

**Discourse on woman, by Lucretia Mott. Delivered at the Assembly buildings,
December 17, 1849. Being a full phonographic report, revised by the author**

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DISCOURSE ON WOMAN, BY LUCRETIA MOTT. Delivered at THE ASSEMBLY BUILDINGS, December 17, 1849. BEING A FULL PHONOGRAPHIC REPORT, REVISED BY THE AUTHOR.

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DISCOURSE.

There is nothing of greater importance to the well-being of society at large — of man as well as woman — than the true and proper position of woman. Much has been said, from time to time, upon this subject. It has been a theme for ridicule, for satire and sarcasm. We might look for this from the ignorant and vulgar; but from the intelligent and refined we have a right to expect that such weapons shall not be resorted to, — that gross comparisons and vulgar epithets shall not be applied, so as to place woman, in a point of view, ridiculous to say the least.

This subject has claimed my earnest interest for many years. I have long wished to see woman occupying a more elevated position than that which custom for ages has allotted to her. It was with great regret, therefore, that I listened a few days ago to a lecture upon this subject, which, though replete with intellectual beauty, and containing much that was true and excellent, was yet fraught with sentiments calculated to retard the progress of woman to the high elevation destined by her Creator. I regretted the more that these sentiments should be presented with such intellectual vigor and beauty, because they would be likely to ensnare the young.

The minds of young people generally, are open to the reception of more exalted views upon this subject. The kind of homage that has been paid to woman, the flattering appeals which have too long satisfied her — appeals to her mere fancy and imagination, are giving place to a more extended recognition of her rights, her important duties and responsibilities in 4 life. Woman is claiming for herself stronger and more profitable food. Various are the indications leading to this conclusion. The

increasing attention to female education, the improvement in the literature of the age, especially in what is called the "Ladies' Department," in the periodicals of the day, are among the proofs of a higher estimate of woman in society at large. Therefore we may hope that the intellectual and intelligent are being prepared for the discussion of this question, in a manner which shall tend to ennoble woman and dignify man.

Free discussion upon this, as upon all other subjects, is never to be feared; nor will be, except by such as prefer darkness to light. "Those only who are in the wrong dread discussion. The light alarms those only who feel the need of darkness." It was sound philosophy, uttered by Jesus, "He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

I have not come here with a view of answering any particular parts of the lecture alluded to, in order to point out the fallacy of its reasoning. The speaker, however, did not profess to offer anything like argument on that occasion, but rather *a sentiment*. I have no prepared address to deliver to you, being unaccustomed to speak in that way; but I felt a wish to offer some views for your consideration, though in a desultory manner, which may lead to such reflection and discussion as will present the subject in a true light.

In the beginning, man and woman were created equal. "Male and female created he them, and blessed them, and called their name Adam." He gave dominion to both over the lower animals, but not to one over the other.

"Man o'er woman He made not lord, such title to himself Reserving, human left from human free."

The cause of the subjection of woman to man, was early ascribed to disobedience to the command of God. This would seem to show that she was then regarded as not occupying her true and rightful position in society.

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The laws given on Mount Sinai for the government of man and woman were equal, the precepts of Jesus make no distinction. Those who read the Scriptures, and judge for themselves, not resting satisfied with the perverted application of the text, do not find the distinction, that theology and ecclesiastical authorities have made, in the condition of the sexes. In the early ages, Miriam and Deborah, conjointly with Aaron and Barak, enlisted themselves on the side which they regarded the right, unitedly going up to their battles, and singing their songs of victory. We regard these with veneration. Deborah judged Israel many years — she went up with Barak against their enemies, with an army of 10,000, assuring him that the honor of the battle should not be to him, but to a woman. Revolting as were the circumstances of their success, the acts of a semi-barbarous people, yet we

read with reverence the song of Deborah: "Blessed above woman shall Jael, the wife of Heeber, the Kenite be; blessed shall she be above women in the tent. She put her hand to the nail, and her right hand to the workman's hammer; she smote Sisera through his temples. At her feet he bowed, he fell, he lay down dead." This circumstance, revolting to Christianity, is recognized as an act befitting woman in that day. Deborah, Huldah, and other honorable women, were looked up to and consulted in times of exigency, and their counsel was received. In that eastern country, with all the customs tending to degrade woman, some were called to fill great and important stations in society. There were also false prophetesses as well as true. The denunciations of Ezekiel were upon those women who would "prophesy out of their own heart, and sew pillows to all armholes," &c.

Coming down to later times, we find Anna, a prophetess of four-score years, in the temple day and night, speaking of Christ to all them who looked for redemption in Jerusalem. Numbers of women were the companions of Jesus, — one going to the men of the city, saying, "Come, see a man who told me all things that ever I did; is not this the Christ?" Another, "Whatsoever he saith unto you, do it." Philip had four 6 daughters who did prophesy. Tryphena and Tryphosa were co-workers with the apostles in their mission, to whom they sent special messages of regard and acknowledgment of their labors in the gospel. A learned Jew, mighty in the Scriptures, was by Priscilla instructed in the way of the Lord more perfectly. Phebe is mentioned as a *servant* of Christ, and commended as such to the brethren. It is worthy of note, that the word *servant*, when applied to Tychicus, is rendered *minister*. Women *professing* godliness, should be translated *preaching*.

The first announcement, on the day of Pentecost, was the fulfilment of ancient prophecy, that God's spirit should be poured out upon *daughters* as well as sons, and they should prophesy. It is important that we be familiar with these facts, because woman has been so long circumscribed in her influence by the perverted application of the text, rendering it improper for her to speak in the assemblies of the people, "to edification, to exhortation, and to comfort."

If these scriptures were read intelligently, we should not so learn Christ, as to exclude any from a position, where they might exert an influence for good to their fellow-beings. The epistle to the Corinthian church, where the supposed apostolic prohibition of women's preaching is found, contains express directions how woman shall appear, when she prayeth or prophesyeth. Judge then whether this admonition, relative to *speaking* and asking questions, in the excited state of that church, should be regarded as a standing injunction on woman's *preaching*, when that word was not used by the apostle. Where is the Scripture authority for the advice given to the early church, under peculiar circumstances, being binding on the church of the present day? Ecclesiastical history informs us, that for two or three hundred years, female ministers suffered martyrdom, in company with their brethren.

These things are too much lost sight of. They should be known, in order that we may be prepared to meet the assertion, so often made, that woman is stepping out of her appropriate sphere, when she shall attempt to instruct public assemblies. The present time particularly demands such investigation. It 7 requires also, that "of yourselves ye should judge what is right," that you should know the ground whereon you stand. This age is notable for its works of mercy and benevolence — for the efforts that are made to reform the inebriate and the degraded, to relieve the oppressed and the suffering. Women as well as men are interested in these works of justice and mercy. They are efficient co-workers, their talents are called into profitable exercise, their labors are effective in each department of reform. The blessing to the merciful, to the peacemaker is equal to man and to woman. It is greatly to be deplored, now that she is increasingly qualified for usefulness, that any view should be presented, calculated to retard her labors of love.

Why should not woman seek to be a reformer? If she is to shrink from being such an iconoclast as shall "break the image of man's lower worship," as so long held up to view; if she is to fear to exercise her reason, and her noblest powers, lest she should be thought to "attempt to act the man," and not "acknowledge his supremacy;" if she is to be satisfied with the narrow sphere assigned her by man, nor aspire to a higher, lest she should transcend the bounds of female delicacy; truly it is a mournful prospect for woman. We would admit all the difference, that our great and beneficent Creator has made, in the relation of man and woman, nor would we seek to disturb this relation; but we deny that the present position of woman, is her true sphere of usefulness: nor will she attain to this sphere, until the disabilities and disadvantages, religious, civil, and social, which impede her progress, are removed out of her way. These restrictions have enervated her mind and paralysed her powers. While man assumes, that the present is the original state designed for woman, that the *existing* "differences are not arbitrary nor the result of accident," but grounded in nature; she will not make the necessary effort to obtain her just rights, lest it should subject her to the kind of scorn and contemptuous manner in which she has been spoken of.

So far from her "ambition leading her to attempt to act the man," she needs all the encouragement she can receive, by the removal of obstacles from her path, in order that she may 8 become a "true woman." As it is desirable that man should act a manly and generous part, not "mannish," so let woman be urged to exercise a dignified and womanly bearing, not womanish. Let her cultivate all the graces and proper accomplishments of her sex, but let not these degenerate into a kind of effeminacy, in which she is satisfied to be the mere plaything or toy of society, content with her outward adornings, and with the tone of flattery and fulsome adulation too often addressed to her. True, nature has made a difference in her configuration, her physical strength, her voice, &c. — and we ask no change, we are satisfied with nature. But how has neglect and mismanagement increased this difference! It is our duty to develop these natural powers, by suitable exercise, so

that they may be strengthened "by reason of use." In the ruder state of society, woman is made to bear heavy burdens, while her "lord and master" walks idly by her side. In the civilization to which we have attained, if cultivated and refined woman would bring all her powers into use, she might engage in pursuits which she now shrinks from as beneath her proper vocation. The energies of men need not then be wholly devoted to the counting house and common business of life, in order that women in fashionable society, may be supported in their daily promenades and nightly visits to the theatre and ball room.

The appeal of Catharine Beecher to woman some years ago, leading her to aim at higher pursuits, was greatly encouraging. It gave earnest of an improved condition of woman. She says, "The time is coming, when woman will be taught to understand the construction of the human frame, the philosophical results from restricted exercise, unhealthy modes of dress, improper diet, and other causes, which are continually operating to destroy the health and life of the young. Woman has been but little aware of the high incitements which should stimulate to the cultivation of her noblest powers. The world is no longer to be governed by physical force, but by the influence which mind exerts over mind. Woman has never wakened to her highest destinies and holiest hopes. The time is coming when educated females will not be satisfied with the present 9 objects of their low ambition. When a woman now leaves the immediate business of her own education, how often, how generally do we find her, sinking down into almost useless inactivity. To enjoy the social circle, to accomplish a little sewing, a *little* reading, a little domestic duty, to while away her hours in self-indulgence, or to enjoy the pleasures of domestic life, — these are the highest objects at which many a woman of elevated mind, and accomplished education aims. And what does she find of sufficient interest to call forth her cultivated energies, and warm affections? But when the cultivation and development of the immortal mind shall be presented to woman, as her especial and delightful duty, and that too whatever be her relations in life; when by example and experience she shall have learned her power over the intellect and the affections, then we shall not find woman, returning from the precincts of learning and wisdom, to pass lightly away the bright hours of her maturing youth. We shall not so often see her, seeking the light device to embroider on muslin and lace, (and I would add, the fashionable crochet work of the present day;) "but we shall see her, with the delighted glow of benevolence, seeking for immortal minds, whereon she may fasten durable and holy impressions, that shall never be effaced or wear away."

A new generation of women is now upon the stage, improving the increased opportunities furnished for the acquirement of knowledge. Public education is coming to be regarded the right of the children of a republic. The hill of science is not so difficult of ascent as formerly represented by poets and painters; but by fact and demonstration smoothed down, so as to be accessible to the assumed weak capacity of woman. She is rising in the scale of being through this, as well as other means, and

finding heightened pleasure and profit on the right hand and on the left. The study of Physiology, now introduced into our common schools, is engaging her attention, impressing the necessity of the observance of the laws of health. The intellectual Lyceum and instructive lecture room are becoming, to many, more attractive than the theatre and the ball room. The sickly and sentimental novel and pernicious romance are giving place to works, calculated to call forth the benevolent affections and higher nature. It is only by comparison that I would speak commendatory of these works of imagination. The frequent issue of them from the press is to be regretted. Their exciting contents, like stimulating drinks, when long indulged in, enervate the mind, unfitting it for the sober duties of life.

These duties are not to be limited by man. Nor will woman fulfil less her domestic relations, as the faithful companion of her chosen husband, and the fitting mother of her children, because she has a right estimate of her position and her responsibilities. Her self-respect will be increased; preserving the dignity of her being, she will not suffer herself to be degraded into a mere dependant. Nor will her feminine character be impaired. Instances are not few, of woman throwing off the incumbrances which bind her, and going forth in a manner worthy of herself, her creation, and her dignified calling. Did Elizabeth Fry lose any of her feminine qualities by the public walk into which she was called? Having performed the duties of a mother to a large family, feeling that she owed a labor of love to the poor prisoner, she was empowered by Him who sent her forth, to go to kings and crowned heads of the earth, and ask audience of these; and it was granted her. Did she lose the delicacy of woman by her acts? No. Her retiring modesty was characteristic of her to the latest period of her life. It was my privilege to enjoy her society some years ago, and I found all that belonged to the feminine in woman — to true nobility, in a refined and purified moral nature. Is Dorothea Dix throwing off her womanly nature and appearance in the course she is pursuing? In finding duties abroad, has any, “refined man felt that something of beauty has gone forth from her?” To use the contemptuous word applied in the lecture alluded to, is she becoming “*mannish*?” Is she compromising her womanly dignity in going forth to seek to better the condition of the insane and afflicted? Is not a beautiful mind and a retiring modesty still conspicuous in her?

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Indeed, I would ask, if this modesty is not attractive also, when manifested in the other sex? It was strikingly marked in Horace Mann when presiding over the late National Educational Convention in this city. The retiring modesty of William Ellery Channing, was beautiful, as well as of many others, who have filled dignified stations in society. These virtues, differing as they may in degree in man and woman, are of the same nature and call forth our admiration wherever manifested.

The noble courage of Grace Darling is justly honored, leading her to present herself on the coast of England, during the raging storm, in order to rescue the poor, suffering, shipwrecked mariner.

Woman was not wanting in courage, in the early ages. In war and bloodshed this trait was often displayed. Grecian and Roman history have lauded and honored her in this character. English history records her courageous women too, for unhappily we have little but the records of war handed down to us. The courage of Joan of Arc was made the subject of a popular lecture not long ago, by one of our intelligent citizens. But more noble, moral daring is marking the female character at the present time, and better worthy of imitation. As these characteristics come to be appreciated in man too, his warlike acts, with all the miseries and horrors of the battle-ground, will sink into their merited oblivion, or be remembered only to be condemned. The heroism displayed in the tented field, must yield to the moral and Christian heroism which is shadowed in the signs of our times.

The lecturer regarded the announcement of woman's achievements, and the offering of appropriate praise through the press, as a gross innovation upon the obscurity of female life — he complained that the exhibition of the attainments of girls, in schools' was now equal to that of boys, and the newspapers announce that "Miss Brown received the first prize for English grammar," &c. If he objected to so much excitement of emulation in schools, it would be well; for the most enlightened teachers discountenance these appeals to love of approbation and self-esteem. But, while prizes continue to be awarded, can any good reason be given, why the name of the girl should not be published as well as that of the boy? He spoke with scorn, that "we hear of Mrs. President so and so; and committees and secretaries of the same sex." But if women can conduct their own business, by means of Presidents and Secretaries of their own sex, can he tell us why they should not? They will never make much progress in any moral movement, while they depend upon men to act for them. Do we shrink from reading the announcement that Mrs. Somerville is made an honorary member of a scientific association? That Miss Herschel has made some discoveries, and is prepared to take her equal part in science? Or that Miss Mitchell of Nantucket has lately discovered a planet, long looked for? I cannot conceive why "honor to whom honor is due" should not be rendered to woman as well as man; nor will it necessarily exalt her, or foster feminine pride. This propensity is found alike in male and female, and it should not be ministered to improperly, in either sex.

In treating upon the affections, the lecturer held out the idea, that as manifested in the sexes, they were opposite, if not somewhat antagonistic; and required a union, as in chemistry, to form a perfect whole. The simile appeared to me far from a correct illustration of the true union. Minds that can assimilate, spirits that are congenial, attach themselves to each other. It is the union of similar, not opposite affections, which are necessary for the perfection of the marriage bond. There seemed a want of proper delicacy in his representing man as being bold in the demonstration of the pure affection of love. In persons of refinement, true love seeks concealment in man, as well as in woman. I will not enlarge upon the subject, although it formed so great a part of his lecture. The contrast

drawn seemed a fallacy, as has much, very much that has been presented, in the sickly sentimental strains of the poet, from age to age.

The question is often asked, "What does woman want, more than she enjoys? What is she seeking to obtain? Of what rights is she deprived? What privileges are withheld from her? I answer, she asks nothing as favor, but as right, she wants to be acknowledged a moral, responsible being. She is seeking not to be governed by laws, in the making of which she has no voice. She is deprived of almost every right in civil society, and is a cypher in the nation, except in the right of presenting a petition. In religious society her disabilities, as already pointed out, have greatly retarded her progress. Her exclusion from the pulpit or ministry — her duties marked out for her by her equal brother man, subject to creeds, rules, and disciplines made for her by him — this is unworthy her true dignity. In marriage, there is assumed superiority, on the part of the husband, and admitted inferiority, with a promise of obedience, on the part of the wife. This subject calls loudly for examination, in order that the wrong may be redressed. Customs suited to darker ages in Eastern countries, are not binding upon enlightened society. The solemn covenant of marriage may be entered into without these lordly assumptions, and humiliating concessions and promises.

There are large Christian denominations who do not recognise such degrading relations of husband and wife. They ask no magisterial or ministerial aid to legalize or to sanctify this union. But acknowledging themselves in the presence of the Highest, and invoking his assistance, they come under reciprocal obligations of fidelity and affection, before suitable witnesses. Experience and observation go to prove, that there may be as much harmony, to say the least, in such a union, and as great purity and permanency of affection, as can exist where the more common custom or form is observed. The distinctive relations of husband and wife, of father and mother of a family are sacredly preserved, without the assumption of authority on the one part, or the promise of obedience on the other. There is nothing in such a marriage degrading to woman. She does not compromise her dignity or self-respect; but enters married life upon equal ground, by the side of her husband. By proper education, she understands her duties, physical, intellectual and moral; and fulfilling these, she is a help meet, in the true sense of the word.

I tread upon delicate ground in alluding to the institutions of religious associations; but the subject is of so much importance, that all which relates to the position of woman, should be examined, apart from the undue veneration which ancient usage receives.

"Such dupes are men to custom, and so prone To reverence what is ancient, and can plead A course of long observance for its use, That even servitude, the worst of ills, Because delivered down from sire to son, Is kept and guarded as a sacred thing."

So with woman. She has so long been subject to the disabilities and restrictions, with which her progress has been embarrassed, that she has become enervated, her mind to some extent paralysed; and, like those still more degraded by personal bondage, she hugs her chains. Liberty is often presented in its true light, but it is liberty for man.

"Whose freedom is by suffrance, and at will Of a superior — he is never free. Who lives, and is not weary of a life Exposed to manacles, deserves them well ."

I would not, however, go so far, either as regards the abject slave or woman; for in both cases they may be so degraded by the crushing influences around them, that they may not be sensible of the blessing of Freedom. Liberty is not less a blessing, because oppression has so long darkened the mind that it cannot appreciate it. I would therefore urge, that woman be placed in such a situation in society, by the yielding of her rights, and have such opportunities for growth and developement, as shall raise her from this low, enervated and paralysed condition, to a full appreciation of the blessing of entire freedom of mind.

It is with reluctance that I make the demand for the political rights of woman, because this claim is so distasteful to the age. Woman shrinks, in the present state of society, from taking any interest in politics. The events of the French Revolution, and the claim for woman's rights are held up to her as a warning. But let us not look at the excesses of women alone, at that period; but remember that the age was marked with extravagances and wickedness in men as well as women. Indeed, political life abounds with these excesses, and with shameful 15 outrage. Who knows, but that if woman acted her part in governmental affairs, there might be an entire change in the turmoil of political life. It becomes man to speak modestly of his ability to act without her. If woman's judgment were exercised, why might she not aid in making the laws by which she is governed? Lord Brougham remarked that the works of Harriet Martineau upon Political Economy were not excelled by those of any political writer of the present time. The first few chapters of her 'Society in America,' her views of a Republic, and of Government generally, furnish evidence of woman's capacity to embrace subjects of universal interest.

Far be it from me to encourage woman to vote, or to take an active part in politics, in the present state of our government. Her right to the elective franchise however, is the same, and should be yielded to her, whether she exercise that right or not. Would that man too, would have no participation in a government based upon the life-taking principle — upon retaliation and the sword. It is unworthy a Christian nation. But when, in the diffusion of light and intelligence, a convention shall be called to make regulations for self-government on Christian, non-resistant principles, I can

see no good reason, why woman should not participate in such an assemblage, taking part equally with man.

Walker, of Cincinnati, in his Introduction to American Law, says: "With regard to political rights, females form a positive exception to the general doctrine of equality. They have no part or lot in the formation or administration of government. They cannot vote or hold office. We require them to contribute their share in the way of taxes, to the support of government, but allow them no voice in its direction. We hold them amenable to the laws when made, but allow them no share in making them. This language, applied to males, would be the exact definition of political slavery; applied to females, custom does not teach us so to regard it." Woman, however, is beginning so to regard it.

"The law of husband and wife, as you gather it from the 16 books, is a disgrace to any civilized nation. The theory of the law degrades the wife almost to the level of slaves. When a woman marries, we call her condition coverture, and speak of her as a *femme covert*. The old writers call the husband baron, and sometimes, in plain English, lord. The merging of her name in that of her husband is emblematic of the fate of all her legal rights. The torch of Hymen serves but to light the pile, on which these rights are offered up. The legal theory is, that marriage makes the husband and wife one person, and that person is the *husband*. On this subject, reform is loudly called for. There is no foundation in reason or expediency, for the absolute and slavish subjection of the wife to the husband, which forms the foundation of the present legal relations. Were woman, in point of fact, the abject thing which the law, in theory, considers her to be when married, she would not be worthy the companionship of man."

I would ask if such a code of laws does not require change? If such a condition of the wife in society does not claim redress? On no good ground can reform be delayed. Blackstone says, "The very being and legal existence of woman is suspended during marriage, — incorporated or consolidated into that of her husband, under whose protection and cover she performs every thing." Hurlbut, in his Essays upon Human Rights, says: "The laws touching the rights of woman are at variance with the laws of the Creator. rights are human rights, and pertain to human beings, without distinction of sex. Laws should not be made for man or for woman, but for mankind. Man was not born to command, nor woman to obey. The law of France, Spain, and Holland, and one of our own States, Louisiana, recognizes the wife's right to property, more than the common law of England. The laws depriving woman of the right of property is handed down to us from dark and feudal times, and not consistent with the wiser, better, purer spirit of the age. The wife is a mere pensioner on the bounty of her husband. Her lost rights are appropriated to himself. But justice and benevolence are abroad in our land, awakening the spirit of inquiry and innovation; and the Gothic fabric of the British law will fall before it, save where it is based upon the foundation of truth and justice."

May these statements lead you to reflect upon this subject, that you may know what woman's condition is in society — what her restrictions are, and seek to remove them. In how many cases in our country, the husband and wife begin life together, and by equal industry and united effort accumulate to themselves a comfortable home. In the event of the death of the wife, the household remains undisturbed, his farm or his workshop is not broken up, or in any way molested. But when the husband dies, he either gives his wife a *portion* of their joint accumulation, or the law apportions to her a *share*; the homestead is broken up, and she is dispossessed of that which she earned equally with him; for what she lacked in physical strength, she made up in constancy of labor and toil, day and evening. The sons then coming into possession of the property, as has been the custom until of latter time, speak of having to *keep* their mother, when she in reality is aiding to keep them. Where is the justice of this state of things? The change in the law of this State and of New York, in relation to the property of the wife, go to a limited extent, toward the redress of these wrongs; but they are far more extensive, and involve much more, than I have time this evening to point out.

On no good ground can the legal existence of the wife be suspended during marriage, and her property surrendered to her husband. In the intelligent ranks of society, the wife may not in point of fact, be so degraded as the law would degrade her; because public sentiment is above the law. Still, while the law stands, she is liable to the disabilities which it imposes. Among the ignorant classes of society, woman is made to bear heavy burdens, and is degraded almost to the level of the slave.

There are many instances now in our city, where the wife suffers much from the power of the husband to claim all that she can earn with her own hands. In my intercourse with the poorer class of people, I have known cases of extreme cruelty, from the hard earnings of the wife being thus robbed by the husband, and no redress at law.

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An article in one of the daily papers lately, presented the condition of needle women in England. There might be a presentation of this class in our own country, which would make the heart bleed. Public attention should be turned to this subject, in order that avenues of more profitable employment may be opened to women. There are many kinds of business which women, equally with men, may follow with respectability and success. Their talents and energies should be called forth, and their powers brought into the highest exercise. The efforts of women in France are sometimes pointed to in ridicule and sarcasm, but depend upon it, the opening of profitable employment to women in that country, is doing much for the enfranchisement of the sex. In England also, it is not an uncommon thing for a wife to take up the business of her deceased husband and carry it on with success.

Our respected British Consul stated to me a circumstance which occurred some years ago, of an editor of a political paper having died in England; it was proposed to his wife, an able writer, to take the editorial chair. She accepted. The patronage of the paper was greatly increased, and she a short time since retired from her labors with a handsome fortune. In that country however, the opportunities are by no means general for Woman's elevation.

In visiting the public school in London, a few years since, I noticed that the boys were employed in linear drawing, and instructed upon the black board, in the higher branches of arithmetic and mathematics; while the girls, after a short exercise in the mere elements of arithmetic, were seated, during the bright hours of the morning, *stitching wristbands*. I asked, Why there should be this difference made; why they too should not have the black board? The answer was, that they would not probably fill any station in society requiring such knowledge.

But the demand for a more extended education will not cease, until girls and boys have equal instruction, in all the departments of useful knowledge. We have as yet no high school for girls in this state. The normal school may be a preparation for such an establishment. In the late convention for general education, it was cheering to hear the testimony borne to woman's capabilities for 19 head teachers of the public schools. A resolution there offered for equal salaries to male and female teachers, when equally qualified, as practised in Louisiana, I regret to say was checked in its passage, by Bishop Potter; by him who has done so much for the encouragement of education, and who gave his countenance and influence to that convention. Still the fact of such a resolution being offered, augurs a time coming for woman, which she may well hail. At the last examination of the public schools in this city, one of the alumni delivered an address on Woman, not as is too common, in eulogistic strains, but directing the attention to the injustice done to woman in her position in society, in a variety of ways. The unequal wages she receives for her constant toil, &c., presenting facts calculated to arouse attention to the subject.

Women's property has been taxed, equally with that of men's, to sustain colleges endowed by the states; but they have not been permitted to enter those high seminaries of learning. Within a few years, however, some colleges have been instituted, where young women are admitted, nearly upon equal terms with young men; and numbers are availing themselves of their long denied rights. This is among the signs of the times, indicative of an advance for women. The book of knowledge is not opened to her in vain. Already is she aiming to occupy important posts of honor and profit in our country. We have three female editors in our state — some in other states of the Union. Numbers are entering the medical profession — one received a diploma last year; others are preparing for a like result.

Let woman then go on — not asking as favor, but claiming as right, the removal of all the hindrances to her elevation in the scale of being — let her receive encouragement for the proper cultivation of all her powers, so that she may enter profitably into the active business of life; employing her own hands, in ministering to her necessities, strengthening her physical being by proper exercise, and observance of the laws of health. Let her not be ambitious to display a fair hand, and to promenade the fashionable streets of our city, but rather, coveting earnestly the best gifts, let her strive to occupy such walks in society, as will best befit her true dignity in all the relations of life. No fear that she will then transcend the proper limits of female delicacy. True modesty will be as fully preserved, in acting out those important vocations to which she may be called, as in the nursery or at the fireside, ministering to man's self-indulgence.

Then in the marriage union, the independence of the husband and wife will be equal, their dependence mutual, and their obligations reciprocal.

In conclusion, let me say, "Credit not the old fashioned absurdity, that woman's is a secondary lot, ministering to the necessities of her lord and master! It is a higher destiny I would award you. If your immortality is as complete, and your gift of mind as capable as ours, of increase and elevation, I would put no wisdom of mine against God's evident allotment. I would charge you to water the undying bud, and give it healthy culture, and open its beauty to the sun — and then you may hope, that when your life is bound up with another, you will go on equally, and in a fellowship that shall pervade every earthly interest."

THE END.