afterward, till the glad tidings were published among Jews and Gentiles, in almost all lands. Heathen superstitions gave way, and heathen temples were deserted. Persecution, indeed, raged, and the powers of darkness were arrayed against the Church. Christians were beheaded, crucified, burned at the stake, with the most excruciating tortures; but the ashes of the martyrs became the seed of the Church. So far from being exterminated by persecution, the religion of Christ spread with greater power, till the Roman empire, then embracing most of the world, was leavened by its influence. In three hundred years after the death of Christ, Constantine was converted, and Christianity became the established religion. But, alas! this heavenly light was obscured, and the darkness of ages enveloped the world. A bright star, it is true, still shone out occasionally, to mitigate the darkness, for Christ

had still a people on earth, and the gates of hell never prevailed against his Church.

At last the Lutheran Reformation dawned upon the world. The missionary spirit has revived, and sheds its blessed influences on the nations. The heralds of the cross have gone into almost all lands, crying, "Ho, every one that thirsteth, come ye to the waters." 'Thousands have already partaken of "the river whose streams make glad the city of God."

But millions of the human family have not yet tasted the waters of life. What can we do to assist them? When we look over so large a field, and see how few the laborers, we can at least pray the Lord of the harvest to send forth more laborers into his harvest. If we have the true spirit of Christian benevolence, we can do something to help the laborers on their way. What did a few Galilean fishermen do in the first spread of the Gospel? How did the members of the Church sell houses and lands, and lay the money at the apostles' feet! All hands labored and prayed, and gave what they could, and the glorious work went on. How many useless expenses might we curtail, and throw the money into

the treasury of the Lord! We forget that our money is not our own, but is lent to us by the Lord, to be used to his glory. If we are accountable for idle words, are we not much more accountable for money we spend amiss? It is very proper to spend money for food and clothing, for the comforts and conveniences of life; but to spend it for objects entirely useless, or even hurtful to ourselves or others, is surely wrong. All the money spent for tobacco and intoxicating drinks, is worse than wasted. And what the school girl spends for useless ornaments, or articles of dress, purchased for mere display, will also be found to have been wasted. When called to give an account of such money before the great Judge, we shall be speechless as the man who had not on a wedding garment.

The miser who hoards his money, is making no better use of it than the prodigal who wastes his. Money should neither be hoarded nor wasted, but actively employed in doing good. Open thy hand wide, and give liberally to the poor, the destitute, the sick, the prisoner in his cell. And if the wants of the body must be supplied, how much more the necessities of the immortal soul! If he that

gives only a cup of cold water shall not lose his reward, how blessed shall he be that presents the cup of salvation to the parched lips of the heathen!

The missionary is more in need of liberal contributions now than ever before. Many doors of access to the heathen are now opened, which had been closed for ages. China is now ripe for the harvest, but the laborers are few. It contains nearly one-half of the population of the globe, with only a handful of reapers. Africa is stretching out her hands unto God, and is anxious to receive missionaries. The gold of California is attracting immigrants from all the nations of the earth. If these can be converted, they will go back to their friends and declare, in all the languages of the earth, the wonderful works of God. From almost every land the Macedonian cry is heard, "Come over and help us."

Many obstacles are in the way, but the word of prophecy gives assurance of success: "The heathen, and the uttermost parts of the earth shall be given to Christ for a possession." He who has preserved his Church for eighteen centuries, and not allowed the gates of hell to prevail against it, will carry on his

work till the millennial glory shall encompass the world.

Shall we stand all the day idle, and take no part in this glorious work? Shall we be absorbed by trifles, when the world is to be converted? Shall we be seeking the empty breath of human admiration, when immortal souls may be plucked from ruin, and placed as stars in the crown of the Redeemer?

O, if our hearts were properly alive to this subject, we would be ready not only to give our money, but to go ourselves, if Providence should open the way, and assist in bearing the glad tidings of salvation to the heathen. Harriet Newell, Mrs. Judson, Mrs. White, and others who might be honorably named, have gone out as missionaries. Bidding adieu to home and friends, and severing all the tender ties that bound them to their native land, they went forth amid the habitations of cruelty, to tell the heathen of a Savior's love. Some have found graves in the deep, blue sea, and others are buried far away from friends and home. But they found the presence and blessing of God in their dying hour, and their spirits have gone up to mingle with the general assembly, and Church of the First-Born,

in heaven. They were once school girls in different parts of the United States. Will not some that are now school girls take their places, and go out as missionaries? Should you go forth weeping, bearing precious seed, you would return again rejoicing, and bringing your sheaves with you.

But whether you think of becoming a missionary or not, you can at least do something to support those who are willing to go. Surrounded, as we are, with plenty and comfort—with educational and religious advantages—

"Shall we to men benighted
The lamp of life deny?"

Could you not retrench some of your expenses, and throw the money into the Lord's treasury? What happiness do you derive from wearing jewelry? The money expended by young ladies for gold rings, and other jewelry, would support quite an army of missionaries. You would be just as much respected and beloved without the jewelry as with it, and immortal souls might be rescued from the degradation of sin, and restored to the favor of God.

Many school girls are foolishly extrava-

gant in dress. It is the result of bad taste, or misguided judgment. They suppose it adds to their respectability; whereas, in the estimation of all sensible people, it detracts from it. How would it look to see a blacksmith at his work dressed in fine broadcloth? Yet, when the blacksmith goes to a public meeting, or to Church, he may wear broadcloth as appropriately as a merchant.

School girls should be dressed plainly and neatly. If they wear very costly dresses, it should not be at school, nor while they are school girls. Can you not, then, persuade your father to save a few dollars in the price of a dress, and let you throw it into the missionary society? When we deny ourselves to get money for the Lord, I think it will do more good than when we use no such self-denial.

May our hearts be warmed with missionary fire, and may the Lord of the harvest send forth laborers, till the world shall be converted!

"Salvation, O salvation,
The joyful sound proclaim,
Till earth's remotest nation
Has learned Messiah's name.

Waft, waft, ye winds, his story,
 And you, ye waters, roll,
 Till, like a sea of glory,
 It spread from pole to pole."

LETTER XIV.

VULGARISMS.

It has been often remarked, that you may know the manner in which a person has been brought up, and the class of society to which he belongs, by his language. There are not only provincialisms, or words and expressions peculiar to different sections of the country, but in the same place you will hear words and phrases peculiar to the different classes of society. The use of such phrases is rather the misfortune than the fault of individuals, in many cases. Reared without opportunities of education, they, of course, adopt the dialect of their associates. They are often excellent persons, possessed of many good qualities, and, therefore, they should never be ridiculed by those who have had better opportunities. They often feel acutely the mortifications to which they are exposed. If they accumulate wealth, they are thrown into the society of those who have been better educated, and are

often ridiculed on account of their awkward blunders. Such ridicule is wrong. Goldsmith says that "they are generally most ridiculous themselves who are apt to see most to ridicule in others." I am always pained when I hear or witness it. I believe I would as soon make the blunders, as to be so unfeeling as to laugh at one that did make them. Still, as the world will laugh, and it is exceedingly unpleasant to be the subject of ridicule, it becomes young ladies, while at school, to study the most appropriate words for conveying their ideas, and carefully to avoid all ungrammatical and vulgar expressions.

I do not mean that you should be always straining after bombastical words. This is quite as ludicrous as low expressions. Your language may be plain and yet correct. I admire a plain style as much as I do a plain, neat dress. The simplest words in which a thought can be expressed, are always the best. But you would be just as well understood if you were to say learning, or ague, or necessity, as if you should say larnin, or ager, or needcessity.

Such improprieties of pronunciation arise from defective education. But there are other

words and phrases, sometimes circulating among school girls, which are equally improper; such as, "I'll snum," "Don't be so fresh," "Lots of things," and many others which it is impossible to specify. Your own good taste should lead you to avoid such expressions. You may use them for mere amusement, till after awhile you will use them without being conscious of it.

All obscene and immodest expressions, should be particularly avoided. They are totally inconsistent with the moral purity which should ever characterize a young lady. Do not associate with a girl that is vulgar and obscene in her conversation; you can not do so without contamination. The impure images will recur to your imagination, and your purity of heart will be destroyed.

But still worse than this, school girls sometimes employ profane expressions, and make irreverent use of the name of God. In a word, they violate the third commandment, which says, "Thou shalt not take the name of the Lord thy God in vain." There are occasions when it is proper to use the sacred name, but the command forbids profane swearing, and all light and irreverent use of God's

name. Expressions implying the name of God, may also be a violation of the command, even when the name is not directly used. Such expressions as, "Upon my soul!" "I wish I may die!" "Great goodness!" "La's a mercy!" and others which we would shudder to name, are all irreverent and wrong. They are often used, I know, as thoughtless exclamations, but we should not be thoughtless about such important matters.

There is no necessity for expressions either vulgar or profane. You can be just as well understood without them. People will believe your affirmation quite as readily as if you add an oath to it. It is shocking to think that a young girl would use a profane oath. But it does occasionally occur, that school girls are as profane in their language as rude and wicked boys. I have heard of schools in which almost every girl would swear. Some set the example, and others thoughtlessly imitate it, without thinking of the shocking impiety. Let such girls remember that God will not hold those guiltless who take his name in vain. Gentlemen never swear in the presence of ladies, nor ladies in the presence of gentlemen. If all would remember that they are

ever in the presence of the great God, would it not effectually check them?

You should not allow yourself to jest about serious things. Some persons will quote verses of hymns, and texts of Scripture, to produce a laugh, by the ludicrous application they make of them. This is wrong. Religious subjects, and religious persons and things, should always be treated with seriousness and respect. If he that swears by the temple swears by Him that dwells in the temple, surely those who trifle with religious subjects are trifling with that God who has taught us to be religious.

When you go to church, let your whole deportment be serious and respectful. All laughing, and talking, and merry jests, in the house of God, are out of place. How profane to trifle in the presence of God! to go to his house, under the pretense of worshipping him, and insult him there! God is ever present; but when we attempt to worship him, he is peculiarly present for purposes of mercy and salvation.

Whenever we are present at devotional exercises—whether in the family, or the school-room, or the church—we should remember

that we worship the great, eternal God, and dismiss all lightness. Let us reflect on the majesty and glory of God, and we shall be serious.

God rides upon the whirlwind and directs the storm. He weighs the mountains in scales, and the hills in balances. He holds the ocean in his hand, as a drop of the bucket. Neither the darkness of the night, nor the deep caverns of the earth, can conceal us from his scrutinizing eye. Should we take the wings of the morning, and fly to the remotest star that the telescope has discovered, we should still be in his presence, and within the grasp of his power. Such are his glory and majesty, that angels and archangels veil their faces before him, and cry, "Holy, holy, holy, is the Lord God Almighty!" And shall we, poor, perishing worms of the dust, insult our Maker by taking his name in vain, or by treating his worship with irreverence and disrespect? Rather let us reverence and adore him, and love him forever!

LETTER XV.

MARRIAGE.

WHILE you are school girls, love, courtship, and marriage, are matters still in the future, and they should not occupy too much of your attention. But as school girls will sometimes think of these things, it may not be entirely out of place to make a few remarks about them.

Every slight attachment formed by young persons, should not be called love. There are various degrees of affection felt toward the persons with whom we associate; but that attachment which should lead to marriage is of a peculiar kind. It is an esteem which arises from an intimate acquaintance, and from congeniality of tastes and inclinations. It can not properly exist between strangers, or those who see each other for the first time, for they can not know each other's tempers and dispositions. Persons who fall in love at first sight, and marry after a very short acquaintance, are

seldom happy afterward. They see only the pleasing part of each other's character; and when defects and failings show themselves after marriage, as they necessarily must, disappointment on both sides will be felt, and aversion will take the place of love. If they had become acquainted, and known each other's defects, their expectations would not have been so high, and disappointment would not have had such a chilling effect on their hearts.

All human beings have failings and imperfections, and it is better to be apprised of them before marriage, than after. Those who hypocritically conceal their defects till they can impose themselves on some one in marriage, are plunging a dagger into their own hearts. I would, therefore, advise you never to marry any one with whom you have not been acquainted at least a year or two. This will be time enough to become acquainted, and perhaps this will be as long as such attachments should exist before marriage. Early attachments and long engagements seldom do well. The love which boys and girls have for each other, is a temporary feeling, liable to frequent change. If they form an engagement to be

married under such circumstances, before they are old enough to marry, perhaps each one will have fallen in love with some one else. They may still marry, because they consider it dishonorable to break an engagement, but they will probably be unhappy through life. The true attachment that should lead to marriage, can not be felt much before you are eighteen years old, and from that age to twenty-five is the proper time to marry.

School girls, therefore, should not talk about love, and beaux, nor read novels and love tales. Such things will lead them to imagine themselves in love, when, in fact, they know nothing about it. The interest that school girls sometimes feel in such subjects, and their incessant talking about them, form a strong objection to boarding-schools.

I lately met with a very intelligent and estimable lady, who told me she had never been at school a day in her life. Her mother, she said, had such dread of the dangers at boarding-schools, that she would have preferred to have her daughter destitute of education, except to be able to read the Bible, rather than have her exposed to their influence. I know a gentleman who entertains the same

opinion, and who educates his daughters at home, in preference to sending them to any school.

When young girls are at home with their parents, they seldom talk of having beaux, or being in love. To their parents they would not think of talking on such subjects, and their natural modesty would prevent it with their brothers and sisters. But at school they too often lose their natural modesty. They meet with rude, bold girls, whose conversation is wholly on such subjects, and they are insensibly led into the same spirit.

When your school-days are over, and you are at home under the eye of your parents, it will be time enough to form attachments that may result in marriage. If you form them when quite young, your feelings may change before you are old enough to marry; and if you give your hand without your heart, you may calculate on a miserable life.

Attachments of this kind are too apt to be founded on beauty of person, and mere external appearances. There is certainly something in personal beauty calculated to inspire affection; but if the qualities of the mind do not correspond with those of the body, disappoint-

ment and misery may be the result of marriage. On the other hand, where there are noble qualities of the mind, a cultivated intellect and an affectionate heart, a durable attachment may be formed, and a happy marriage take place, where beauty of person is wanting. The qualities of the heart are much more important than those of the body; but as these can only be known by acquaintance, you should not be in haste to marry.

If you desire to be happy in marriage, you must form those habits, and cultivate those tempers, which will render you agreeable. If you have a furious temper—if you are dictatorial and overbearing—if you have a suspicious or envious heart—if you are excessively fond of dress, or excessively indolent, you can not make a good wife. If you find yourself possessed of any of these traits, you should either correct them or not marry, for you would certainly render a husband unhappy, and, therefore, be unhappy yourself.

When a girl is unpopular among her school-mates, it is usually because she has some disagreeable qualities, which, if not corrected, will render her equally unloved when married. Just such tempers and habits as

you indulge now, you will probably carry with you through life. If you are now peevish, dissatisfied, and fault-finding, you will be sure to pull your husband's nose, if any one should be so unfortunate as to marry you. If you are now cheerful and kind, willing to deny yourself a gratification to oblige others, you will be sure to diffuse happiness wherever you go, and make a wife more precious than rubies.

Marriages, I fear, are too frequently contracted for the sake of riches. The inquiry, "Is he rich?" is so often made, that we might suppose this to be the prevailing motive. I do not think that young ladies are so apt to be influenced by such considerations, as young men. It is indeed lamentable that young men are so often "fortune-hunters." They, perhaps, indulge in gambling, intemperance, or some vice that makes money necessary. They spend their patrimony, involve themselves in debt, and then they *must* marry a fortune. The lady who marries such a man is certain of misery. His heart is not on her, but her money. This will probably soon be spent, and she be reduced to poverty. The sadness of disappointment, and the bitterness

of tears, will be her only solace. Even if her property should not be squandered, what will it avail when there is no affection—no love? I would warn young ladies to be on their guard against "fortune-hunters," but I would by no means insinuate that all young men are such. Many, I trust, are actuated by noble sentiments, and marry from sincere attachment and regard.

If low and unworthy motives are detestable in a young man, how much more detestable are such motives in a young lady! A girl becomes fond of dress and show—she must ride in a fine carriage—she must have a fine house and superb furniture; and, in order to have these, she must "marry a fortune." She gives her hand to some rich man, whom she can not love, and is wedded to misery the rest of her days.

The proverb, "When poverty comes in at the door, love flees out at the window," is not true. There may, indeed, be cases where it is verified. When a woman, by her extravagance, reduces her husband to poverty, he will be apt to lose affection for her; or if the man, by gambling or dissipation, should impoverish his family, "love would flee out at the win-

dow." But it would not be the poverty in either case which would destroy affection, but the means by which poverty was produced. It is still true that "love may dwell in a cottage," and that the poor may be happy.

Those who are in moderate circumstances, are, in fact, more apt to be happy in marriage than the very rich. The bustle and display of the rich, and their endless struggles to outshine each other, must go far to destroy all happiness—all real enjoyment of life. Those who are content to live in a happy mediocrity, when they love and are beloved for their own good qualities, enjoy a much larger amount of happiness than the very rich or very poor.

Though riches should not be the motive, they should not be an objection to marriage. Some of the rich have excellent qualities, and may be loved for their own sake, and not for their wealth. Those who possess wealth may be better educated and more intelligent than the poor. This, however, is not always the case. The children of the rich sometimes have an impression that their wealth will carry them through the world, and make them respectable, without the trouble of studying.

They learn nothing at school, and have nothing but their wealth to recommend them.

If a young man be intelligent and virtuous, industrious and economical, likely to preserve and not to squander his means, a young lady, who forms an attachment for him, may safely marry him, though he be rich; and, if he possess these qualities, she may as safely marry him though he be poor. With such traits and habits, he will certainly acquire property, and render her comfortable and happy. It is much better to start in life in moderate circumstances, and acquire a competency by honest industry, than to begin with wealth and display, and end in poverty. When a lady marries a man less wealthy than herself, she should never make any allusion to the difference of their circumstances. If she was willing to link her destiny with his, reproaches about inferiority in any respect, should never again be heard.

Whether a young man be rich or poor, educated or illiterate, if his habits be bad, it will be unsafe to marry him. If he be intemperate, or a gambler, or addicted to low vices, he will not be capable of any proper affection for a wife, and to marry him would be to

plunge into inevitable misery. In a word, young ladies, it is much better to remain single than to make a bad match. And why do you dread a single life? There is nothing dishonorable in being an old maid.

Many ladies who have never married, have been eminently useful to the world. Look at Miss Hannah More in England, and Miss Catharine Beecher in America, and see what single ladies may do! Be not, therefore, in haste to marry. Should you have a suitable offer, your happiness may be increased by marriage; but it is better to remain single than to marry unsuitably. Remember it is for life, and a false step in so important a matter, may embitter all your days.

You should not allow yourself to become attached till you know that the object is worthy of your affections. If you give way to your feelings, and form attachments blindly, they will soon have the control over you; but you may and must control your feelings. What would you think of a married lady who should fall in love with every handsome young man she saw? And why will she not, unless she resolutely control her feelings? So must you control yours. Persons can not properly love

each other, unless their tastes and inclinations are similar, and this can not be known before acquaintance. A young man may be handsome and intelligent, but if he be a drunkard you may withhold your affections from him, and you should resolutely do so. It would be infinitely better to remain single than to marry him, for your love could never win him from such a habit.

Perhaps, before I close, I should say a few words on the question, "Should a young lady marry contrary to the wishes of her parents?" There may be circumstances in which it would be proper, but it is generally safer to be advised by the parents. You have no earthly friends who love you so much as your parents; none so much desire your happiness. They may see defects in a young man which you do not perceive. They fear if you marry him you will be unhappy. You should surely listen to their advice. Do not allow yourself to become committed before you know their opinion. If they disapprove it, let the matter stop at once.

You should never allow yourself to form any such attachment while at school, or away from your parents. Young persons at the

springs, sometimes fall in love on a week's acquaintance, and elope to be married. The next we hear of them is a divorce, or such quarreling and strife as are incompatible with happiness. Runaway matches are seldom happy. A young lady who has so little regard for the feelings of her parents as to inflict such a wound, would not be likely to make a good wife. She would soon care as little about the feelings of her husband. But if parents are unreasonable in their demands, and require a daughter to marry some one whom she can not love, she should prefer to remain single.

There is no more melancholy sight than to see a young lady stand up at the altar of marriage, and vow to love through life as a wife should love, when there is no love in her heart; or to know that the man she is marrying will not love and cherish as a husband should, but that his habits of intemperance and vice will wring her heart with wretchedness and sorrow. An unhappy marriage is no common misery, and there can be no happiness in marriage without mutual attachment founded on proper principles. When this attachment exists at the beginning, it will go on

increasing to old age. Happy are they who are thus married; theirs is no common happiness. They may discover imperfections and failings in each other—they may even have moments of anger and heart-burning; but affection will give them forbearance, and concessions and reconciliations will but increase their attachment.

In a transaction so momentous, and on which the happiness or misery of your whole life may depend, you should take no step without praying to God to guide you to a proper decision and proper action.

LETTER XVI.

DUTIES TO PARENTS.

THE fifth commandment says, "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." St. Paul calls this the first commandment with promise. Solomon says, "The eye that mocketh its father, and despiseth to obey its mother, the ravens of the valley shall pluck it out, and the young eagles shall eat it."

As children are entirely dependent on their parents, during the helplessness of infancy and childhood, and as they are not qualified to judge for themselves what is best, it is a wise arrangement of Providence that they should obey their parents. If they were left to follow their own inclinations, as self-willed children often desire to do, they might commit the most improper actions, which would result in disgrace and misery. God has, therefore, made it the duty of parents to watch over

their children, and restrain them from evil actions and from bad company, and even to use the rod to enforce obedience.

If children understood their own interests, they would willingly and cheerfully obey their parents, unless they required something wrong. Then, of course, they should obey God rather than man. Still the manner should be kind, and they should show that they were grieved to be under the necessity of disobeying their parents.

Obedience should be prompt, without contradicting or objecting. Some children have such a murmuring, complaining way—they make so many objections, and find so many excuses—that if they even do what is commanded, it can hardly be called obedience. The word of the parent should be law to the child. As soon as you understand what your parents wish, you should perform it without hesitation or delay.

"Honor thy father and thy mother;" that is, love and reverence them. If you have a proper love for your parents, it will not be difficult to obey them. It gives us pleasure to gratify any one we love. We are delighted to be with them and enjoy their conversation;

and will not love and gratitude fill your hearts, when you remember that your parents have watched over you from infancy, and guarded you from a thousand dangers? Little do you know the anxiety of a mother's heart, or the solicitude of a father, or you would not distress them by disobedience.

Children should entertain such high sentiments of regard and honor for their parents, that they would obey them in their absence as well as in their presence. Those can have no true love for their parents who do things which they know to be contrary to their wishes, whenever they are out of their sight. I once heard a lady say, that when at school, she had frequent opportunities of reading novels. Sometimes she would take up one and commence it; but, remembering that her parents had forbidden such reading, she would immediately put it away. I have heard of a young man who refused to dance, when urged to do so at a party, assigning as a reason, that though he was no professor of religion, his mother was, and it would distress her to know he danced. How truly did such children honor their parents! And how much more would all men honor such children, than if they

had pursued the contrary course, and acted contrary to the wishes of their parents! Children sometimes take up a false impression, that they shall be more honored by the world, if they disregard what they call the contracted views of their parents. On the contrary, they disgrace themselves, and bring a reproach on their parents by such action. Those children can have very little regard for their parents, who speak of them disparagingly, contradict them, dispute their authority, and do things which they know will distress and grieve them. If the ravens of the valley do not literally pluck out the eyes of such children, they may, nevertheless, expect that the curses of God will, in some form, overtake them.

Parents are sometimes inferior to their children in education; but it would show a very bad heart if a girl, who had learned a little grammar at school, should laugh at her mother for making grammatical blunders. Parents very often feel their want of education, and labor hard, and use self-denial, to give their children better opportunities than they themselves have enjoyed. Children can never repay the debt of gratitude which they owe their parents for such kindness. How

wicked would they be if, instead of feeling gratitude, they should only feel pride and self-conceit! It sometimes happens that children are ashamed of their parents, when their worldly circumstances are a little better than those of their parents. The daughter has her fine house, and her fashionable company, and is ashamed to invite her plain old mother, lest by some uncouth expression she should disgrace her! Such a daughter has no true love or honor for her parents, and she may not expect the blessing of God. "Pride goeth before destruction, and a haughty spirit before a fall."

Children should honor their parents, not only when they are poor or ignorant, but even when they are wicked. They may be distressed to see their parents do wrong—they may pray for them, and kindly entreat them to reform—but they should throw a veil over their faults, and not speak of them to others, nor allow others to speak of them in their presence.

Stubborn and disobedient children, who vex and grieve the hearts of their parents, little know what sorrow they are treasuring up for themselves, if, in the providence of God, their

parents should be taken from them. Then the remembrance of every unkind word and action, will pierce you to the heart; and the tears you shed at their graves will be the more bitter, because it will be too late to recall what you have done. You will say, "O, that they were alive again, that I might ask their forgiveness for all my unkindness!" You should, therefore, be kind to them now, and try to comfort their hearts, by your obedience and love. "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee."

Dr. Dwight and other eminent divines have thought that kind, obedient children, will actually live longer than the disobedient. Every day you should pray to God to bless your parents, and long preserve their lives.

But perhaps some whom I am now addressing have already lost their parents. When you were too young to appreciate the great loss you sustained, your dear mother was committed to the grave. In my heart I pity girls who are left young without a mother. No human being on earth can supply her place. Your dearest friend can not love you as much as your own mother. But God, who

has promised to be a father to the fatherless, will take care of the orphan children who trust in him.

Whoever stands to you in the place of a mother, should receive your obedience and love. Has your father married again? Look upon your step-mother as in the place of your own mother, and let her have the warm affections of your heart. Children are apt to entertain an unreasonable aversion toward step-parents. This is certainly wrong. Though you may not be able to love them as much as your own parents, still you should love and honor them. You should love your *step-mother* on your father's account. Any disrespect or disobedience to her, will distress him. You should try to smooth his passage down the hill of time, and not bring down his gray hairs with sorrow to the grave.

Again: you should love her on your own account. You need a mother. How many bad and idle habits will you form—how rude will you be in your manners—how apt to associate with improper companions—how apt to go to ruin, if you have no mother to watch over you, and guide you, and pray for you, and love you! She stands to you in the place

of your own mother, and will discharge those duties, if she can have your affections. It is a false opinion that step-mothers are always unkind. They can not possibly love as warmly as the real mother; still they are often kind and affectionate, and labor faithfully to discharge their important duties.

Have you a step-father? If you treat him unkindly, it will distress your mother, and destroy that sweet harmony which should ever reign in a family. You need the protection and guardianship of a father, and you should thank God that you are not left totally an orphan. In a word, as you value your own happiness, and the happiness of your family, I entreat you to love and obey your step-parents.

When you are at school, and especially if you are from home, your teachers, and the persons with whom you board, should stand to you in the place of your parents. Your parents are engaged in other affairs, and intrust your education and guardianship to others, who, for the time being, represent them. You should honor and love your teachers, and be obedient to their wishes. They are laboring for your good. They are gratified when

you succeed in your studies, and pained when you waste your precious time in idleness. You should thank them when they point out your errors, and remonstrate with you for your misconduct. Some girls are so unreasonable as to dislike and abuse their teachers, whenever they will not allow them to have their own way. Remember, your teachers are the representatives of your parents, who have put you under their charge. If you honor your parents, you should also honor your teachers. Never speak ill of them. They can not do you the good they desire, unless you respect them, and always speak of them kindly. You blame the teacher, when, perhaps, the fault is your own; forgetting that if you were left to yourself without restraint, you would soon go to ruin.

It may not be amiss to add a few words about sisterly duties. If you are an older sister, you should treat your younger sisters with kindness. Especially if you have lost your mother, should you feel the necessity of watching over the younger members of the family, and, as far as possible, fulfilling toward them the duties of a mother. The eldest sister has great responsibilities resting on

her, and she should be careful always to set a good example.

If you are a younger sister, you should look up to your older sister for advice and instruction. If you have no mother, it will be the more necessary to submit to her authority, and always treat her with kindness and love. How unpleasant is it to see sisters quarreling! Sisters can not be happy that live in a fretful, angry mood, and it makes all unhappy who witness their quarrels.

How delightful to see a family in which love and harmony reign! The children love and obey their parents, and brothers and sisters are kind to each other. No angry words are heard, but the law of kindness is in their hearts and on their tongues. "Behold," says the Psalmist, "how good and how pleasant it is for brethren to dwell together in unity. It is like the dew that descended on the mountains of Zion, where the Lord commanded the blessing, even life forever more."

LETTER XVII.

TEMPER.

THE government of the temper is by no means an unimportant lesson, and sometimes it is a very difficult one. In your daily intercourse with your school-mates, and with the world, many things will occur to irritate you. To be calm and placid, under such circumstances, is very desirable.

Some persons seem to have much worse tempers than others. The slightest thing will put them in ill-humor. Their blood seems to boil in their veins—their countenances become almost distorted with rage, and they pour out a torrent of abuse on any one near them. Whether they are constitutionally ill-tempered, or have become so by early and continued indulgence, it is, perhaps, difficult to decide. The tempers of children are often spoiled at an early age, by their being allowed to fret about every thing that displeases them. A habit of fretfulness and ill-humor is soon formed by

such indulgence. The mothers, therefore, who allow their children to indulge in ill-humor without restraint, are preparing them to be unhappy through life.

Ill-temper, no doubt, very often arises from ill-health. It is more difficult to bear provocation when the nerves are weak, and the body generally debilitated, than when we enjoy the cheerful flow of good health. Hence it is a common remark, that persons are peevish when recovering from sickness, but when health is re-established, their cheerfulness returns.

Ill-temper may, perhaps, sometimes be constitutional. Some children, from their infancy, seem more sour and morose than others. Our natures are depraved, and we are prone to sin of different kinds, but not all equally inclined to the same sins. St. Paul speaks of a *besetting* sin, which, no doubt, differs in different persons. Some children are more inclined to tell falsehoods than others. Some are inclined to acts of dishonesty, some to pride, some to ill-temper, and some to other things.

The early and strong inclination to those sins, does not form an excuse for them, because God has provided a remedy. Christ

has taught us that we must be born again. If we believe in his name, the Spirit of God will renew our hearts, and enable us to resist the temptation to those sins. When a bad habit has once been formed, it will require constant prayer and watchfulness to avoid falling into it again. The drunkard must be reformed many years before he is out of danger of returning to intemperance. So the person who has indulged in ill-temper, will have many long and hard struggles before it can be overcome. But the grace of God will give the victory to those that ask that grace.

It is, therefore, no excuse to ill-tempered persons to say, that they are naturally so, and can not help it. We are naturally inclined to many sins; but we are still required to resist them, and to pray for new and clean hearts. If you attempt to conquer any bad habit in your own strength, you will fail; but if you earnestly pray for Divine assistance, you may succeed.

You should endeavor to correct a bad temper, not only because it is sinful, but because it renders yourself and all about you unhappy. To feel ill-humor toward any one is a most unpleasant feeling. If the anger becomes

more violent, and rage boils up in the heart, it is distressingly painful. What a wide difference between such feelings and those of good-humor and kindness! Frowns and smiles differ very widely, but the inward feelings are infinitely dissimilar.

Again: when you give way to your temper, you say spiteful things, which you would not utter for any consideration when in a good humor. When your paroxysm of passion has subsided, you feel ashamed and sorry that you should have spoken so foolishly. How many such mortifications might you avoid, if you could always keep in a good humor!

Think how disagreeable your ill-temper must be to others. Words which, if spoken in good-humor, would do no harm, when spoken in ill-humor, will cut to the quick, and wound the feelings of your friends. It is because you feel what you say. Words intended to wound, always wound, because your very tone of voice conveys your meaning. An angry word, or look, in a circle of cheerful girls, soon casts a gloom over the spirit of all. Not merely the person to whom the ill-natured word is spoken is wounded, but all who hear it feel unpleasantly.

What a dreadful thing, then, is an ill-temper! How important to correct it! If a single ill-natured word be so unpleasant in its consequences, how unhappy must that girl be who is all the time peevish and out of temper! She frets because she has to rise early, or because she must study. The breakfast does not please her, and the dinner is unsuitable; the teachers are unreasonable, and her classmates are unkind. She frets and mutters all day, and, no doubt, dreams fretful, ill-natured dreams at night. If she speaks of any one, it is to say something ill. She seems to take pleasure in speaking of the faults and misconduct of others.

Woe to the man who gets such a girl for his wife! The honey-moon will scarcely be over before she will betray her ill-temper, and the poor man will never be able to do any thing to please her. The difficulty will lie not in any impropriety in his conduct, but in her ill-temper, which perverts and distorts every thing. Miss Coxe, in the *Young Lady's Companion*, tells an anecdote of a young man who called at an unexpected hour, to see a young lady to whom he was engaged to be married. As he was about to enter the house, he heard

strange sounds within, and paused on the threshold to listen. It was the voice of the young lady, engaged in a violent quarrel with her mother about some article of dress. He silently withdrew, and sent her a note, stating what he had heard, and saying he was sure that a lady who would quarrel with her mother, could never make him happy. He made a fortunate escape.

When we find our temper getting the better of us, it is a good plan to speak in a calm, deliberate manner, or to refrain entirely from speaking. "A soft answer turneth away wrath, but grievous words stir up anger." If we can not speak without betraying ill-humor, it is best to be silent. What we say will provoke a keen reply, which will only increase our irritation. There is danger that command of the temper will be entirely lost, and anger become furious. Refrain from speaking, or speak in calm and soothing tones, and you will avoid much unhappiness. A Quaker is reported to have said that he could command his temper by commanding his voice.

When any one endeavors to wound your feelings, it is more especially necessary to be on your guard. When you feel the wound,

the first impulse is to make a resentful answer. I know it is difficult at such a time to keep the tongue still. You feel so much like retorting, you have something on your tongue that would cut so keenly, you think it would do you good to let it fly; you must—ah, no! wait till it is all over, and your passion cools, and good-humor returns, then you will rejoice that you did not utter the ill-natured words. A quarrelsome girl will have the last word, and it is as well to let her have it first as last. She will be more mortified by your silence than by the most severe things you could say.

If you have given way to your temper, and said improper things to others, or about them, you should pray to God to pardon your sin, and implore his grace that you may be able to avoid such things in future. You should also go to the wounded person, and apologize for your misconduct. Some persons think it degrading to make apologies, but the real degradation consists in committing the offense. When you were angry, and used harsh and insulting words, was the time you degraded yourself in the sight of angels and of God. But to apologize for such misconduct is mag-

nanimous and heroic. God, and angels, and all good men, will approve such conduct.

Can you not say, "Miss E——, I know I wounded you the other day, when I was in an ill humor. I am sorry—will you forgive?" "My teacher, I spoke very harshly of you after you reprimanded me. I was wrong—I will endeavor to do better in future?" Blessed are those who act in this manner! God will give them grace to overcome their ill-temper.

You must also cultivate a forgiving spirit toward others. Christ teaches us that God will not forgive our offenses, unless we are willing to forgive others: "Forgive us our trespasses as we forgive those who trespass against us." Can you say this part of the Lord's prayer? Not unless you are willing to forgive; otherwise, you will pray that you may not be forgiven.

How terrible is it when ill-temper is so far indulged as to produce strife and quarrels, malice and hatred! When our feelings become unforgiving and revengeful, they make us like fiends, and prepare us to dwell with them.

What a happy thing is it to have a good temper! To be always cheerful, always ready

to smile, must not only make the possessor of such feelings happy, but must diffuse happiness wherever she goes. When your brow is clouded, and your heart is sad, if you can meet with such a person, a few cheerful, good-humored words, will drive away your sadness, and restore the sunshine of better feelings. Solomon says, "He that is of a merry countenance, hath a continual feast; but anger resteth in the bosom of fools."

LETTER XVIII.

SPOILED GIRLS.

THERE is an unfortunate class of young persons called spoiled children, whom all persons agree in censuring. But what is meant by being spoiled? Very young children are spoiled when they are rude and bold, or self-willed and obstinate. They fret and pout at every obstacle to the gratification of their wishes. If a lady comes to visit you, and brings one of these spoiled children along, you must have an eye to your choice flowers and fruit, for it will not keep its hands off of any thing it can reach. Every thing in the room will, perhaps, be turned upside down, and you will wish, before night, that ladies would leave spoiled children at home. I suppose they behave no better at home, for it is the improper indulgence of the parents which spoils them.

When girls have been spoiled at home, they are apt to carry many disagreeable ways with

them to school. They give trouble to the teachers, and are unpopular with their school-mates. Having been accustomed to have their own way, they submit unwillingly to the restraints of the school. They are selfish and self-willed; in a word, they are spoiled children, and, therefore, unbeloved.

There are many ways in which girls at school become spoiled. Affectation is one. This arises from vanity, or an inordinate desire to have the good opinion of others. Persons may unconsciously imitate the tones or manner of some one whom they admire. Young preachers, in this way, sometimes copy the defects of their seniors. It is said that when Dr. Bangs was presiding elder, all the young preachers in his district got into the habit of carrying the head to one side, in imitation of the Doctor. They were, no doubt, wholly unconscious of it. In like manner a young lady hears Jenny Lind, or some distinguished performer, sing, and endeavors, perhaps without being aware of it, to imitate her tones or manner. What was natural to the performer, is not natural to the young lady, and her performance is ludicrous and disagreeable. It is mere affectation, which

may show itself in the tones of voice in singing or conversation, in the manner of walking, dressing, or moving the head or hand, or any part of the body. You should certainly study ease and gracefulness of manner, but you should be perfectly natural, and not ape or imitate any one else. Whatever is awkward or disagreeable in your manners, you should correct. But there is a way of talking and of moving which is natural to yourself. Any departure from this is affectation. Cowper only expresses the common feeling of mankind, when he says, "In my soul I loathe all affectation."

Girls are spoiled when they indulge in self-conceit, on account of their real or supposed advantages. How often do you hear it said, "Some one has told Miss —— she is handsome, and it has spoiled her. Did you notice at the party what pains she took to display her set of fine teeth, or her lily-white hand, or her beautiful eyes? I acknowledge she has some beauty, but to make such an effort to display it, is quite disgusting!" Whatever charms you may possess, you must be quite unconscious of their existence; or, at least, you must have sufficient gravity of mind not

to show by your actions that you are conscious of them. In other words, you must not allow yourself to be spoiled by any such thing.

Some girls become spoiled because their parents are rich. They feel so self-important on account of it, that they act in a supercilious and scornful manner toward girls, who are, perhaps, their superiors in every other respect than the possession of wealth. I do not mean to say that the children of all the rich are spoiled. Many of them are delightfully unconscious of any advantage. They associate as freely with a poor girl who is worthy of their regards, and love her as sincerely and ardently, as if she were rich.

School girls should associate on terms of republican equality. Aristocratic distinctions will come, alas! too soon; but they should never be known during school-days. The children of the rich should be kind and affectionate to the poor, for these are noble traits; and they will be so, unless riches have spoiled them.

Strange to say, girls are sometimes spoiled by education. That is, they get a smattering of learning, and are puffed up in their own

estimation. Deep and thorough education is not apt to be ostentatious or pedantic. Those who think themselves vastly wise and smart, are generally superficial.

"A little learning is a dangerous thing;
Drink deep, or taste not the Pierian spring.
Here shallow draughts intoxicate the brain;
But drinking largely sobers us again."

When a girl returns from school, and refuses to embrace cordially her old associates, because she knows a little more than they do, it indicates a bad heart. It shows, at least, that she is spoiled; and she will soon become unpopular by assuming airs of superiority to her equals. It is well if she does not get above her business at home, too, and refuse to assist her mother in domestic affairs, because, forsooth, she has been at school, and obtained a little smattering of grammar and algebra.

In a word, to become vain on account of any advantages, real or imaginary, is to be spoiled. All the world will condemn self-praise: "Let another praise thee, and not thine own lips." If you see a rich man plain and unaffected in his manners, you admire him the more because his riches have not

spoiled him. How did all men admire and praise General Washington for his great military talents, and the benefits he conferred on his country! But if he had been weak enough to be spoiled by this admiration, it would have tarnished the glory of his achievements. So far from any effect of this kind being produced, General Washington was so modest that he never spoke of his own actions.

Dr. Chalmers was a great pulpit orator. Admiring crowds attended his preaching, and sat entranced under his eloquence. But if he had been puffed up by these flattering attentions, he would have been spoiled, and his usefulness would have been at an end. To be capable of being spoiled, indicates some defect, mental or moral. If the preacher were seeking only human admiration, and his actions betrayed this feeling, how would it lessen him in the estimation of all his hearers! If his soul be imbued with the love of souls, and he preaches to glorify Christ, then human praises will not spoil him.

Young preachers are sometimes sadly spoiled by the injudicious flatteries of their

friends. But it impairs their usefulness, till they rise above it. If they have eloquence or talents, these are gifts which God has bestowed for purposes of usefulness, not mere ornaments, of which to be vain.

So if young ladies possess advantages of wealth, beauty, or education, these are divinely bestowed to enable them to be more useful. If they strut about, as the peacock, in admiration of its fine feathers, they will show themselves unworthy of such gifts. If they remember how little they have used them to God's glory, they will have more occasion for humility than vanity. Whoever takes proper views of things, will be modest and diffident—not self-conceited and vain. Solomon said, long since, "Seest thou a man wise in his own conceit? there is more hope of a fool than of him."

LETTER XIX.

TEACHING.

As many of you, I trust, are receiving education, with the laudable design of becoming teachers, I will subjoin two letters on the subject of teaching. If you engage in teaching, I hope you will be fond of the employment. If we engage in any pursuit with only half a heart, we are discouraged by every little impediment; but if we engage with earnestness and enthusiasm, mountains will dwindle into molehills, and success will crown our efforts. When Napoleon wished to cross the Alps, although the difficulties were almost insurmountable, yet his heart was bent on the matter, and he would not hear that there was any such word as impossible.

And is it not a delightful occupation, to watch the expanding intellect, assist its development, and strengthen its growth? Is the chemist interested in making experiments on simple and compound substances, and in

studying their various affinities and endless combinations? Experiments on mind should surely be more interesting than those on matter. Is the mineralogist interested while he excavates the earth, in search of the precious ores, and separates the valuable metal from the rubbish with which it is combined? The teacher operates on a more precious material than gold or silver, which, when rightly polished, will outshine the diamond that sparkles in the crown of royalty. Teaching an uninteresting, degrading employment! Surely, next to preaching the Gospel, which fits men for their immortal destinies, teaching is the most noble, most interesting employment on earth.

With regard to the *details of teaching*, and the modes of communicating knowledge, the practice of teachers is various. Some make the whole routine of education a mere exercise of memory. Rules and definitions are committed to memory, answers to printed questions are also committed, and if the pupil can answer the question in the words of the book, the teacher troubles himself no further about it. This is all wrong. The teacher who understands his business, will ask many a

question not in the book. The pupil must be taught to think—yea, compelled to think—by being thrown on his own resources. President Young, of Danville, Ky., says, “Man is a lazy animal, and will not think unless he is compelled.” It is amusing to notice the expedients to which children will sometimes resort to avoid it. They will rely on their class-mates, commit answers to memory, and do almost any thing rather than think.

But they must be driven from all these subterfuges, and be taught to bend their own minds to the subject. I will illustrate by an example: Suppose a class in grammar to be parsing the following sentence: “The river their image receives,” meaning the image of the trees on its bank. “In what case,” says the teacher, “is the noun *image*?” *Pupil.* “In the nominative case.” “Wrong,” some teachers would, perhaps, say, and pass the word to the next, and the pupil who first missed it would leave the class without understanding any thing about it. A teacher who understood his business better, would not pass it on, nor directly explain how to parse it, but, by some such questions as the following, would lead the pupil to think for himself:

T. You say that the noun *image* is in the nominative case; to what is it nominative?

P. To the verb *receives*.

T. The meaning, then, is, the image receives the river. Is that the way in which you understand the sentence?

P. No, sir. The river receives the image.

T. In what case, then, is *image*?

P. In the objective case.

T. Why?

P. Because it is the object of the verb *receives*.

In this way the pupil is taught to think; and whole books committed to memory without thought and reflection, are but useless lumber. Grammar is an excellent subject for accomplishing this object, but it may be done in any subject whatever. Take a specimen from chemistry. We will suppose heat to be the subject of the lesson:

T. How is heat diffused through water?

P. The fire must be applied to the bottom of the vessel, and as the particles of water become heated they rise, and the cold particles descend, till they come in contact with the heated surface, and are heated.

T. Why do the warm particles rise?

P. Because they are expanded by the heat, and made lighter.

T. Is water lighter when warm than cold?

P. No, sir.

T. You say, as the particles are heated they become lighter and rise; then, when they all get hot, will they not be lighter?

Here is a difficulty which they may not at first be able to solve; but, after having paid some attention to the subject, they will answer that the particles are not absolutely lighter, but specifically so; that is, lighter in proportion to their bulk. The great matter is, to make them feel the difficulty. Lead them into an absurdity, if possible, or drive them into some corner, from which they can not extricate themselves without some mental exertion. Thus you will rouse up the dormant energies of the mind, and compel them to think. Then you will have gained the first great step in education. Children will themselves prefer this plan, when they become accustomed to it. Their curiosity will be excited, and they will be all attention. They must, indeed, be convinced that the teacher's object is not to em-

barrass or mortify them, and they will soon be eager to drink in the knowledge thus communicated.

Some difficult points in a subject must be explained with great care, lest the class should pass over without understanding them. It will be easy to tell, by their countenance and manner, whether they do really understand. If not, the teacher must simplify and present the subject in some different aspect, turning it round in every variety of manner, till they comprehend what is intended. "Every teacher," says Mann, "should be possessed of a faculty of explanation, a tact in discerning and solving difficulties, not to be used too often, for then it would supersede the effort it should encourage; but when it is used, to be quick and sure as a telescope, bringing distant objects near, and making obscure ones distinct. Whatever words a child does not understand in his lesson, are to him words in a foreign language, and they must be translated into his own language, before he can take any interest in them. But if they are left unnoticed or explained in words and phrases of which he is ignorant, then, instead of delightful and instructive ideas, he gets only empty

words, mere sounds, atmospheric vibrations." Dr. Johnson's celebrated definition of "net-work," might well make a child stare, but could communicate no information. He defines "net-work, any thing reticulated or decussated, with interstices between the intersections." Let the subject be so simplified that the words and ideas can be easily comprehended. Then the pleasure it gives makes the eye sparkle, and diffuses a glow of intelligence over the countenance. "Mark a child when a clear, well-defined, vivid conception seizes it. The whole nervous tissue vibrates; every muscle leaps; every joint plays; the face becomes auroral; the spirit flashes through the body like lightning through the cloud. Tell a child the simplest story which is adapted to his present state of advancement, and, therefore, intelligible, and he will forget sleep, leave food untasted, nor will he be enticed from hearing it, though you should give him for play-things shining fragments broken off from the sun. Indeed, our Maker created us in blank ignorance, for the very purpose of giving us the boundless, endless pleasure of learning new things."*

* Mann's Lectures.

Who, that has ever witnessed the happiness which children experience when they grasp new and difficult ideas, will say that teaching is an unpleasant business?

It was my good fortune, when a young man, to have one of the best teachers in the world, Dr. Louis Marshall, of Woodford, Ky. His plan was very much that already described. I knew him on one occasion to spend two or three hours with a young man at a single Greek word. The young man was, perhaps, rather dull, but the Doctor would not solve the difficulty for him. He asked him questions pointing to the solution, which, after hours of labor, the young man was at last able to see. The pleasure it gave him was a sufficient compensation to the Doctor for all his toil.

If you have no sympathy with the diffident and the dull, you should never become a teacher. Children, even when they understand their lessons, will sometimes fail at recitation through embarrassment. By kindness and sympathy, the teacher may dissipate their fears, and inspire them with confidence. Others are dull to comprehend, slow to perceive. The subject appears to them involved in utter

darkness—they know nothing about it. If, then, the teacher becomes impatient, and indulges in scolding, it will only increase their embarrassment, and cause them to shed many a bitter tear. They may, perhaps, become entirely discouraged, and give up education as a hopeless task. A little more patience and kindness in leading them on, and removing their difficulties, might be attended with very different results. Finding themselves capable of overcoming some difficulties, they would be encouraged to attempt others, till the dull and hesitating would become the intelligent and well-educated. Every new exertion of their minds would strengthen and develop their faculties, till they might surpass those who were supposed to be geniuses.

The teacher must, however, find the proper medium between too much and too little assistance. The child that is always carried in the arms of the nurse, will never learn to walk; but it would be cruel to withdraw assistance and protection too soon. Let the limbs be used while the nurse holds the hand, and it will soon learn to go alone.

When a teacher thus labors to improve his pupils, he will soon find them attached to him.

They will look upon him as a friend, and, in after years, will remember him with gratitude and affection. How much better is such a plan of teaching, than the old one of compelling children to learn long and difficult tasks, of which they understand nothing! Good order and strict discipline are, indeed, indispensable in a school, but how much better to secure them by kindness and love, than by scolding, and storming, and blows! The old fable about the contest between the sun and the north-wind, to make the man lay aside his cloak, will well illustrate these different methods of government. The more the wind raged the more closely the man drew his cloak about him; but the gentle beams of the sun soon made him throw it open, and drop it from his shoulders. Gain the heart of the pupil, and make him feel that you are his friend, and he will go with you with delight to drink the fountains of knowledge. The school-days of children should be joyous and happy—not full of sighing and tears. All the studies they pursue must afford them pleasure if they can once understand them. As they advance from one science to another, and the field of knowledge expands and brightens before

them, their happiness will increase almost to ecstasy.

Some few will, of course, be found, who are so idle, so perverse, so full of mischief, that they can never be inspired with a taste for books. The parents, in the first place, spoil them at home, by improper management and indulgence; and when they can no longer control them, they send them to school to avoid perplexing labor. After exhausting his patience, the teacher has to send them home again, because he can do nothing with them.

If you become a teacher, I trust you will feel it to be your duty to give moral and religious instruction, as well as to train the intellect. You should care for the souls of your pupils, and pray with and for them. Endeavor to lead them to Christ, that they may become the lambs of his flock. Where there are so many sectarian opinions, to give religious instruction, and yet give offense to no one, is a matter of some difficulty. But the Protestant denominations are generally agreed in the fundamental principles of the Bible, and Christian charity and forbearance are happily increasing among them. You may avoid sectarian peculiarities, and still give much

valuable religious instruction. Endeavor to have your own heart imbued with the Spirit of Christ, and live in the exercise of prayer, and love, and kindly affections. Then will your pupils take knowledge of you that you have been with Christ, and will go with you to the fountain of mercy. Miss Lyon's heavenly-mindedness was the great secret of her success in doing good. If she was instrumental in the conversion of more young ladies than other teachers, it was because she lived more with Christ. I trust you will read her life, and imitate her example.

LETTER XX.

TEACHING.

I DESIRE in this letter to present you some inducements to engage in teaching. It may not be the duty of every educated young lady to teach, but it would certainly be a great advantage to every one to teach two or three years after completing her education. It would enable you to review your studies, and to become thorough in your knowledge. But you may do good by teaching, and this should be the great inducement. Teachers are much needed in all this western country, and a large proportion of those actually employed are ignorant and unqualified. Miss Beecher says, several thousand teachers are needed for Ohio and Kentucky alone. What a field is here before you! Our free institutions can only be preserved by the diffusion of intelligence and virtue. No one, except the minister of the Gospel, can do so much to bless and save the country as the teacher of youth.

Those employments which lead to profit or honor, are crowded to overflowing. How many physicians do our medical schools turn out every year! How do lawyers swarm like locusts in every county seat! Surely, half of them must starve! But it is the road to honor. They hope to be some day appointed judge, or to go to Congress, or, perhaps, to be President of the United States. Then they will be rewarded for struggling with present difficulties. These are often dreams of fancy, castles in the air, never to be realized. In the estimation of men of sense, half the professional men in the country would be more respectable as industrious mechanics, or teachers in our public schools.

I believe the business of teaching is quite as agreeable as any other. See the physician, dragged from his bed at midnight, to go out amidst the cold blasts of winter to visit his patients! He must hear the groans and witness the sufferings of the sick and dying. What anxiety of mind must he suffer, when life or death may depend on his prescription! What danger of misunderstanding the disease and giving improper remedies!

But is the law any better? The lawyer

must have constant intercourse with the worst, the most unprincipled part of mankind. Litigations, quarrels, endless strifes, and horrid crimes, must occupy his attention. All that is fiend-like and degrading in human nature must come under his review. He sees so many villains, and hears so much false testimony and perjury, that his soul sickens, and he is ready to conclude that there is not an honest man on earth. Who would covet such an employment! But what will not man endure to make money and be accounted respectable?

Behold, then, the merchant! Hear him complain of hard times, small profits, bad debts, scanty sales, and penurious customers, who would Jew him down in the price of an article worth six cents, and you will agree that cutting tape is not the most pleasant business in the world.

Shall I be thought absurd if I say that teaching is a more *agreeable* business than any of these? It has its vexations and troubles, it is true, but there are many agreeable circumstances to overbalance them. The teacher associates with young and agreeable persons, full of life and cheerfulness. Who, that pre-

tends to have a heart, does not love children? But I must quote the eloquent language of Horace Mann: "That bright-haired boy, how came he as full of music and poetry as a singing-book? What an Æolian harp the wind finds in him! Nor music alone does it awaken in his bosom, for let but its feathery touch play upon his locks, or fan his cheek, and gravitation lets him go. He floats and sails away as though his body were a feather, and his soul the zephyr that played with it! These delights are born of the exquisite workmanship of the Creator, and they flow out spontaneously, like a bird's song, or a flower's beauty. Who ever saw a wretch so heathenish, so dead, that the merry song or shout of a group of gleeful children did not galvanize the misanthrope into an exclamation of joy? What orator or poet has eloquence that enters the soul with such quick, subtle electricity, as a child's tear of pity for suffering, or his frown of indignation at wrong? You perceive, my friends, that in speaking of the loveliness of children, I have used none but masculine pronouns—for by what glow and melody of speech can I sketch the vision of a young and beautiful daughter, with all her bewildering

enchancements? What, less than Divine power, could have strung the living cords of her voice, to pour out unbidden and exulting harmonies? What fount of sacred flame kindles and feeds the light that gleams from the pure depths of her eye, and flushes her cheek with the hues of perpetual morning, and shoots auroras from her beaming forehead? O, profane not the last miracle of heavenly workmanship with sight or sound of earthly impurity! Keep vestal vigils round her inborn modesty, and let the quickest lightnings blast her tempter."

These are, indeed, glowing descriptions, and I fear not applicable to many children, unless while very young. When they enter their teens, they often contract rude and disagreeable habits, which destroy much of their loveliness, and eclipse the aurora of their countenances. But when the intellect begins to develop, it presents an interest and a charm of a higher kind.

The teacher has an opportunity of improving his own mind. Six hours a day are enough to spend in the school-room, and these should be pleasant hours. The remainder of his time he may dispose of at pleasure. He can surely

find several hours each day for reading. He may extend his knowledge of science, or read the history of ancient or modern times. He may study algebra, chemistry, or botany; may gratify his curiosity with the magnificent study of astronomy, or with geology, scarcely less magnificent. Happy will be the hours spent in such pursuits.

To whatever department of science he turns his attention—whether he studies the vast worlds brought to light by the telescope, or the diminutive existences revealed by the microscope, he will have constant occasion to exclaim, in the words of Scripture, "Great and marvelous are thy works, Lord God Almighty." The acquisition of knowledge is a continual source of enjoyment. The thirsty soul drinks it in, and finds it refreshing as the cooling water-brook in a weary land.

This is an advantage which teaching possesses over almost every other pursuit. When a man engaged in any thing else sits down to read, he can not enjoy it, for he feels that he is neglecting his business. But reading is the teacher's business. He thus acquires information which will the better qualify him to teach. He is preparing food for the young

minds committed to his charge. He has the double pleasure of first acquiring and then communicating; not like the parent-bird, which stints itself to have the pleasure of carrying the precious morsel to its young—his having eaten only prepares him the better to feed.

Again: the teacher has vacations, needful both for himself and pupils, in which he can visit his friends, relax his mind, improve his health, travel to distant countries, and increase his stock of knowledge. What other occupation has so many advantages, so many sources of pleasure? Shall I not induce some of my readers to engage in this delightful employment?

I know it is objected that teachers are badly paid; and there is some foundation for the objection. That persons who amuse the world should be better paid than those who labor to do it good, is a sad proof of man's depravity. A European dancer—Celeste—it is said, received ten thousand dollars in a year in this country, and Fanny Ellsler sixty thousand in three months, and Jenny Lind ten thousand in a single night, while a minister of the Gospel can scarcely get five hundred dollars a year,

though he toils incessantly for the good of souls; and a lady who teaches thinks she does well if she gets two or three hundred. But as education is more appreciated, teachers will be better paid; and even if the pecuniary compensation is small, the consciousness of doing good is a great reward.

But others think the employment not sufficiently *respectable*. I know the schoolmaster has too often been made the butt of ridicule. "Shenstone makes himself morry with the toils, privations, and homely manners of a school-dame. Goldsmith describes a school-master as an arbitrary, tyrannical, and storm-faced brute. Cowper, in his earnest appeal in behalf of a private tutor, says,

'Doom him not to solitary meals,
But recollect that he has sense, and feels,' etc.

Sir Walter Scott gathers all ungainliness of person, awkwardness of manners, and slovenliness of dress, into one person; makes him horrid with superstition and pedantry, and names the pedagogue Domine Sampson. He says of Dr. Adam, the learned author of 'Roman Antiquities,' that he was deeply imbued with that *fortunate vanity* which alone could induce a man to submit

to the toilsome task of cultivating youth. Washington Irving, though deserving praise for his valuable contributions to polite literature, has more than canceled the debt by the injury done to the cause of education, in the person of Ichabod Crane."*

Surely, these men must have fallen into bad hands in the days of their boyhood, or they would have had more respect for a teacher than to make him a subject of ridicule, or to suppose that vanity was one of his best qualifications. I am glad to be able to place in contrast with these quotations, the opinion of Lord Brougham, with regard to Dr. Black, one of his teachers. When a young man, he attended, at Edinburg, the lectures of Dr. Black on chemistry; and he says, that though he afterward heard Pitt, and Fox, and Plunkett, and all the great British orators, yet he never heard any thing that, for pure intellectual qualification, equaled the admirable lectures of this teacher of his youth. But take his own words: "The reader, who has known the pleasure of science, will forgive me if, at the distance of half a century, I love to linger

* Mann's Lectures.

over these recollections, and to dwell on the delight which, I well remember, thrilled me, as we heard this illustrious sage detail, after the manner I have feebly endeavored to portray, the steps by which he made his discoveries, illustrating them with anecdotes, sometimes recalled to his mind by the passages of the moment, and giving their demonstration by performing before us the many experiments which had revealed to him first the most important secrets of nature. I have heard the greatest understandings of the age, giving forth their efforts in its most eloquent tongues—have heard the commanding periods of Pitt's majestic oratory—the vehemence of Fox's burning declamation—have followed the close, compacted chain of Grant's pure reasoning—been carried away by the mingled fancy, epigram, and argumentation of Plunkett; but I should, without hesitation, prefer, for mere intellectual gratification—though aware how much of it is derived from association—to be once more allowed the privilege which I in those days enjoyed, of being present while the first philosopher of his age was the historian of his own discoveries, and be an eyewitness of those experiments by which he had

formerly made them, once more performed with his own hands. The qualities which distinguished him as an inquirer and a teacher, followed him into all the ordinary affairs of life. The soundness of his judgment in all matters, whether of literature or of a more ordinary description, was described by Adam Smith, who said he had less nonsense in his head than any man living."*

Teaching not respectable! What think you of Dr. Dwight, Professor Silliman, Dr. Wayland, and such men, whose names would be an honor to any country? What would Walter Scott, the novel-writer, weigh if put into the scales against such men? And yet he thinks *vanity* a fortunate qualification for a teacher! What is there in teaching that can degrade any man, or detract from his fair standing? Ignorant and unqualified teachers have, no doubt, brought some reproach on the profession. But if one Franklin could dignify the business of printing, we trust that hosts of well-qualified teachers will arise to elevate their profession. Such teachers are now, in fact, respected. Who thinks the less of Miss

* Brougham's Lives of Men of Science, etc., page 203.

Beecher for having spent fifteen years of her life in teaching? Ladies who have engaged in teaching, have not, so far as I am apprised, been the less respected on that account. I trust that many young ladies who are now receiving a thorough education, will engage in teaching. The daughter of a lord could not find better employment. Good teachers are greatly needed. Children are growing up in ignorance and vice, to be, perhaps, a scourge to their country. You may infuse into them a love of knowledge, and prepare them for a better destiny. Your country demands your services. Instead of folding your arms in inglorious ease, go out into the fields now whitening for the harvest. Go where Providence may point the way. Though in an obscure neighborhood, and with a small salary, you will gain experience and win a reputation that will prepare you for a more inviting situation.

The opinion of the world as to what constitutes true respectability and honor is rapidly changing. Deeds of arms, and strife, and bloodshed, were formerly the best title to honor. He who could kill the greatest number of mankind, was considered as best en-

titled to fame. But agricultural and mechanical pursuits are now rising into respectability. The peaceful and the useful are beginning to take precedence over the warlike and destructive. This will increase, for God's word declares, "They shall beat their swords into plowshares, and their spears into pruning-hooks." The time may even come when the *schoolmaster* may be held in as high estimation as the military chieftain.

Who can read such a work as Napoleon and his Marshals, without having his heart sick of war? After thousands and millions had been slain, how much better was the world rendered? If the same genius and wealth had been employed in establishing schools and diffusing knowledge, what might not have been done to ameliorate the condition of mankind? Many of Napoleon's marshals appear to have had no qualifications for other pursuits. When "wild war had blown its deadly blast," and they were called to the helm of government, or appointed to civil offices, they proved to be totally incompetent to the task. They seemed to be fit only to be the *butchers* of the human race. If this be honor I covet it not. On the other hand, who can read Brougham's

lives of such men as Robertson, Watt, Black, and Dany, without feeling that literary and scientific pursuits are preferable to all the strife of war and the renown of arms? He who makes discoveries in science, and benefits mankind, really deserves more honor than he who slaughters millions.

LETTER XXI.

VALEDICTORY.

I FEAR too many young ladies go through a course of education without thoroughly understanding what they study. Their object seems to be merely to get through. If they can escape any great blunders at recitations and examinations, they have accomplished all they desire. As to reviewing a book after the examination, or making any efforts to fix its contents permanently in the mind, very few, I fear, think of such a thing. And have any of you so little taste for intellectual pursuits, that your whole object is merely to get a diploma, and to be able to say you have finished your education? Are you to forget every thing about chemistry, natural history, botany, mental and moral science, and other subjects, as soon as you leave school? If this be so, I fear we have labored almost in vain to impart to you some knowledge of these subjects. What you can learn of any of these things

at school is very little; and if that little is to be thrown away as soon as school-days are over, it would have been about as well never to have commenced. If there be in your soul any spark of that intelligence which is one of the noblest gifts of God to man, you should be delighted with your studies as you go through a course of education. If you have an aversion to books, miserable will be your drudgery. The slave who toils for a master, but who goes cheerfully to his work, has a happy life compared to yours. To be compelled by parents and teachers to study subjects for which you have no taste, must be dreadful slavery. I sincerely pity you, if you are all the time saying to yourself, "O, that my school-days were over, that I might have nothing to do but read novels!"

But I ask pardon, young ladies—surely, I do you wrong in supposing that there may be even one such among you. Your countenances indicate too much intelligence, and your success in study has been too great, to allow me to suppose that you have no love of books.

What I desire, however, is, that you should be actuated, not merely by a moderate and

common interest in your studies, but by an ardent and devoted love. If you thirst for knowledge, and desire to drink at its fountains, refreshing will be its draughts to your soul. You will feel that the time allotted for each study is too short—you can not know as much about it as you desire. You will resolve that when school-days are over, you will gratify your excited curiosity in reading other books, and diving more deeply into all the mysteries of science.

Trusting that you may be actuated by such feelings as these, I desire, at the close of this work, to give you a few words of advice, lest, in the course of events, we might not meet again.

I would, therefore, urge upon those who are about to graduate, as well as others that may not graduate, occasionally to review their studies, and not forget what they have learned. You will feel a peculiar interest in reading over your school-books, a year or two after you leave school. Your mind will be then more matured, and you will perceive that, while at school, you understood the subjects very imperfectly. This would be true even of the most finished scholars. For with all

the studying you can do, and all the explanations afforded, you can not now perfectly understand the subjects. In two or three years you would see them in quite a different light, and study them with increased interest. Whatever is worth learning, is worth remembering. It is said that Miss Elizabeth Carter, who understood Latin, Greek, Hebrew, and several other languages, continued through life to read a little every day in each language, that she might not forget them. If you have studied French, read a few verses every day in a French Bible, and you will not forget it. Analyze a few plants every summer, and you will not forget your botany. Read occasionally some work on chemistry, natural philosophy, astronomy, and other subjects, and in ten years, if you live, you will be well informed on all these subjects. Instead of forgetting what you learned at school, you will have added much to your stock. How much better to employ your leisure moments in such a way, than in reading novels, from which you could gain no valuable information on any subject whatever!

As a means of retaining your knowledge I advise you, in the next place, to form the

habit of noticing such things as illustrate the subjects you have studied. If at any time you travel through the country, you can notice the rocks and the fossils which they contain, as illustrations of your geology. When you see

"The village windows blaze,
Burnished by the setting sun,"

you will notice the direction of the sun, and your own position, and perceive that the angles of incidence and reflection are equal. This will be an illustration of your natural philosophy. Whenever you look at the brass knobs of your andirons, or open your watch to wind it, and on a diminished reflection of your own face, other laws of optics will recur to your mind. When your shoes are damp, and your feet become cold, you will remember that, as the dampness evaporates, it acquires greater capacity for caloric, absorbs and carries off the heat, and, therefore, leaves your feet cold. This beautiful law, which you learn in your chemistry, is also illustrated, when you moisten the feverish brow of your sick friend, and the evaporation produces the sensation of refreshing coolness.

In examining the eyes of a gnat, or the foot

of a fly, you will not only have an illustration of your natural history, but also of your natural theology; for in every part of creation you will see evidences of contrivance and design.

If in this way you are interested in your studies, and keep your eyes open as you go through the world, you will meet with innumerable illustrations of the principles of science. You will thus seem to be introduced into a new world. Every object will afford an interest, and be a source of pleasure entirely unknown to an uneducated person. It is thus that education becomes a means of increasing, yea, of doubling our enjoyments.

Let me advise you, in the next place, not to be novel-readers. There may be some good novels—some of moral tendency—some that it might be interesting, and even profitable to read; but they are so few, compared with the great mass of worthless, licentious, and wicked ones, that it is hazardous to a young person to become a novel-reader. I lately read some very just reflections on this subject in Madame de Saussure's "Life of Woman." She thinks that the love-tales which are always interwoven with novels,

constituting their chief attraction to young persons, are, in reality, the chief objection to them. To read, and think, and talk much about love, she thinks dangerous to young girls. Their feelings are so easily excited, and they are so apt to be carried away into improper feelings, that a devoted novel-reader can hardly be a pure-minded young lady. And, moreover, how ludicrous a part do such girls often act, when they imagine themselves in love, and desire to act the part of the heroine of some novel!

But, after all, the views of love and connubial happiness given in novels, are false and exaggerated. The poor girl who reads them and dreams of happiness, is only preparing to plunge herself into misery. Instead of the bowers of bliss and earthly paradise described in novels, she finds, after marriage, that the every-day occurrences of life are plain, sober realities. She is terribly distressed, and weeps till her heart is ready to break, because she can not live on love, and enjoy a perpetual honeymoon.

Let history, biography, and travels, take the place of novels, and you will soon find them quite as interesting, and a thousand times

more profitable. Yea, aim still higher; review your school-books, and read other works on the same subjects. Become fond of scientific studies, and you will not again feel like descending to the puerilities of novels.

I should be sorry to deliver a diploma to any young lady, if I supposed that as soon as she received it all the subjects she had studied at school would be thrown aside, and she would become a mere novel-reader! I should consider a seminary disgraced by having the name of such a lady on its catalogue. No, ladies; when you receive a diploma, you should look upon yourselves as introduced into the republic of letters. To be "Mistress of Arts and Sciences;" is a title, when deserved, more honorable than that of countess, or marchioness, or *queen*, without education.

I would not have you to study these things for the sake of display—merely to show off your learning in company. No; I wish you to study science as a source of happiness and usefulness. Nor would I have you satisfied with merely knowing what books say about them. I desire you to become enamored of the subjects, and to study them for their own sake. In all the sciences we read the great

volume of God's works, every part of which is full of wisdom, and beauty, and glorious light. "Great and marvelous are his works."

In the next place, let me urge you to make yourselves useful to the world, during the brief existence which God has allotted you here below. Do not aim at gaining the applause of the world. The breath of human renown soon dies away, and is not worth seeking. But there are many ways in which you may do good to your neighbors, in a silent, unobtrusive manner, as the gently-flowing brook fertilizes the vale, while it excites but little notice. You may teach a Sunday school class, and train up some young minds for immortality; you may visit the sick, relieve the poor, and comfort the afflicted; you may teach an ordinary school, if located where such a school is needed. Some would be willing to teach in a seminary, who would not teach elsewhere—so strangely do most persons believe that their respectability depends on their employment! Hence the crowds of office-hunters, who think that if they could get an office, they would not only make a living, but be very respectable gentlemen. What a terrible strife have we every four years for the

Presidency of the United States, which is considered the most respectable civil office on earth! And yet who respects John Tyler, although he was President? And who does not respect Dr. Franklin, though he was never President, but only a printer? The respectability of man or woman depends, or should depend, not on their office, or accidental circumstances, but on their own intrinsic merits and good qualities, and, above all, on their usefulness. Was Hannah More less respected or beloved for teaching hundreds of poor children in the country? Would a vain, self-conceited, shallow-brained woman, be any more respected, though she were wife of the President? And yet I know there are would-be aristocrats in the world, who turn up their noses and scoff at teachers as a degraded class of society.

I trust that such feelings will never find a place in the breasts of any young ladies educated in this free country, and that you will not be deterred from endeavoring to be useful, by the pitiful sneers of any such pitiful persons.

I think it would be a great advantage to every young lady to teach a year or two after

leaving school, if it were only to review her studies, and become more thoroughly acquainted with them.

And if Providence should ever open your way to go into heathen lands, and teach idolaters to worship the living God, I trust you would not shrink from the path of duty, however difficult or dangerous. But remember you may be useful at home—useful in the country—useful in a very humble, private sphere.

You need not, therefore, sigh for distant and difficult fields, but thrust in your sickle and reap the harvest that is at your door. The reapers who are actuated by the love of God, and a desire to promote his glory, shall all meet at last, bringing their sheaves with them, and shout the harvest home.

Finally, young ladies, if, after we now separate, we should never meet again in this world, let us endeavor to be ready to meet in heaven. Let us not devote our lives to sin and sinful pleasures, but let us trust in and serve that Redeemer who died for sinners, and who is willing to save every sinner that trusteth in him. Self must be denied, and sin resisted; crosses must be borne, and troubles

and sorrows experienced; but he will at last wipe away all tears, and bestow a crown of life that fadeth not away.

APPENDIX.

FEMALE EDUCATION.

The following address was read before the Convention of Female Teachers, assembled in Columbus, O., Dec. 28, 1852.

THAT the course of studies for boys and girls should be substantially the same, is a proposition which is gaining ground in public estimation every year. Take up the catalogue of any female seminary, and you will find a much more extensive list of studies than was pursued a few years ago, in the best institutions of this kind. Not only is the number of studies increased, but the text-books are of a more scientific character than those formerly used. Female intellect is more and more appreciated, as female education is more generally diffused. Several seminaries have assumed the name of "Female College," and diplomas are generally given, after a prescribed course of study has been pursued. Still it is not generally agreed what shall be the extent of the course, or what shall be the titles conferred with the diplomas. To procure some uniformity in these respects, is the chief object of this convention.

There is much greater uniformity in the college course for boys, than for girls, though even there we find some diversity. The propriety of an extensive course of Latin and Greek, and the higher mathematics, has long been a subject of discussion.

Thomas S. Grimke, in his addresses, some years ago, at Oxford and Cincinnati, contended that the dead languages should be blotted out of a college course. Dr. Beecher, and others, vindicated the languages; but to this day the public mind is divided on the subject. Most of the colleges require an extensive course of languages, but a few leave it optional with the student whether to study them or not. Perhaps a middle course would be better than either extreme. Some knowledge of these languages is certainly desirable; but too much time is usually devoted to them, and the whole college course consumes too great a proportion of a man's life.

We are so much the creatures of habit, that when a student has been cloistered seven or eight years, the habits necessary for success in active life, will be acquired with difficulty. The course should be sufficiently extensive to train and invigorate the mind, but not so long as to shackle the student with habits which must always impede his progress. The freedom and vigor with which self-made men move and act, have led some persons to doubt whether a college course be not a real disadvantage to a young man. Several of the Latin and Greek books, and perhaps some parts of the higher mathematics, might be spared with advantage. A young man will devote five or six years to Latin and Greek, and go home ignorant of physiology, botany, and natural history, which should certainly be taught to every young person.

To read Cæsar, Virgil, Sallust, Cicero's Orations, the Greek Testament, and one or two Greek authors,

would give a sufficient knowledge of these languages. They could then devote more time to the natural sciences with manifest advantage. The knowledge of languages here indicated, or most of it, might be acquired in that period of life which is now wasted, and sometimes worse than wasted. Children are often required to study difficult subjects before their minds are sufficiently developed to understand them. Miss Mary Lyon, in her celebrated school at Mt. Holyoke, Mass., required the pupils to be sixteen years old when they entered. Perhaps fourteen or fifteen would be early enough to commence difficult studies. Children might learn to read, spell, and write, and study some geography, and easy history, till they were ten years old. From ten to fourteen they might study Latin and Greek, and read most of the books we have named. At fourteen they might commence the scientific course, which would be rendered much easier by the previous study of languages. The technical terms in physiology, natural history, botany, etc., would be much more easily understood, and the whole course of education rendered more interesting and agreeable.

I shall not attempt to go into the details of what may be considered a proper course of studies for girls. If the college course for boys were more conformable to common sense and practical utility, I would contend that girls should take the same course as boys. If education strengthens the intellect, woman needs it as much as man. If it is a source of pleasure, why should she be denied such a grati-

fication? There is nothing better calculated to develop and train the mental faculties, than the study of the Latin language. In English, the student may acquire some superficial knowledge without very close attention; but in Latin, every word must be examined, not only for its meaning, but for its agreement and government, that the whole may fit properly together, and make good sense. This will require the closest attention. And yet it is not so difficult as the sciences, but may be acquired at an early age.

Languages cultivate attention, nice discrimination of shades of meaning, and taste. Mathematics require close attention, too, but cultivate chiefly the reasoning faculties. Algebra and geometry are chiefly valuable because they are the keys which unlock to the student the sublime science of astronomy, and other exact sciences. Latin and Greek are valuable for the knowledge they give of our own language, and for the knowledge of technical terms used in all sciences.

Why may not our daughters unlock the treasures of science as well as our sons? Why not give them an education which will enable them to do so in the same thorough and satisfactory manner? Girls usually acquire languages with greater ease than boys acquire them. I insist, therefore, that a moderate amount of Latin and Greek should be required in all female seminaries.

The course of mathematics should be sufficiently extensive to enable the pupils to understand the principles of natural philosophy and astronomy.

The books usually put into their hands, are mere popular outlines of these subjects, containing none of the reasonings on which the conclusions are founded. Such a course does injustice to the female intellect. Girls can calculate the distances and magnitudes of the heavenly bodies, as well as boys. Whoever has taken a class of girls through such a work as Robinson's Astronomy, must have been delighted with the glow of happiness which has beamed from their countenances when they have been able to comprehend the principles.

I am only mentioning parts of the course about which there may be some diversity of opinion. I suppose all are agreed that girls, as well as boys, should study mental and moral science, logic, rhetoric, geology, evidences of Christianity, history, etc.

If girls pursue a college course of studies, why may we not confer, with their diploma, a title similar to that given at college? Two degrees are conferred at college, "Bachelor of Arts," and "Master of Arts;" but the latter follows so much as a matter of course, that it might as well be given at first. I believe that Mistress of Arts is not too ostentatious, and is quite as well deserved by young ladies who go through a regular course of instruction, as by the majority of boys who graduate at college. There will, of course, be different grades of scholarship, because talent and industry will be different; but, taking the average, the girls would lose nothing by comparison with young men.

Such a course of studies as we have recommended

may, by some persons, be considered too masculine for girls. They fear that such an education would destroy those characteristics which are the charms of the sex, and send woman out of the orbit of domestic duties into the rude strifes of men. We believe such fears to be unfounded. Those females who deliver public harangues, and desire to be heard in legislative halls and political contests, are like the meteors that blaze across the sky, and disappear; they are unsubstantial vapor, which can make no impression on the beauty and harmony of the system.

God made woman for domestic duties, and her nature must be very much perverted before she can cease to love such duties. Modesty and kindness are a part of her being, and it is hard to obliterate them. They may, indeed, be perverted, and then woman becomes a monster; but she is oftener true to the instincts of nature and the dictates of humanity, than man. Look at France, when the tide of infidelity swept over it in the first revolution! What fiends did men become! Some women, too, were degraded into monsters of cruelty; but there were noble instances of mothers, wives, and daughters, rising above the degradation of the times, and displaying beautifully and gloriously the peculiar virtues of these relations. As an instance, the wife of Marat, who was only less cruel than Robespierre, often, by her intercessions, saved his victims from destruction. And if the floods of infidelity could not obliterate those feminine graces which are the peculiar charm of the sex, is there any danger that education will

destroy them? Education destroy modesty, and diffidence, and love of home, and make woman bold and masculine? Was any thing so preposterous ever conceived! I thought that true and thorough scholarship made man or woman more modest and diffident, because it gave a better view of the vastness of the fields of knowledge. Addison was a fine scholar, and one of the most beautiful writers of his age, and yet he was so modest—so bashful, if you please—that he could not converse in the presence of strangers. The diffidence was natural. Education, instead of destroying, perhaps increased it. Dr. Johnson, too, was a scholar, but was rude and overbearing in conversation; but had he been destitute of education, he would have been a bully among a different class of persons. The effect of all kinds of knowledge is to humanize and polish—not to degrade and brutalize. Addison's beautiful illustration drawn from a rough block of marble, polished by the statuary, aptly exhibits the influence of education on man or woman. If you occasionally meet with educated women who are bold and masculine, these defects must not be attributed to their education. They have them in spite of it. How can education destroy the domestic virtues and affections? Vice may, indeed, destroy them. The mother that is fond of balls and theaters, will neglect her children, and lose natural affection for them. But an intelligent, virtuous mother, will love her child more than an ignorant one. If this be not so, then let mothers be kept in total ignorance, as among the Mohammedans. Educate all the mothers, and you improve the

condition of the whole community. They would be equally true and kind in all the domestic relations. Household duties would not be neglected, nor the poor deserted. The afflicted and distressed would still find woman a ministering angel, in the day of adversity. The kind sympathies of her nature were bestowed by her Maker, who gave her both intellect and affections. There is no danger that cultivating one will destroy the other.

Others think that a college education is *useless* to girls, as the duties which are to devolve on them do not require it. Why, then, we would ask, has God given them intellectual capacity? Does he bestow two talents, when he intends that only one shall be improved? But what duties are more important than those of a mother? She watches the first openings of intellect, and impresses her own image on the infant mind. Was there ever an eminent man whose mother was not remarkable? An educated mother may assist and encourage her children through the whole course of their education. Children who receive sympathy and assistance at home, make much better progress at school than those who receive no such aid. They live in an intellectual atmosphere, and imbibe knowledge in a thousand ways in the every-day conversation of the family. The intelligence of the mother will strengthen her influence over her son. Boys are too apt to break away from the authority of a mother. Superior intelligence would enable her to retain her influence through life. No ostentatious display of learning will be necessary. The shallow and weak-minded are ped-

ants. Good sense and solid learning are always modest and retiring. He who has an intelligent mother, will forever have cause of gratitude to God for her influence.

I do not mean, however, that learning alone will give woman all that influence which she ought to exert. Her heart should be imbued with the pure and heavenly principles of the religion of Christ; and she should consecrate to God all her talents and acquirements. Then she may exert a blessed influence for time and eternity.

Teaching is an avocation to which many ladies are very appropriately devoting themselves; and for this calling they may need special preparation. There may be other pursuits more or less appropriate for ladies, which may also require special training; but the great business—the high profession and calling of woman, is to be a wife and mother—to preside in the domestic circle, and shed her benign influence on *home*. Here she can enjoy the greatest happiness, and do the most good. No lawyer or statesman ever had more responsible or important duties to perform than those which devolve on her in her home, however humble. No amount of education which can be acquired during the ordinary period of youth, will be too much to qualify her for her post. May Heaven prosper the cause of female education!