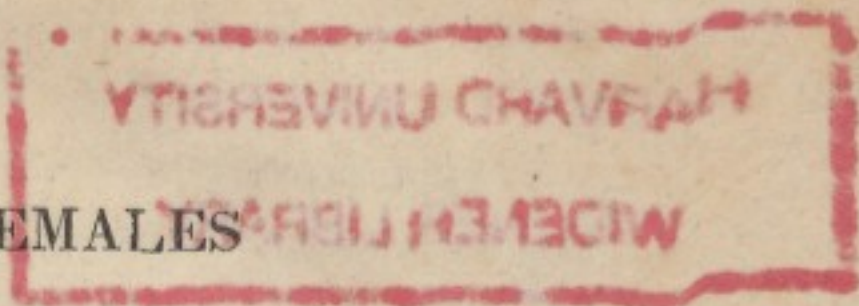


ON



THE DUTY OF FEMALES

TO PROMOTE

THE CAUSE OF PEACE.

BY PHILANTHROPOS.

She hath done what she could.—*Mark 14 : 8.*

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ADVERTISEMENT.

THE following pages were written agreeably to a request of many ladies in New England, who had often inquired, "what can females do to promote the cause of Peace?" In order to answer this question as extensively as could conveniently be done, it was thought best to employ the agency of religious newspapers; and twelve separate essays were written, and published in the Christian Mirror, of Portland, Maine, the Salem Landmark, and the New England Spectator, published in Boston. Some ladies afterward requested, that these essays should be collected and published in a pamphlet form; and in compliance with this request, they are now submitted to the public in general, and the fair sex in particular. With all their faults and imperfections, I have the happiness to know, that they have done good, and that is a sufficient apology for once more laying them before the public.

PHILANTHROPOS.

Boston, Jan. 6, 1836.

ON THE DUTY, &c.

SECTION I.

Introduction.

THE influence of the female sex on the destinies of the world, is full as great as that of the male sex, though it is not so obvious. It is not exhibited in those strong convulsions of the moral world which are analagous to the earthquake, the tornado, or the deluge; for it is not, in its nature, destructive, but it is like the mild beams of spring, which, by their soft and silent influence, free the mighty rivers of the north from the deadly embrace of winter, and send the howling monster to the utmost pole—clothe the earth with verdure, and sometimes, indeed, by the same gentle power, loosen the avalanche, and send it thundering, in its destructive path, over the fertile plain.

Women have been the cause of war and of peace, of which many instances can be adduced, from the time of the Trojan war to the present day, but as these instances have occurred, generally under despotic governments, it would be but little to my purpose to quote them; but though the individual influence of women be not so great in free governments, the influence of the whole sex, is greater than in absolute monarchies.

“Women are the mothers of men;” and they can give the tender mind an inclination to war or peace, which no subsequent education will entirely undo. But their influence does not end with our infancy. Who has not felt its effect on youth and manhood? He who has not felt it, must be more

or less than man. What they approve, we follow ; what they condemn, we abandon.

The more the world is christianized and civilized, the more it yields to moral power, and the less to physical force. Mind governs matter ; and though woman be the weaker vessel, so far as it respects physical force, in mind they often show themselves to be the strongest.

Hitherto I have noticed the influence of the female sex, only as it is separate and distinct from that of the other sex ; but when they join their influence with ours, both are wonderfully increased. How much the world is indebted to the prayers, the alms, and the exertions of females ! At prayer meetings, monthly concerts, sabbath schools, and bible and tract distributions, they often outnumber us ; and however it may be in large cities, where rich merchants contribute their thousands to benevolent objects, in the country at large, the drops which go to make up the mighty current of our benevolence, are gathered chiefly by female hands, and a great part of them from females themselves, who contribute to benevolent objects, a much larger portion of their earnings than our sex do. It was a woman, who, in faith, gave up to the treasury of the Lord "all her living," and gained the commendation of her Saviour. No such encomium is passed on the liberality of man in all the bible.

If women are thus influential in other great causes, they can be much more so in the cause of Peace. Many a man has not the moral courage to plead for Peace, for fear he shall be accused of effeminacy and cowardice. Woman has no such fear. To be the advocate of Peace, is congenial to her character. She fears not the taunts, nor the scoffs, of the dissolute and unprincipled. She, who was "last at the cross and earliest at the grave" of the great Prince of Peace, when his male disciples forsook him and fled, can still plead for his cause.

I do not say, that it is in the power of the female sex, unaided, to put an end to war ; but I do say, that it is in the

power of the Church of Christ, by God's blessing on her exertions, to abolish the custom of war in Christendom; and it is in the power of the female sex to rouse the church to action.

There is much in the history of the past, to encourage the female sex to undertake, and carry forward this great work of converting Christians to the principles of Peace; but I will barely adduce the success which attended their efforts to abolish the slave-trade and slavery in the British empire. Had not the female sex risen in their majesty, the work would not have been done to the present day. It was *their* influence which finally prevailed over the arts and bribery of those who were interested in making their fellow creatures slaves, and keeping them in bondage. It was *their* untiring perseverance which won the truly glorious and bloodless victory.

There is something peculiarly appropriate in woman's undertaking the cause of Peace. Men make war—let women make peace. Men are engaged in the deadly strife which deprives the other sex of their husbands, their fathers, and their rising hopes. How beautiful it appeared in the Sabine women, when they boldly rushed between the contending armies, and saved their husbands and their fathers from mutual slaughter! How much more it is incumbent on *Christian* females, to endeavor to put an end to war, for it is not *temporal* life only, which is hazarded, but life *eternal*; and it is not the male sex only, that are to be saved by the exertions of females, from temporal and eternal death, but their own sex suffers by war a degradation which is indescribable. A chaste imagination cannot conceive it. To be believed it must be seen.

O, then, let woman do what she can to abolish the direful, soul-destroying, custom of war. At least, let her *try*. There is great virtue in that short word, try; and when she has the promise of God to encourage her, why should she not try?

SECTION II.

On the Duty of Praying for the Cause of Peace.

THE first means for promoting the cause of Peace, which I shall recommend to females, is *prayer*. When we undertake any new work, we ought, in the first place, earnestly to invoke the blessing of heaven on our undertaking, but particularly when we undertake to work for God. Although he has solemnly promised, that the time shall come when men shall beat their swords into plough-shares, and their spears into pruning-hooks, and the nations shall *learn* war no more, he will be inquired of to do this thing. Alas, how seldom have Christians made the abolition of the soul-destroying custom of war, a subject of prayer! They have prayed for almost every other good thing, but having been educated to delight in the "pomp and circumstance of glorious war," to pray against it, appears to them like taking away their gods—their Delilah—their Herodias. A prayer for the abolition of war, seems to them like a reproach cast on the heroic character, and they cannot, or rather will not, give their heart to it.

With what sincerity can a Christian say that he wishes for the abolition of war, when he refuses to pray for it? Christians do not refuse to pray for the fall of Juggernaut, for there is nothing in *such* a prayer to wound their pride and love of glory. They can meet together twelve times a year to pray that Juggernaut may fall, but to meet once a year to pray that Moloch—that has destroyed ten times as many souls, and a thousand times as many lives as Juggernaut—may be prevented from covering, not only pagan, but christian lands, with blood, and tears, and ashes, seems to many an useless burden. So long as Christians shall continue to "cast off fear and restrain prayer," on this important subject, so long will war be permitted to scourge the nations; but when the church of Christ shall generally unite in prayer for the abolition of war, God will remember his promise and do as he hath said, and

bless the labors of the friends of Peace with complete success, and not till then. But females are not so much addicted to the love of military glory as males. There are some lamentable exceptions, it is true—more in Europe, than in America; but most of all in France, where women put on regimentals, and rush into the thickest of the fight. But in this country, thank God, it is different, and the female sex are generally the friends of Peace, and would labor in the good cause, should any lead the way.

To your secret prayers, ladies, there can be no impediment. You can enter into your closet and shut the door. You can pray your Father who seeth in secret, and who rewardeth openly. Prayer can move the arm which moves the world.

But your prayers, though they may commence in your closet, should not be confined to it. Where two or three are met together in the name of the Prince of Peace, he is there in the midst of them to bless them. What shall hinder a monthly concert of females to pray for the success of the cause of Peace? You can meet together; you can pray; you can read peace tracts; you can sing peace hymns—few indeed there are of them, but you can improve what there are; and you can converse on the subject of Peace, and interchange ideas, and thus warm each others' hearts to this great work of benevolence, and you can contribute your single cent to the treasury of Peace. But this would be known abroad. Yes, I hope it will be known abroad, and if the church to which you are attached has never observed the annual concert of prayer for the abolition of war, your example would shame them into it. Let any female who reads these lines, *try*. Let her make the experiment. Let her call on a christian sister, and on all the christian sisters in the religious societies to which she belongs, and if she fails, then let her go to every christian sister of every denomination in the whole town or city in which she resides, and see if she cannot get one or two to join with her, though it is best to have a separate prayer meeting in every society of every religious denomination.

Small causes often produce great events. A single spark is sometimes the means of destroying a whole city. A small cause has often embroiled two christian nations in deadly conflict, by which thousands of souls have been sent to endless perdition. But a small cause may produce great good, as well as great evil. A single drop of water may extinguish a spark, which otherwise, would have caused a conflagration. Your example may be the means of calling the attention of the church of Christ to their duty ; and I am fully persuaded, that whenever the church shall undertake the work in good earnest, wars will cease forever from Christendom, and then a nation will be born in a day ; the Jews will be converted to the peaceful doctrines of Christianity ; and all mankind see the salvation of God. All this may be the consequence of a single female peace prayer meeting.

SECTION III.

On the Duty of examining the Subject.

IN the preceding section, I endeavored to enforce the duty of prayer for the cause of Peace, and recommended female Peace prayer meetings. Next to prayer, it is the duty of every female, who has the cause of her Redeemer at heart, to study the subject of Peace and war for herself ; and not to take what any one says on the subject on trust. Go to your Bible, and examine the prophecies of the Old Testament. Look at the 2d chapter of Isaiah, 2d to 4th verses. Examine the 11th chapter of the same prophecy, verses 1st to 9th. Read Hosea, 2d chapter 18th verse, and Micah, 4th chapter, 1st to 4th verses, and the other prophecies of a like nature, where we have God's solemn promise, that wars shall cease to the ends of the earth, whatever infidels and sceptics may say to the contrary. But I would not have you so fanatical as to believe that this great event will come of itself, without an effort and without prayer, just as the sun rises in the morning,

whether Christians pray for it or not. Mind is not governed by such laws as govern matter. This enterprise, like all other Christian enterprises, will go just so far as Christians carry it, and no farther. It is not by the laws of attraction and repulsion, but by the action of mind upon mind, and of opinion upon opinion, that all great moral changes are effected. Christians have been so long used to consider war a *natural* evil, like the earthquake and the tempest, that they have acted as though they thought it beyond the reach of moral power. They may as well think that intemperance and slavery are beyond the control of moral power.

After having studied the prophecies of the Old Testament, turn to the New Testament, and consider how exactly the character of Christ conformed to them. The annunciation of his advent was proclaimed by angels, singing,—“Peace on earth and good will to man.” All that mildness, forbearance, forgiveness, gentleness, and long-suffering, so beautifully depicted in the 53d chapter of Isaiah, and so directly opposed to all that the world calls great, and to all the heroism which the world has worshipped, shone forth in his character. What would a conqueror do with these lamb-like, dove-like qualities? Can we possibly conceive of the meek, benevolent Jesus assuming the character of a soldier?

You will find the precepts of Christ exactly conformable to the character predicted of him. “Blessed are the poor in spirit.” “Blessed are the merciful.” “Blessed are the peace makers.” These are his beatitudes. No where does he bless the war maker or the hero, and in no instance can his example or his precepts be tortured into an approbation of what are called the “military virtues,” which are, in general, diametrically opposed to what are called Christian virtues. His precepts were—“Resist not evil,” “Love your enemies,” “Bless them that curse you.” He told his disciples that, “that which is highly esteemed among men, is abomination in the sight of God.” His last command before he suffered, was to put up the sword. His last denunciation was against those

who take the sword, and his last prayer was for his enemies. Who can study the character of Christ without acknowledging, that it is directly opposed to the character of the soldier? Had it been otherwise, there would have been no evidence of his divine mission derived from the prophecies, and no evidence of the divine inspiration of the prophets derived from the character of Christ. If you once concede, that Jesus Christ allowed his followers to engage in war, you must concede, that he was not the Messiah foretold by the prophets. By conceding that Christianity allows of war, you destroy the harmony of the Bible, and leave the world without any true religion. The Jews judge of the Christian religion by the character of its professors, and seeing no conformity between their character and the prophecies predicting the peaceful reign of the Messiah, they reject the Saviour of the world, and look for another, who will be the Prince of Peace. They reason right from false premises.

Next examine the precepts and practices of the disciples of Christ, and see if they rightly understood their Master. What do they tell us? Do they ever countenance war? Look at their precepts, "Recompense to no man evil for evil." "Avenge not yourselves." "If thine enemy hunger, feed him." "Overcome evil with good." "Be not desirous of vain-glory." "Do good unto all men." "See that none render evil for evil." "Follow peace with all men." These are but a few of the shortest texts taken from the writings of the holy apostles, who have not, in any instance, given any countenance to war, in any shape. Study your Bible carefully, and like the noble Bereans, search the scriptures daily, and see whether these things are so.

Independent of all this, there is one conclusive proof that the Christian religion does not allow of war in any form, which is, that it has given us a set of precepts for every condition in which a christian can lawfully be placed; but there is not a single precept for a fighting Christian, but the general tenor of the whole gospel would disarm the warrior and change the lion into a lamb.

After having examined well the precepts of Christ, and his apostles, look next to the example of the primitive Christians, and of those who lived under the influence of the founders of Christianity. For the first two or three centuries of the Christian era, Christians never took the sword for any consideration whatever. Look at the persecutions under the bloody Nero and his successors, as mentioned by St. Paul and the early chronicles of the church. Whoever suffered like them? Their blood was poured out like water. They were stoned; they were sawn asunder; were tempted; were slain with the sword; they wandered about in sheep-skins, and goat-skins being destitute, afflicted, tormented,* yet they did not take the sword. So late as the end of the second century, Celsus, the enemy of the Christians, publicly accused them of refusing to bear arms in defence of their native country, and this was not denied by the defenders of Christianity, but justified. A Christian gave as his only reason for refusing to bear arms, "I am a Christian and cannot fight." "I cannot fight if I die;" and they did submit to death, rather than enlist in the army.† But the Christian religion was not exterminated. On the contrary, "the blood of the martyrs was the seed of the church." The principle of Christianity is to conquer by suffering, and not by making others suffer. This was exemplified by the suffering of Christ on the cross, and by the sufferings of the disciples and their immediate successors. They suffered on earth, but they were crowned in heaven. This is a doctrine hard to be received by the natural man. "The light shined in darkness, but the darkness comprehended it not."

While Christians refused to fight, Christianity flourished more than it has ever done since. But, at length, the church was united to the state, and was corrupted by the foul embrace. Christians, in obedience to kings, took the sword, notwithstanding the denunciation of their Master; and they perished by the sword. Infidelity and superstition, united, over-

* Hebrews, xi, 37.

† See Clarkson's "Essay on the Doctrines and practices of the early Christians as they relate to War," being a stereotype tract of the London Peace Society, No. 2.

ran the church, and she sunk into heathenism and barbarity. War and christianity were united by force ; and a progeny of monsters—fighting Christians—was the issue.

But God did not wholly abandon his church. A small, but faithful band was left, who had not bowed the knee to Baal, and in process of time, he raised up reformers, even in the bosom of the corrupt church itself. But, as yet, Christians do but “see men as trees walking.” Intemperance, slavery, and war still rear their horrid crest, even in the temple of Jehovah, and the two last are still tolerated, and even defended, by the ministers of the Prince of Peace.

The church has, at last, begun to inquire into these things. Many tracts and other publications have been written, to show the discrepancy between war and christianity. These I would advise you to procure and study ; not only to see whether these doctrines are true, but that you may learn how you may assist in the great change which is going on in christendom ; and which will go on the faster by your assistance. The American Peace Society has hitherto been too poor, to stereotype their tracts, like the London Peace Society, but thanks to the liberality of Christians during the last winter, provision has been made for stereotyping three, which will be soon put in circulation. In the mean time, procure what you can and read them with diligence, that you may be able to give an answer, when required, for your faith in the principles of Peace.

SECTION IV.

On the Duty of Females to use their Influence, especially that which is exemplified in Music and Poetry, in favor of Peace.

NEXT to prayer and searching the scriptures and reading those publications which have been devoted to the cause of peace, it is incumbent on you, if you have yourselves perceived the truth, to endeavor to convert others to Peace principles.

“When thou art converted, strengthen thy brethren,” said our Lord to Peter ; and in another place, “Neither do men light a candle and put it under a bushel, but on a candlestick ; and it giveth light to all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”

There are many ways of enlightening the public mind beside preaching, which seems to be peculiarly adapted to the loud voice, and bold manner of men. The influence of woman lies in the “still small voice,” which has often a greater effect than the “wind, the earthquake, and the fire.” Woman’s power lies more in persuasion, than in exhortation and rebuke. She can draw that which man cannot drive ; and persuasion is as appropriate to the cause of Peace, as it is to the influence of females. They imperceptibly undermine all our objections to a good work, and gain our assent before we are aware of their object. How often do we see a husband, led by a string of gossamer, whom a chain of iron would not bind ! The knights errant of the olden time, pretended to pay implicit obedience to the fair sex, because they were so unlike the warrior ; and granted as a boon to a fair suitor, that which spear and sword could not force from them. Let females exert their persuasive eloquence in the cause of peace, and with God’s blessing it will prosper.

Use first your influence for the promotion of the cause of Peace in your *own family*, on your husbands, brothers and sons. On all suitable occasions, point out the sin, the folly, and the miseries of war, both temporal and eternal. Constantly “follow the things that make for Peace.” In all that you do, or refuse to do, have an eye to the “great consummation so devoutly to be wished”—the reign of peace on earth, and good will to man. If you are invited to sing or play a tune, let the theme and the music favor peace, rather than war.

I acknowledge, there is something soul-stirring in martial music and battle-pieces ; for I have felt its power. They are congenial to the depraved nature of man. They are among

the means by which Satan deludes mankind to their ruin. It was a quaint remark of Whitefield, that "the devil had all the best tunes." If the most exhilarating tunes are the best, the remark was true. An ancient philosopher observed, that if he had the making of the songs of a nation, he cared not who made the laws,—intimating that songs and ballads had a greater effect on the morals of a nation, than the laws. This is true to a great degree. There was a song sung in Switzerland, called the "Looing of the Cows," which depicted the pleasures of a rural life so happily, that whenever it was sung in the French army, the Swiss soldiers deserted in crowds, so that the singing of it was prohibited on pain of death. That martial songs and tunes have a contrary effect, is well known, not only to every recruiting sergeant, but to generals, statesmen, and demagogues. The Marseilles hymn and songs of a like nature had a powerful effect in bringing on the French revolution; the bloodshed and horrors of which were celebrated by sports, songs, and dances. It is said that Dibdin,—so celebrated for his naval songs, by which he represented a life of rapine and manslaughter as patriotic and delightful, enjoying the smiles of heaven and the guardianship of angels and cherubs,—received pay from the British government for the inspiration of his muse, which always smells of rum and gunpowder. It is by arts like these, that the fatal pill is gilded, and the deluded nations swallow it to their destruction, and those things are made to appear worthy of our esteem and approbation, which, if viewed by the light of the gospel, would appear barbarous and disgusting. Poetry and music have, from time immemorial, been enlisted on the side of war. The savage sings his war-song and dances his war-dance, and is imitated by Christian men and Christian women too. The lady who plays a martial tune, or sings a martial song, is, in a measure, accessory to war, with all its crimes and horrors, however unconscious of it she may be.

Perhaps, you will reply, that there are but few songs of a contrary character. The reason is, that there has been so little

demand for them. The production of a commodity is generally suited to the demand. Demand Peace songs, and you will get them. The time was when bacchanalian songs were in great request. There was a great demand for the commodity, and many were produced. Happily they have now fallen into contempt, and we hear of no new ones, and the old ones are swiftly passing into oblivion, and temperance songs are beginning to take their place. What should we think of that friend of temperance who should sing the drunkard's song? It is just as absurd for a friend of Peace to sing, or listen to, a war song. If the muse cannot be prevailed upon to tune her voice to Peace, you can, at least, refuse to sing or hear any of her numbers which are devoted to hatred, revenge, and war.

SECTION V.

Of Military Balls and Reviews.

IN the preceding section, I treated of music, as it favored the custom of war. I will now take up the kindred art of dancing, in all its forms. "What," you will say, "has dancing to do with war?" At first sight, it would appear, but very little; but a nearer inspection will show, that the passion of moving to music has in it a great deal to delude the world into many sinful practices.

I need scarcely say, that a female friend of Peace, should decline an invitation to a military ball, because most of those ladies who are influenced by a spirit of Peace, are professors of religion. But there are exceptions. There are some whose kind and gentle dispositions and philanthropy have enlisted them in the cause of Peace, who yet follow many of the follies and vanities of the world, when they think them harmless. But how can a military ball be harmless? Setting aside the dissipation, late hours, unnecessary expense, danger to health, over excitement and consequent exhaustion and debility, which always attend a ball, the very *object* of a military ball is un-

christian. Its object is to inspire a martial spirit into our young men. It is a great object for a young man, of a handsome person, and but little known or respected, to get into a military ball—at the great risk of his master's till—where he may hope to fascinate some romantic, novel reading, fair one, of family and fortune, and thus open an easy road to wealth and fashionable company. How many a proud lady is twirled round the ball room, in the waltz, by a young spark in regimentals, whom she would scarcely notice in a citizen's dress! The fable of Mars and Venus was founded on a knowledge of human nature.

But there are pious females, who would on no account be seen in a ball-room, who, nevertheless, make no scruple to be seen at a military review. In what does such a review differ from a ball? The soul of dancing is moving to music: and so it is with a review; and there is the same gaudy dress, the same excitement, the same use of intoxicating liquors, and often the same *dramatis personæ* at both, only the parts are changed; for in a military review, the men do all the dancing and most of the dressing, while the women act as spectators. It is true, there is an improvement in this respect of late years. We no longer see "half an acre of girls" on a muster field; and hence there is a great falling off in the attendance of the other sex.

Savages have no other reviews than military balls. Before they march out to battle, they have a grand war-dance, which answers to a grand review among Christian nations. It is true, the squaws do not join in the dance as ladies do in Christian countries at military balls, but act the same part our ladies do at military reviews. The Indian dance is an imitation of war; and it is said, that the sports of brutes are imitations of battle. The same may be said of savage man, and more or less of civilized man also.

I have seen, on the continent of Europe, a dance called the polonoise; which is nothing more or less, than a gentleman taking a lady by the hand, or round her waist, and marching

to a martial tune round the ball-room, an indefinite number of couples following them. This may be the connecting link between dancing and the military exercise. It is at this point, that the female joins the marching dance, no longer as a spectator but as an actress.

In fact, the component parts, both of marching and dancing, are order, motion and music, united. Each of these is essential to dancing and to military display. There are other accompaniments to both, seldom dispensed with, which are, harlequin dresses, intoxicating liquors, and improper excitement. In the first, the extravagance of the males exceeds that of the females.

Much complaint is justly made of the extravagance of ball dresses, and of expending in gaudy finery, that wealth which ought to be poured into the treasury of the Lord, but few ball dresses can be compared with a regimental suit, in expense. Yet this extravagance is winked at by professors of religion. I have heard of a captain of a company, who expended thirty dollars a year on the militia, for dress and other items, which is but a small sum, when compared with what is expended for the same purpose, in large cities. He was converted, resigned his commission, and devoted the same sum to pious purposes ; and he was blamed by professors of religion for giving more than he could afford ; though not a word was said against his expending thirty dollars a year in military display ;—so easily does custom reconcile us to the greatest absurdities.

Intoxicating liquors generally accompany both kinds of dancing ; and a cold water dance, and a cold water review, are equally rare. On the other subject I cannot speak, without danger of trespassing against the laws of delicacy, and therefore forbear.

In some respects, dancing is less objectionable than militia training. Of itself it is perfectly harmless. It is no worse to hop on two legs, than to hop on one ; and were it not for the accompaniments which almost universally attend dancing, it

might be considered a healthy exercise and a rational amusement. Not so with the dance of war. Its very nature promotes a disposition to rapine and bloodshed. It makes men reckless not only of life, but of eternal salvation, both their own and that of their fellow men. Men imitate the acts of slaughter, until they become familiarized to them, and learn to laugh at death and eternity.

It is wonderful, that Christians have been so opposed to one kind of dancing, while they have favored the other; and ministers of the gospel, who would think themselves insulted by an invitation to a ball, will assist at military reviews, and thus sanction them with all their abominations.

The female friends of peace should give their sanction to no such thing. They not only should be absent themselves, but they should persuade their friends of the other sex to give no countenance to the game of war. They should not rush to the windows to see the passing show, much less should they appear on the muster field. The absence of fair spectators would soon cool down the military fever, and thus remove one great cause of war.

SECTION VI:

The training of Children; their fondness for Military Display, and the Means of Prevention.

THE next means which I shall mention, by which females may do much to promote the cause of peace, is the education of children, both your own and all others who may come under your influence.

How early, impressions are made on the mind of a child, it is impossible to say. One does not recollect all those early impressions which gave a bias to his mind, and stamped his character. I believe that every impression on the human mind is indelible, and as durable as the mind itself, and that its effects will last forever, though the object which produced the

impression may be, for a time, forgotten.* I believe that every sinful idea, voluntarily received into the mind, will be brought again to our recollection in a future state, as a worm that never dies, if unrepented of and unpardoned; and that every good idea and good intention, every good deed, and every resistance to temptation, will be forever remembered with love and gratitude to God, who gave us the inclination to do good and to resist temptation. But whether you agree with me entirely or not, you must allow that first impressions are of the utmost importance, and that they generally stamp on the mind, its future character. How careful, then, should the friends of Peace be, that the first impressions made on the minds of children under their control, should have a pacific tendency.

Human nature being depraved, the inclinations of a child more naturally tend to war, than to peace. Though nothing but divine grace can overcome this propensity, very much can

* The following note was added by the Editor of the Mirror.

INDESTRUCTIBILITY OF IDEAS.—Our correspondent "Philanthropos" maintains that impressions once made upon the mind, remain there forever. We heard the same position defended by the preacher of the Rotary Lecture in this city, on Thursday evening last,—who, we understood, was Rev. Baron Stow, of Boston. His text was, *The books were opened*—language which was intended to describe one step in the process of the judgment day. The import of the phrase, he regarded as merely an affirmation, that there will be then a full disclosure of character. All that every human being has ever thought, or felt, or acted, will then be brought to light. This evidence would be derived from the mind itself, as one source. He supposed the mind would be brought into such powerful action by the events of that great day, as to recall distinctly all the impressions and acts of its probationary existence; and he introduced a variety of facts, illustrating certain laws of the mind, which rendered his opinion probable. An eminent physician had a patient, whom he attended through a fit of sickness. He recovered, but disease had entirely obliterated all his previously acquired knowledge. He was a student, who, at the time of the attack, had reached an advanced stage in learning; but he had to commence anew, with learning the alphabet; and was proceeding by the same slow process, as a child, when, on a sudden, by the laws of association, his former knowledge returned to him. This, according to our best recollection, was a pupil of Dr. Rush. One or two facts were also quoted from Abernethy in illustration of the same principle.

A child, about a year old was removed with her sick mother from London to the country, where in a certain room the mother breathed her last, in circumstances which deeply affected the child, but which, on an immediate change of place, were soon and entirely forgotten. That child became a woman; and forty years afterwards, when on a journey, she alighted at a certain house, and was shown into a particular room, when she suddenly shrieked; and the cause being inquired into, she said that in such a corner of the room, she once saw a woman expire in great grief,—men-

be done to prevent its natural effects, by care and cultivation. The more early this cultivation is begun, the easier it is to give the infant mind a right direction.

Unhappily for the Peace of the world, all our first impressions and associations tend to confirm, and not to counteract, the effects of our natural depravity. Children, whether young or old, are fond of gaudy trappings. We see it, not only in the nursery, but in the ball-room, and on the parade ground. In the infancy of the world, mankind were fond of adorning their persons; and this passion prevails now, more among the uncivilized and ignorant, than among those who think more of the mind than of the body. Hence the proneness among military men, to that gaudy finery, which so much delights children. "If there were no uniforms," said Dr. Rush, "there would be no armies." A soldier is the most gaudily dressed person that a child sees, and therefore he thinks it a very fine thing to be a soldier, and he forms very delightful associations

tioning some other circumstances attending her death. It was the very room where her mother expired.—Such is the power of association in bringing to mind forgotten events.

Past knowledge may be recovered by any thing which powerfully acts upon, or excites the mind, as various diseases are known to do. A woman in paroxysms of sickness has been known to repeat correctly, Hebrew sentences, which she had never spoken in health. In attempting to account for this, it was found, on inquiry, that she had once lived with a clergyman who had been accustomed to read or repeat portions of the Hebrew Scriptures; and the very slight impression which these had made, were distinctly recalled by the amazing activity to which disease had excited her mind.

The amazing rapidity with which the mind will review all its ideas and acts, was illustrated by the instance of a man taken from the water for dead. After he had been resuscitated, he gave an account of his thoughts and sensations, in the light of eternity; for he considered himself as entering upon that state. It appeared to him that every thing which he had ever thought or felt, passed in review with all the freshness and vividness of present perception. The whole scroll containing his entire past history was unfolded—"the books were opened," and his mind read the entire contents almost with the rapidity of lightning.

After adverting to the other principal source of evidence respecting character, viz. the infinite and perfect knowledge of God, before whose eyes *all things are naked and open*, the preacher proceeded to apply the subject. One of his inferences had respect to the amazing responsibility of those who had any agency in forming and training immortal minds;—applying himself distinctly to parents, teachers and *editors*. It was the first time we ever heard our own profession distinctly addressed from the pulpit, and our desire is to profit by it. We regret that we have not more room for the suggestions to which the subject gives rise.

between war and finery, which are more easily prevented than removed. These associations grow like weeds ; and the longer they are left alone, the harder it will be to eradicate them ; and their effect will never, in this world, be entirely counteracted. Hence the delight of grown-up children, to amuse themselves with these gewgaws, and to admire them on others. And even sober and religious men and women smile with approbation, on the glitter of a soldier's dress, though they would think the same kind of foppery very contemptible in any one else. Children are imitative creatures. They love to ape the soldier ; and, if indulged, habits of thinking and acting are fixed in their minds, which will last them through life. The mother, therefore, or the nurse, or the governess, or the sister, who fosters such propensities by providing the paper cap and the feather, and other martial toys, does an irremediable injury to the child, and to the world.

The ear is an inlet to associations of ideas unfriendly to the cause of Peace, as well as the eye. The deep and thrilling tones of martial music, have a great effect on a child, He loves to imitate them with his little drum and trumpet ; and thinks that a battle is a fine thing, in which one has nothing to do but to listen to fine music, and see fine sights. If, instead of martial songs and music, a child were taught to sing the songs of Zion, the effect on his mind would be very different, though much less esteemed by an unthinking, war-loving, fallen, world.

But when the eye and the ear are both delighted at once, as when a child sees the "pomp and circumstance of glorious war"—order, motion, and music,—each charming in itself,—now all joined together on the parade ground, especially when magnified by many regiments united together in the same gaudy pageant,—it is no wonder that *young* children should be highly delighted, since *old* ones are—that they should climb the nursery windows to see the passing show, and that associations should be formed, which unite the idea of war with that of beauty and harmony, and disincline them to inquire whether such things are not offensive to God and disastrous to man.

But you ask, how are these things to be prevented? I own it is difficult, if not impossible, in the present state of society, and so long as the militia system is kept up, entirely to prevent its deleterious effect on the infant mind. You cannot shut the children's eyes, nor stop their ears; and so long as grown children set the example, the young ones will follow it. But these impressions may be counteracted by opposite impressions. You can explain to a child the intention of these preparations. You can tell him that those bright muskets, which glitter so bravely in the sunshine, are instruments of cruelty, bloodshed, and slaughter, made for the express purpose of killing men, and sending them all, unprepared, to their last account—that those polished swords and bayonets are sharpened for the purpose of inflicting ghastly wounds, and making cripples for life—that the only use of this fine music, in a battle, is to drown the groans and screams of the wounded and dying—that God forbids his creatures to kill one another, but that they disobey God, and that those who take the sword shall be killed with the sword—that they lose not only their lives, but, in most instances, their precious souls also: and show him what a dreadful thing it is to send an immortal soul to everlasting misery, where the worm dieth not, and the fire is not quenched. I doubt if a child, thus instructed, would ever again look on a military parade with pleasure, or cry for a paper cap and wooden sword.

I lately visited a distinguished instructor of youth, who has recently been converted to the Peace principles; and being of a strong and discriminating mind, he did not stop half way, but came, at once, to the conclusion that *all* war, is contrary to the spirit of the gospel, and has not been afraid to publish his opinion to the world. He told me, that his sons were so taken up with military notions, that he could not reason with them, and he asked me to talk to them. I took the eldest boy, aged about seven years, between my knees, and something like the following conversation ensued: "Do you love to see the soldiers?" "O, yes, I love to see the rub-a-dubs."

such things are not offensive to God and dangerous to man.

"Would you like to be one yourself?" "O, yes." "Well, but do you know what these soldiers are for?" "No." "Why, they are learning to kill people. Those bright guns are made to kill people with, and those bright bayonets to stab them with." The boy turned pale; such a thought never before entered his head. "Do you know who killed the little babes in Bethlehem, because a wicked man told them to?" "No." "They were soldiers. Do you know who crucified our Lord, and drove the spikes through his hands and feet?" The boy was silent. "They were soldiers, and soldiers would burn your house, and cut down your fruit-trees, and kill your pa, if they were told to." Both the boys were astonished; tears stood in their eyes. "Do you want to be a soldier?" "No." "Do you want to see the rub-a-dubs?" "No."

But the subject is too important to be passed over in one number, and I must crave the reader's indulgence for liberty to pursue it in another.

SECTION VII.

The effect of Pictures, Statues and Books on the minds of Children.

IN pursuing the subject of early education, as it relates to Peace and War, I would further observe, that there are many other things besides military pomp and parade, to prejudice the minds of youth in favor of war; among which, are the pictures and statues which adorn our walls and mantel-pieces. These are almost the first objects which strike the attention of children, and they are generally calculated to make an impression favorable to war, and to disguise its horrors. All our battle-pieces are called victories. None are ever called defeats. The general is commonly represented unharmed, glittering with gold and silver, mounted on a fine horse, and surrounded by obsequious aids almost as richly dressed and as well mounted as himself. Commonly all the horrors of war are kept out of

sight. The painter shows his wisdom, for he could never paint them. He may sometimes paint the burning farm-house and its flying inmates, or a ruined church, but he cannot paint the pains of the wounded, the groans of the dying, and much less the tears of the widow and the sighs of the orphan.

How many busts and portraits of Bonaparte will you see where you see one of Howard! Is it wonderful that a child should consider the first, as the most estimable character? If you are a mother, look to these things: and if you are a friend of Peace, be consistent. Do not hold up to your children, as an object of admiration, a character which has nothing to recommend it but success in war. But I can hardly suppose that a sincere friend of Peace, needs this caution, and therefore I do not pursue the subject. I generally find the pictures and statues in a house, a pretty sure index of the opinions of its inhabitants; and I never rely very much on the pacific character of those who adorn their houses with the insignia of war.

But that which is of the greatest consequence to the triumph of the principles of Peace, and over which females, and particularly mothers, have great control, is the nature of the books which are put into the hands of children. The human mind takes its character from the ideas with which it first becomes conversant. Those ideas may be, said to be, in a manner, the materials of which the mind is composed; and the peculiarities in which one mind differs from another, are owing to first impressions more than to any physical causes. That which we attribute to nature, is frequently the effect of unobserved education; and this is evident from the fact, that whole nations change their character, while the climate and soil on which they live remain the same. Parents are very careful that the companions of their children are pious and decent in their conversation and behaviour; they ought to be equally cautious, that the books which their children take for their companions, night and day, should have nothing in them heathenish or unchristian.

The world has not yet half emerged from a state of barbar-

ism ; and even those nations who profess a faith in the Christian religion, are very little influenced by Christian principles ; and the chief reason is, that all our literature is poisoned by a leaven of heathenism, handed down to us from remote antiquity, contaminating our fountains of learning. The influence of the heathen classics is felt even in the nursery ; for the books written for children, have been written by those whose minds have been tinctured with the barbarous notions of antiquity, which are as opposite to the spirit of the gospel, as darkness is to light. It is true, there has been, of late, a very beneficial change in the nature of our juvenile books. Forty years ago, juvenile books were generally made up of romance and chivalry, which represented the destruction of our fellow creatures as the only object worthy of the pursuit of those who sought honor and celebrity. Still there is a great mixture of such ingredients, and they enter into the composition of even our Sunday school books. We have got so far as to have some books barely neutral ; but few, alas ! very few, are the juvenile books which are calculated to counteract the heathen and warlike notions with which other books abound ; and the few that we have, we owe to the institution of Sunday school libraries. O, that some lady, endued with the talents of a Sherwood, would arise and devote her talents to the diffusion of the pacific principles of Christianity into our juvenile libraries. I feel some delicacy in recommending the following juvenile books : " Charles Ashton, or the boy who would be a Soldier ;" " Howard and Napoleon contrasted ;" " The Adventures of a French Soldier ;" " The Sword, or Christmas Presents ;" and " The Hero of Macedon,"—to the attention of the friends of peace, as books suitable for children. But these few, as far as I know, are the only juvenile books which place the physical and moral evils of war in their true light ; and until better ones are published, these should not be neglected.

I do not here enlarge on the immoral and anti-christian influence of classical literature, because the voice of females is not heard in our higher literary institutions. But this should

be an additional motive for them to fortify the minds of their children against the poisonous effects of classical literature, before they are exposed to it. I attribute the unwillingness of some ministers of the gospel to inquire into the unchristian nature of war, to the influence of heathen literature, and their minds having been prejudiced in favor of war by their classical education.

Teachers in our Sabbath schools, especially those who instruct classes of boys, have a great opportunity to instil into the minds of their pupils, the peaceful principles of the gospel, which is full of pacific precepts, that have generally been limited, in their application, to the conduct of a man toward his neighbor, notwithstanding that Christ taught us, in the parable of the good Samaritan, that *all* men, even such as government may have made our enemies, are our neighbors, and that we are bound to do them good, as we have opportunity. The application of those pacific precepts, and the sentiments of meekness, benevolence, humility, forbearance, forgiveness, long-suffering, and love to enemies, which abound in, or rather make up, the body of the gospel, if applied to our conduct towards all our brethren of the human race, would forever unfit a boy for the camp, and, with God's blessing, would make him an ornament to the church. You know not what the destiny of the boys committed to your charge will be. They may be leading men in the councils of the country; and the seeds of Peace, implanted by you in the infant mind, may spring up and bear an abundant harvest of the peaceable fruits of righteousness, long after you are called to your reward. The little hymns and prayers, taught to John Newton by his mother, as he sat in her lap, were, under God, the means of bringing him to repentance long after, on the shores of Africa. Had she taught him to detest slavery, and the slave trade, he never would have been on that coast, nor engaged in that disgraceful business. How different would have been the state of Europe, if Napoleon Bonaparte had been instructed in a Sabbath school, instead of a military academy, and had his

mind been imbued with the principles of Peace!—how much sin and misery, both temporal and eternal, would have been prevented!

SECTION VIII.

Circulation of Tracts.

THE next means that I shall mention, by which you may promote the cause of Peace on earth and good will to man, is the purchase and distribution of Peace tracts. I have before enlarged so much on the duty of conversing with your neighbors and acquaintance on the subject of Peace, and exerting your powers of persuasion in this holy cause, that I have nothing to add on that topic. But there are many who have not the ability to do justice to the cause by conversation, and who are unwilling and unable to enter into an argument in defence of the principles of Peace, who, nevertheless, are anxious to do something to promote the cause. The door of usefulness is not closed against such. I know a lady who seldom speaks on any subject, but who, being an ardent friend of Peace, has employed herself in distributing Peace tracts, requesting the members of a family to read them, and calling for them after a proper lapse of time, she would carry them to other families. Sometimes she would read tracts and newspaper essays, in favor of Peace, to families. By these means, she converted almost the whole town in which she resides, to the pacific principles of the gospel.

The infidels of France first invented tracts: and they found them to be a powerful means of affecting public opinion. This device of Satan was quickly turned against himself; and tracts were used to disseminate the principles of the gospel. Every cause which would commend itself to public patronage, has its tracts. We have doctrinal tracts, temperance tracts, anti-slavery tracts, &c.; and why should we not have Peace tracts? The only reason is, that the Peace cause has not been so well

supported as the others. Individuals who have been converted to pacific principles, have not been, in general, anxious to convert others ; and because God has graciously promised that the time shall come when "nations shall learn war no more," they leave it to Him to perform his promise without any instrumentality of theirs, and have despised the blessing which Christ pronounced on peace makers.

The directors of the American Peace Society have been sufficiently aware of the great utility of Peace tracts ; but their funds have been so low, and they have found so little demand for the few which they have published, that they have felt somewhat discouraged from further attempts in that department of their operations. The friends of Peace in one county in Maine, have, however, done something in this way. The New York Peace Society have published three of their tracts. The Connecticut Peace Society have published two. Many editions of the Solemn Review have been published, and lately the Massachusetts Peace Society have stereotyped it : and after having struck off ten thousand copies, have sold the plates to the American Peace Society, who are about stereotyping three other tracts. Had there been a demand for the tracts, abundance would have been produced long ago ; but many a one has said, after reading a Peace tract, "I am convinced that the Peace societies are right ; I am a thorough-going friend of Peace, and therefore I need not read any more on the subject." And he does not buy, either for his own reading, or for distribution. New Peace societies, instead of being *auxiliary* to the American Peace Society, expect to be supplied gratuitously from the fountain head, and are auxiliary to the national society in no other way than as a cripple, who consumes more than he earns, is auxiliary to a family.

They manage these things better in England. There, the friends of Peace buy and distribute Peace tracts. Thirteen large tracts have been stereotyped, and many of them translated into various languages, and distributed all over Europe ; and we are obliged to their liberality, for a great part of the Peace

tracts which we have had in this country. They have, besides, stereotyped about half a dozen smaller tracts with pictures, intended for children and others not capable of close investigation. These tracts are silently working a great change in public opinion; and to them, in a great measure, is owing the present manifest disinclination of the European nations to engage in war. By them, God is working on the hearts of those who bear the Christian name, and war is beginning to be viewed in its true light, as one of the greatest sins, against both God and man, that was ever committed.

The distribution of Peace tracts is an employment peculiarly adapted to females. No man of gallantry, or even of common civility, will refuse to read a Peace tract presented by a lady; and I am bold to affirm, that no man of sense ever read a well written Peace tract, without its producing a salutary effect on his mind. He will see that much more can be said in favor of the cause of Peace, than he had imagined; and if it does not make him a thorough convert, it will take away his hostility to the cause, and he will no longer think lightly of the efforts of the friends of Peace. Those who once candidly examine the subject, will never afterwards be wholly indifferent to it. If we are opposed or ridiculed, it is because we are not understood; and how can we be understood, if there be no opportunity to examine our principles? I was indifferent to the cause of Peace, until, providentially, the Solemn Review fell in my way without my seeking it. I was convinced at once, and ever since have felt it to be a privilege to labor in the great and good cause. A lady may, by a single tract, add one more recruit to our army, which will finally prevail, though "the weapons of our warfare are not carnal," and may be handled by a lady better than by a hero. Will the ladies of New England neglect so great a means of usefulness? I trust they will not.

SECTION IX.

Female Peace Societies.

To the means that I have mentioned before, by which you may aid the cause of Peace, I would now add one more which is, joining a Female Peace Society, where one exists in your neighborhood, or forming one where there is none.

The invention of societies is to morals in general, and to benevolent operations in particular, what the invention of the steam engine is to physics. The influence of an individual is increased by joining a society, in a ratio proportionate to the importance of the object to be obtained, and the magnitude of the society one joins. Take, for instance, the cause of temperance. Suppose the first promoters of the temperance movement had been content to abandon the use of ardent spirits, without signing any pledge, or forming any society; would such wonderful effects have followed their example? would they have had any influence on the whole country? and would that influence have extended to Europe? It is the same in the cause of Peace. By joining a Peace society, and contributing your mite, you make your influence to be felt wherever a Peace tract can circulate, and farther than that, for a single Peace tract may influence the mind of the editor of a periodical, who, without mentioning the Peace society, because it is not popular, infuses the principles of Peace into his writings. These writings catch the eye and strike the conscience of a minister of the gospel, and he preaches Peace in the pulpit. A teacher of youth hears the sermon, is convinced of the sinfulness of war, and infuses the principles of Peace into his school. Schools compose the moral power of the nation. They furnish instructors, preachers and legislators for the whole country; and, in a few years, the principles of Peace are heard in our national councils, and in time, some mode of settling national differences, without resort to the murderous sword, is agreed upon, and the foul stain of war is wiped away

from Christendom. When war among Christian nations shall cease to be the Jews' stumbling-block and the heathens' scorn, a nation will be born in a day,—millions of precious souls, each worth more than all "the vast magnificence of unintelligent creation," will be saved from endless perdition, and all flesh see the salvation of God. If you form a Peace society, or join one, you give your instrumentality to this blessed consummation. If you refuse,—though I do not say you have no part nor lot in the matter, for you may, perhaps, use other means to help the cause of Peace,—you refuse to let your light shine before men, and undervalue the blessing which your Saviour has pronounced on the peace makers.

It is an acknowledged fact, that Peace societies have already, by the blessing of God, effected a very great change in public opinion, not only in this country and in Europe, but wherever a Peace tract has circulated. Not one of the great moral movements of the day so much stains the pride of human glory, as the cause of Peace; and many, who are influenced by our principles, have not moral courage enough to own it; and therefore our cause has not that outward and visible effect which some other causes have. It has, nevertheless, acted powerfully, like the leaven hid in the meal, which every housewife knows, has no visible effect for a long time, notwithstanding that a great chemical change has been going on, and the whole mass been prepared to be made into wholesome food. So the principles of Peace have, of late years, been working in a silent, unobserved manner, and maturing the peaceable fruits of righteousness. Indeed, when we consider the obscurity and destitution of popular talents, which characterize some of the most busy agents in the cause, we have reason to exclaim,—“What hath God wrought!” He can save by few as well as by many, can make the weak things of this world to confound the mighty, and a little leaven to leaven the whole lump.

I own that great success and great excitement are necessary to obtain the assistance of people of little minds, who like to follow the multitude, and love the praise of man more than the

praise of God. Such helpers we do not expect at present. When we can do without them, they will join us, and not before. Our hopes rely on those who dare to be singular in their Master's service. Already some females of a noble spirit have set the example. The Essex County Olive Branch Circle, and the Bowdoin Street Ladies' Peace society, have led the way. Who will follow next? It is very easy to do it, if you will only set about it without delay. Two or three make a society, and success will crown your endeavors, if you will only *try*. Do not say, "I am but a drop in society, and can do no good." If every drop in a cloud should refuse to fall, because it is but a drop, when would there be a shower? Do your duty, and obtain the approbation of the Prince of Peace, whether others do so or not. But you will not be alone. Your example will draw down other drops, and thus a shower will be produced, which will not only exhibit the glorious bow of promise, but will fertilize the earth, and make the wilderness and solitary place to rejoice and blossom as the rose.

But perhaps you will ask, "What are the Ladies' Peace Societies to do when they are organized?" I answer, you can instruct yourselves in the great principles of Peace, in a cheaper and more efficacious manner than you can singly; for you can easily procure all the works which have been published on the subject of Peace: you can meet together monthly or quarterly, and after having prayed over the subject, you can read the Peace publications, and consult on the best means of disseminating Peace principles; and you can labor for the cause of Peace in the same manner that you do for the tract and missionary causes. Being thus instructed and fortified, you can do much to favor the cause, by conversation, by the instruction of children, by avoiding, in your conduct, all those things which tend to foster a love of military glory; and finally, you can do as the female friends of temperance, anti-slavery, and moral reform do to promote these noble objects; and more too, for the cause of Peace may be advocated in any company, without danger of offending the most sensitive delicacy. The

cause wants you. We cannot succeed without your aid. Will you withhold it and risk the consequences? If it be too great an exertion to form a Female Peace Society, you can at least join some Peace society already formed, or become a member of the American Peace Society.

Perhaps you do not like to take upon yourself the responsibility of drawing up a Constitution. That is already done to your hand. A lady's Peace society, in Boston, have published their Constitution, which I subjoin.* This will serve as a model, by which you may form another.

** Constitution of the Bowdoin Street Ladies' Peace Society.*

PREAMBLE.—We, the undersigned, desirous of aiding the great cause, of "Peace on earth," and believing war to be a sin, destructive to the souls, no less than to the lives and temporal happiness of mankind, and directly opposed to the spirit of that religion which was taught by our Saviour, the Prince of Peace, do form ourselves into an association, under the following articles.

Art. 1. This association shall be called the Ladies' Bowdoin Street Peace Society.

Art. 2. It shall be the duty of the members of this association, to obtain information on the subject of Peace, to instruct children in the Sabbath schools, and at home, in its principles, and to endeavor to carry out these principles into every-day life.

Art. 3. Any person may become a member of this society, by signing this constitution and paying annually a sum not less than twenty-five cents; and any person may become a life member, by paying at one time the sum of ten dollars.

Art. 4. Every life member, and every member who shall pay annually, a sum not less than fifty cents, shall be entitled to receive a copy of some periodical on the subject of Peace.

Art. 5. The affairs of this society shall be managed by an executive committee of not less than five members, to be chosen annually, and to continue in office until others are elected to fill their places.

Art. 6. The executive committee shall have power to supply any vacancies, which shall occur in their number, to appoint such agents, or assistants, as they may deem necessary, and to call special meetings of the society, and to manage the funds, and all the business of the society.

Art. 7. This Constitution may be amended by a vote of the majority of members present at any annual meeting, provided such amendments be recommended by a majority of the executive committee, and provided, also, that no amendment shall change the object of the society.

SECTION X.

Writing for the Press.

THERE is another means by which females may promote the cause of Peace, and that is by writing on the subject, for publication. I do not say, that this duty is universal, or that all who are friendly to the cause, are able to aid it in this manner. But there are many, who *are* able, and who feel devoted to the cause, but from a diffidence of their abilities, hide their talents in a napkin, and do not improve it, as they ought, to the glory of God, and the good of mankind.

The subject of Peace is particularly adapted to the female mind. If females can write with ability on rural and political economy, as some of them have done, how much better would they write on such a theme as Peace. Females have tried their pen on the subject of Peace with great success. One of the best tracts of the London Peace Society, No. 8, was written by a lady. Our own amiable and accomplished Mrs. L. H. Sigourney has done much, by her pen, to aid the cause of Peace. Indeed, in all her writings, the principles of Peace shine "like apples of gold in pictures of silver." One of her little pieces, entitled "The Farmer and Soldier;" has been published under the direction of the Connecticut Peace Society, and is a valuable tract to be given to boys, as an antidote to the love of military glory. Mrs. Sigourney has written some poems on Peace, as well as prose articles for the annuals and other periodicals, and by doing this, she has sowed the seeds of Peace, where a tract, written professedly to aid the cause, would never reach. All the good she has done for the cause will never be known until the judgment of the last day, when many saved, both from temporal and eternal misery, by her means, will rise up and call her blessed. Mrs. Barbauld, Jane Taylor, Mrs. Hamilton, Mrs. Cappe, Mrs. Schimmelpenninck, and some other ladies, have also written, rather incidentally than professedly, in favor of pacific sen-

timents. And I have no doubt that their writings have had considerable effect in producing the great change in public opinion, in favor of Peace, which all acknowledge. The sisters of the late Mr. Grimke, who seem to inherit his pacific spirit, have also favored the world with their thoughts, both in prose and verse, as is well known to the readers of the *Calumet*. Long may they live to bless the world with their pacific labors. Had such women as Hannah More, Amelia Opie, Hannah Adams, Mrs. Sherwood, the Misses Akin, and many other female writers, whom I could mention, given their talents to the cause of Peace, what a change in public opinion might have been expected!

The cause of Peace is now sadly in want of well-written juvenile Peace books, for the supply of our Sabbath school libraries. The few which have been written, are chiefly the production of one writer, and though a great sameness runs through the whole, they have been received with much indulgence by the public. This is a cheap way of doing good, for not only would the Sunday School Union publish such books, and give them a wide circulation, but if I do not mistake, would give a handsome premium besides.

Well-written essays on the subject of Peace are now gratefully received by all our religious newspapers, as far as I am acquainted, with but one exception, and by many editors of newspapers entirely secular. I know that females are generally very diffident in their talents, and loth to appear before the public, but there is one way, by which you may judge whether your productions would be generally acceptable, and that is, by writing short essays to be read before female Peace societies. I should recommend a plan something like that which is adopted by some Bible classes. Let the president, at a meeting of the society, give out a question, to be answered from the Bible with such remarks as any may choose to add, to be read by the presiding officer, at the next meeting, without declaring the name of the writer. The signature might be real or fictitious. The questions might be such as these, 1st,

What do the scriptures say against war? 2d. What do the scriptures say in favor of Peace? 3d. What prophecies in the Old Testament foretell the abolition of the custom of war? 4th. What precepts of the New Testament forbid war? 5th. How do the scriptures teach us to overcome evil? 6th. What do the scriptures say of revenge? 7th, of ambition? 8th, of pride, &c. Many other questions would be suggested in the course of these discussions, all of which would be answered from the scriptures. Our Lord's command is to "search the scriptures." The "noble Bereans," were commended for searching the scriptures; and on searching them, you will find many texts which have hitherto passed over your mind without any definite meaning, very pertinent to the subject. After having exercised your talents, for some time, in answering these questions from the Bible, you will find yourselves wonderfully prepared to advocate the cause of Peace.

Not only by prose writing can you help the cause of Peace, but some of you can help it by poetry also. There is a great want of Peace hymns. Except a few Christian hymns, there are a few or none suitable to be sung at a Peace meeting. Last winter, an amiable young lady in Boston, of fine musical talents, and a friend of Peace, very kindly entertained me for an hour, with the sweet sounds of her piano accompanied by her sweeter voice. I requested her to sing me a song or hymn on Peace. She searched all her music books, not a Peace hymn, nor a Peace song, could be found! There were marches, and battles, and glory, enough. She felt the inconsistency of playing a martial air to an advocate of Peace: and why should not any Christian lady feel the inconsistency of playing martial tunes, or singing war songs to any professed disciple of the Prince of Peace? Bacchanalian songs are no longer sung in Christian society; why should Christians continue to sing war songs, or listen to them? Christian ladies of poetic talents, ought to supply this deficiency. If you cannot compose suitable pieces yourself, you can, at least, search out the few which have been already composed, and get them set to music.

What an admirable interest it would give to Peace meetings, to commence and close by a Peace hymn, accompanied by the piano or organ. I hope, ere long, to be entertained with a genuine Peace hymn, set to music by an able master, and sung in the spirit of Peace.

SECTION XI.

Peace Periodicals. Life Memberships of Ministers. Meetings in favor of the Cause of Peace.

THERE are a number of other ways by which you may aid the cause of Peace, besides those which I have already mentioned in my preceding essays, each of which deserves a separate number; but as I have continued these remarks much beyond what I had expected at the commencement of them, I will but summarily mention a few of the most important of those which remain, in this essay; and leave the others to your own observation and reflection.

One of these ways to promote the good of the cause, is to subscribe for the Peace periodicals. At present, there is but one—the American Advocate of Peace, the official organ of the American Peace Society, published quarterly, by William Watson, Esq. of Hartford, Conn. an octavo pamphlet of forty-eight pages, for one dollar a year. A more frequent publication is very desirable, and some attempts have been made to start a weekly paper, devoted to the cause of Peace, but as yet, so great is the apathy of the christian public in this cause, and so unwilling are the professed followers of the Prince of Peace to inquire whether they have not been in error in encouraging war, as they have done, that the attempt would be a very hazardous one. There are many who profess to have embraced our principles, who say they are convinced that we are right, and they wish to read no more on the subject. Why do they not say they are convinced that the christian religion is true, and they have no more occasion for a Bible, sermons,

or tracts? They might as well. But they are not so well convinced as they think they are. If they really are converted, why do they not strengthen their brethren, according to the divine injunction? By taking the Peace periodicals, you will have an opportunity to examine the subject if yet in doubt, to strengthen your faith if you already believe, and to learn to give an answer to those who oppose; and you will also assist the cause, by contributing to its funds, and distributing its pamphlets. If you really are a friend of Peace, delay no longer to take the Advocate. If you are halting between two opinions, take the Advocate and examine the subject for yourselves.

The next means by which you may promote the cause of Peace, which I shall mention, is to make your minister a member of the American Peace Society. The sum necessary is twenty dollars, which, when divided among a church and society, is very little for each person. Is not the cause worthy of so small a sacrifice? If you do not feel sufficient interest in the cause, to set on foot a subscription paper, it is either because you have not sufficiently examined the subject, or disregard the blessing which your Saviour pronounced on the peace-makers, or do not love your minister. But, perhaps, you object that your minister is not a friend of Peace, and that he takes little or no interest in the cause. That this is true to a lamentable extent, I acknowledge; but a change is steadily going on, and it is in your power to make it go on more rapidly. If you make your minister a life member of the Peace society, he will have the Peace periodicals sent to him gratis, and he will examine the subject, if it be only out of respect to the ladies who have made him a life member; and if he impartially examines it, it is altogether probable that he will take an interest in the cause. Oh! if all the ministers of Christendom were to set their faces against war, it would soon cease. A whole essay might be written on this subject—but I forbear.

The last means that I shall mention, by which females may assist in the cause of Peace, is punctual attendance at all meet-

ings intended to forward the cause, whether they be ordinary public meetings of the Peace societies, Peace prayer meetings, or the meetings of female Peace societies. It is true, these meetings are generally small, but if you stay away, they will be still smaller. But you object, that they are uninteresting. It is true, they are so to many, for two reasons. The first, because they are small. People love to go to crowded assemblies—to go where all the world goes. People love excitement, and there is excitement in a crowd. Empty pews have a chilling effect, not only on the audience, but on the speakers, and this shows the second reason why Peace meetings have been uninteresting. Our great speakers do not like to address small audiences. We have had sad experience of this fact. When invited to attend and address the audience, they frequently reply, “I will come if I can.” “I have not sufficiently examined the subject,” &c. &c.; and even after a positive engagement, how often does the heart of the speaker sink under the chilling fear, that there will be few there; and how often do the friends of Peace find, just at the time of commencing a meeting, billets of excuse coming in! A sudden headache, unexpected business, &c.; and gentlemen entirely unprepared, are reluctantly pressed into the service, to eke out a slender fare. Let there be a large audience, and there will be good speakers, for the cause of Peace affords as large a field for the display of eloquence, as the cause of missions, of temperance, or any other more popular cause. But popular orators seek popular causes, in which to display their talents; and a man must be something of an enthusiast, who can excite himself to eloquence when addressing a meagre assembly.

Now, if you would have good Peace meetings, go yourself, and take your family with you. Go early, and call upon your friends to go with you, and “compel them to come in.” Go prepared for a contribution, whether one has been notified or not. This may save your gold rings, which, however flattering to the grateful minds of the speakers, are in every other respect, of more value to the wearer, than they are to the Peace

society. If Peace meetings were full, especially full of ladies, we should not want for the greatest orators the country affords; and the only reason why we do not have them now, is that the cause is not yet popular, and the assemblies are not large. If, then, you wish the cause of Peace to prosper, never be absent from a Peace meeting, without the most urgent necessity, and go prepared to offer your prayers and your alms.

I have now touched on the most important topics in the subject of female assistance in the cause of Peace, and shall leave the other to your own reflections. When I commenced this series, I meant to have taken up some of the most popular objections to our principles, but my remarks have already extended much beyond what I, at first, intended, and I fear I have already trespassed on your patience.

SECTION XII.

Recapitulation. Conclusion.

LADIES ;—The foregoing essays have been written with a view to answer the question which is so frequently asked, viz. : What can females do to promote the cause of Peace? I have endeavored to show that you can do much, and that the means which you can use are—

1. To pray earnestly for the cause. The fervent prayer of a righteous person availeth much. God has promised that the time shall come, when the nations shall learn war no more; but he will be inquired of to do this thing.

2. You can study the subject by the light of the gospel.—You can search the scriptures, and read the publications on Peace, and see if the custom of war be consistent with the spirit of christianity, and learn your duty.

3. You can use your influence with others, not only by conversation, but by example, and abstaining from all such conduct as tends to foster a warlike spirit, such as singing martial

tunes and songs, and attending military balls and parades; all of which I consider as equally inconsistent with the character of a christian lady.

4. You can educate your children at home, in the principles of Peace, or do the same in the common and sabbath schools, or wherever you may have an influence over them, and keep them from the fascination which attends military pomp and parade; and when that is impossible, you can explain to them the connection of these trainings with the arts of destruction, and show the awful consequences of them, both temporal and eternal; and you can keep them from those exhibitions of the fine arts, which throw a deceptive glare over the work of the destroyer; and you can be careful to examine the books they read, and see that they are such as will counteract the baneful influence of classical literature—to which they may be, in after life, exposed—and such as will induce them to imitate the character of Christ, rather than that of Moloch.

5. You can procure and distribute Peace tracts.

6. You can form Female Peace Societies, or join those already formed.

7. You can write and publish juvenile Peace books, essays, and poems, when you have the requisite talents.

8. You can subscribe to Peace periodicals, and give them a wide circulation.

9. You can make your minister a life member of some Peace society.

10. You can punctually attend the meetings to promote the cause of Peace, and induce others to attend.

I request my fair countrywomen to examine the conduct of their past lives, and their present feelings. Which of all these things have you done, and which have you left undone? If you fail in a known duty, you are as answerable for the consequences of such neglect, as though you had committed actual crime. If another war should sweep over our land, with all its demoralizing, soul-destroying, consequences, can you clear the skirts of your garments from the blood of souls, unless you do

something to prevent it? It is in the power of every female who has come to years of discretion, to aid the cause of Peace by every one of the means above enumerated, except only the seventh. All cannot write, but all have the ability to read what is written; and if you do all that you can, you do all that is required of you. "She has done what she could," is an encomium which it is in the power of every one to deserve. Nor need females be disheartened by the fear that they can do no good. Political revolutions are brought about by men; it is not decent nor appropriate for women to embark in them. But in moral revolutions, women have a power equal, if not superior, to men, and they are accountable for the use they make of it.

It is in the power of the Church of Christ, of which females compose the greater part, to put a stop to war in Christendom, whenever it shall choose to exercise that power. It is supposed there are a million of professors of religion in these United States. Were they to embrace the principles of Peace, is it possible that a civil war should ever break out in this country? Would not these professors have the power so to affect public opinion, as to disappoint all the hopes of demagogues and ambitious men, to riot on the wreck of the Union? See what has been done in the temperance cause. Its beginning was small and its efforts feeble, until the Churches took it up. Now it has reached Congress; and some of the first men in the nation, think it an honor to advocate the cause publicly. Great political men do not lead, but follow, public opinion. If the Churches took an equal interest in the cause of Peace, there would soon be a Peace society in Congress, or rather, Congress would resolve itself into a Peace society, and set on foot an inquiry, whether there could not be a Congress of nations, which would establish a code of international laws, and organize a high court, which would settle all disputes between Christian nations, without resort to the sinful and barbarous custom of war. This country now fills the eye of the civilized world, and has more moral influence than any other country

in the world. If the powers of Europe so readily answered the call of the Mexican states, for a Congress of nations at Panama, how much more readily would they listen to a call from the United States of the North, where our institutions have been consolidated by the experience of half a century. Although the Church has nothing to do with politics, it is in her power to produce such a state of public opinion, with respect to the sinfulness of war, as to compel our rulers to "seek the things which make for Peace;" and it is in the power of the females in our Churches, to stir up the male members to their duty. It was the pious females in England, that compelled the British Parliament to abolish the slave trade, and slavery; and it is in the power of the pious females of this country, aided by their sisters in England, to compel, by the force of public opinion, the American Congress and the British Parliament, to consult together, and mutually to adopt measures which would forever put an end to the barbarous custom of war, in Christendom.

The great reason why the Churches are not as much awake to the evils of war, as they are to the evils of intemperance and slavery is, that the horrors of war, more tremendous than either, are not perpetual, but come at intervals, like the tempest and the pestilence; for when the evils of war come to be past endurance, and nations become impoverished by the enormous expenses of war, and alarmed at the monstrous taxes it causes, they sigh for the blessings of Peace, and cease to bite and devour one another like ferocious bull dogs, leaving the alleged causes of the war in the same state they were before they began the brutal conflict; and when the miseries of war begin to be forgotten, while the victories are celebrated, and the victors crowned with civic laurels and rewarded with wealth, power, and honor, ambitious men find it no difficult task to plunge the unthinking nations into another war, on the most trivial occasion. Thus we learn nothing by experience. We are much more guarded against physical, than we are against moral evils. We guard against the small pox, the yel-

low fever, and the cholera, by wholesome quarantine laws ; but we have no law to guard us against an evil infinitely greater than all three put together. We have a war office, but we have no Peace office. The holy scriptures teach us, to "leave off contention before it be meddled with." Intemperance and slavery eat, like cancers, on the body politic, constantly prostrating the strength, and poisoning the blood. War is like a tertian ague, which comes at intervals, and the time to take the medicine, is when the fits are off. Preaching Peace in time of war, is like taking the barks in a high fever—more likely to do harm than good. If we would guard against war, a time of Peace is the only time to do it.

But are we so safe from war, as to make it wise to reject the antidote? Are there no symptoms of approaching disease? What are all the mobs and riots in this country, but symptoms of a war fever, lurking in our constitution, ready to break out on the first provocation. These are the blossoms ; and unless nipped in the bud, they will surely produce the bitter fruits of war. The spirit of nullification is yet busy at his diabolical work, and is laying hold of the anti-slavery movements at the north, to raise an excitement at the south, to set brother against brother, and to "divide and conquer" this hitherto happy country ; and should the angry passions of our fellow citizens be blown, into a civil war, what is to hinder the papal conspiracy from crushing our liberties and our religion together? With an host of foreign emissaries already in the country, holding in servile obedience a great portion of our population, whose habits have fitted them to form materials for an army and make "food for powder," how much reason have we to fear a civil war,—which may bring on an insurrection of the slaves, stung to madness by the agonies they suffer, and animated by a love of liberty and licentiousness, caught from their masters,—in which all our happy institutions, and even the constitution itself, would sink in one tremendous ruin ; and "The North American republic *was*," shall be written on the tomb-stone of our liberty. How many other questions, equally

agitating, may be developed in the course of time, on which our liberties may be wrecked, we cannot foresee. To a people who are prone to settle moral questions by physical force, there is always danger.

Nor is it from domestic strife alone, that danger is to be apprehended. Our difficulties with France are not yet settled; and should Louis Philippe be cut off by some "infernal machine," or die a natural death, before a succeeding president shall offer an apology to the wounded pride of France, we shall at last fail to realize the promised indemnity; and a sense of honor, which the world in general, and I fear many nominal Christians also, value more than they do the precepts of Christ, may plunge us into a foreign war. Have we no reason to fear collision with the republics of the south? But my limits warn me to forbear.

The motto of the warlike statesman is, "In peace prepare for war;" and the motto of the peaceful christian should be, "In peace prepare to prevent war." In the name of the Prince of Peace, I call on the Church, which he hath redeemed with his own blood—I call on the ministers of the gospel—I call on the female sex, as they value the benediction which their Saviour has pronounced on the Peace makers, to do what they can to promote the holy cause of Peace and abolish the unchristian custom of war.

In this short series of essays, I have called particularly on the female sex, because I believe that their influence has been undervalued, both by themselves and others. That my appeal has not been altogether in vain, I have the happiness to know. The full amount of the effects of it will be known only in eternity. I now take my leave of my fair readers, with the consolation that I have done what I could, and I beseech them to go and do likewise.

APPENDIX.

Since the foregoing essays were published in the newspapers, I have had the pleasure of knowing, that they have not been without effect. One lady has already commenced writing, in favor of peace, and publishing her thoughts in a religious newspaper. Another has induced other females to join her in a female prayer meeting, on the afternoon of Christmas day, as a preparation for the general peace prayer meeting in the evening. At the female meeting peace tracts are read; prayers are offered; and enquiries made, how females can best promote the cause of peace. A minister's wife lately informed me, that she had had some conversation with a farmer's wife, who informed her, that her two sons distressed her very much by their fondness for military parade. She gave one of them a nine-pence, to hire him to stay away from the militia muster, but he took the money and bought a fine wooden sword with it, which he was very proud of. At this time, the newspaper came, with the sixth of these essays in it. She took her boys up stairs and read it to them carefully; this had an effect on their minds, and soon afterwards, she saw the wooden sword broken up, and thrown on the kitchen fire.

When the Bowdoin Street Ladies' Peace Society was about being formed, it was intimated to them, that their example would have an influence, not only in this country, but that it would extend to Europe and, finally, over the whole world. In order to shew that this is the case, the following extracts from the proceedings of the "Society for the Promotion of Permanent and Universal Peace," at their last anniversary, held on the 19th of May last, in London. George Bennett, Esq. said, "the example of America may well be regarded, and we know, that the example of America has already produced considerable influence in this our own country." The Rev. J. W. Wayne, observed—

"My only object in speaking to-night is to invite the ladies to join in extending the principles of this Society. I recollect last year appealing to the ladies, and I recollect some of them saying, 'We will try what can be done with regard to forming an auxiliary.'" Now, what I wish to know, Sir, is, whether a female auxiliary has been formed for London and its vicinity. I might, perhaps, be permitted to ask the representative of the Peace Society in America, if they have any such Society? [H. Barnard, Esq., from America, said he was not aware of the existence of such a Society in America.] Then, Sir, I think that is an additional argument why the ladies of this country should set the example to the ladies in America, and that the ladies in this metropolis should set the example to the ladies throughout the country. There is something very gratifying and very delightful in the idea of the female population of the world, with their bewitching smiles, and their affectionate importunities, taking from the hand of wrathful man the firebrand of war, and gently replacing the olive branch of peace—and will you not come forward to this great and good work? You are not backward with regard to any other Society. I am sure I am addressing collectors of our Bible Societies, I am sure I am addressing collectors for our different Missionary Societies—these are all very good: they all entertain the principle of peace—and will you then, to use an Irishman's expression, be backward in coming forward in this very good cause? Now I hope that to-night the ladies here will not separate without just forming themselves into a little knot, and talk over the business a minute or two, and just fix the time and place, when and where

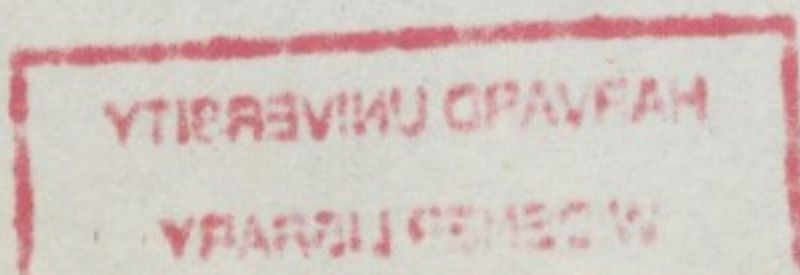
they shall meet again, to form the nucleus for the Female Auxiliary Peace Society of London and its vicinity. I shall not feel satisfied till such is the case; and my reason for dissatisfaction is this: that whenever the females are engaged—I flatter not—but whenever they are engaged in any cause, that cause must prosper. It has been remarked at another meeting, by a reverend friend near me, from America, Dr. Humphrey, that with regard to any cause of morality and religion, where female influence is withheld, it cannot be expected that that cause should prosper much; and where female influence is exerted, no power on earth can resist the moral effort. Now, if this be the case, it is a strong and powerful argument for their coming forward on the present occasion. Our Bible Societies would never have attained their present height, had it not been for their influence. Instead of the sum which was collected during the last year, we should not have had half the amount had it not been for our female auxiliaries. One fact—the Nottingham Bible Society never received more than £500 annually until the formation of the female auxiliary. Within one year after that auxiliary was formed, £2000 was received, and that entirely through female influence, and by female effort. We invite you seriously and affectionately to come forward ‘to the help of the Lord,’ in support of the objects of this meeting.”

While the ladies of Massachusetts may justly be gratified at the reflection, that they have been foremost in the cause, and have the honor of setting a noble example to their sisters in Europe, they have great reason to regret that they had not formed their Societies earlier, that the force of their example might have been earlier felt in England. But when the Essex County Olive-branch Circle, and the Bowdoin Street Ladies' Peace Society shall have been known on the other side of the water—as they undoubtedly are before this time—we have reason to hope, that the example will be followed by the ladies of Great Britain. The constitution of the Bowdoin Street Young Men's Peace Society was published in the fifty-fifth number of the “London Herald of Peace,” being the number for July, August and September, and was the last which was received. By the next number, we shall probably have the constitution of the Bowdoin Street Ladies' Peace Society.

FRENCH AMAZONS.

The following extract from Bulwer's France, shows the character of women in military countries. “The romance of history,” throws around these viragos, described by him, a halo of glory like that which distinguishes male heroes, and which sober fact and nearer view of their private lives would generally dispel. Bonaparte himself would not choose a follower of the camp for a wife, however he might approve of her fighting for his glory: nor would any man wish his daughter to enlist as a soldier.

“‘Not a page in French history,’ says Bulwer, ‘from the sixteenth, to the nineteenth century, but has to speak of some female reputation, nor is there a path of fame, which female feet have not trod. Never have the French armies been engaged in the neighborhood of Paris, without there being found many of those females—of those delicate and *fragile* females whom one sees in the saloons of Paris, slain on the field of battle, to which they had been led, not so much by a violent passion for their lovers, (French women do not love so violently,) as by a passion for that action and adventure which they are willing to seek even in the camp. At the battle of Jemmapes, Dumourier had for his aids-de-camp, two of the most delicate and accomplished young women in society, equally chaste [?] and warlike. Those modern Camillas felt a veneration for the profession of arms—they delighted in the smoke of cannon, and the sound of the trumpet. ‘Often,’ a general told me, ‘in the most desperate crisis of the



battle, he has heard their slender, but animated voices, reproaching flight, and urging to the charge. 'Whither do you go, soldiers, is not the enemy yonder? Advance, follow,' and you might have seen their waving plumes and Roman garb, amidst the thickest of the fire."

It is thus we see that writers of travels, can elevate a *fille de chambre*, or a *poissarde* of Paris, into a Camilla. Certainly these French women beat our American squaws all to nothing. No wonder that French savans thought, that nature degenerated in America.

That married women do sometimes follow the camp among warlike nations, there is no doubt. J. Scott, in his *Paris Revisited*, says that at the battle of Waterloo, 'Several women, the wives of soldiers, were killed, and found lying in their plain female dress, by the sides of their husbands, to whom they had brought water, on hearing they were wounded. Among the French dead, on the other hand, were found the bodies of several Parisian girls, who had gone forth with their paramours, and actually fought in their company. This, I understood, was no uncommon event in the French armies. One morning, when passing through the Palais Royal, during my second visit to Paris, I saw one of these women dressed *en militaire*, with boots, spurs, and sabre. No Frenchman seemed to consider the sight a strange one.' May the day be far distant when such strange sights shall be seen in this country.

[Extracts from an account of Gen. Matthews' campaign against Tipoo Sultan.]

"Every man in Onore was put to the sword. The carnage was great: we trampled thick on dead bodies that were strewed in the way. It was rather shocking to humanity; but such are but secondary considerations to a soldier, whose bosom glows with heroic glory, and are thought only accidents of course."

At the time Anampour was taken by storm, says Lieut. Sheen, "when a practicable breach was effected, orders were issued for a storm and no quarters, which were immediately put in execution, and every man put to the sword except one horseman, who made his escape, after being wounded in three different places. A dreadful sight then presented itself; above four hundred beautiful women, either killed, or wounded with the bayonet, expiring in one another's arms, while the private soldiers were committing every kind of outrage, and plundering them of their jewels, the officers not being able to restrain them. The troops were, however, severely reprimanded for it. [!] I had almost forgotten, that some of the women, rather than be torn from their relations, threw themselves into large [water] tanks, and were drowned." Undoubtedly, this Lieut. Sheen is a great favorite among those ladies, who admire "*heroic glory*," which give no quarters, even to "beautiful women;" who, while expiring in each other's arms, "killed or wounded," not by chance shot, but, "with the bayonet," were subjected to "*every kind of outrage*" from a brutal soldiery; "the officers not being able to restrain them," or, more probably, setting them the example, and therefore "the troops were severely reprimanded," as their only punishment. It is remarkable with what sang froid our brave lieutenant, whose bosom glowed with *heroic glory*, almost forgot to mention, that some of these beautiful women, rather than to be torn from their relatives, or, more likely, to disappoint the brutal lust of their savage enemy—threw themselves into large tanks, where they were drowned. After this, we are not surprised to hear, that, rather than fall into the hands of *Christians*, the wives of the Sultan destroyed themselves.

