

THE ADVOCATE OF MORAL REFORM.

Vol. V. No. 9.

NEW-YORK, MAY 1, 1839.

Whole No. 93

Published by the New-York
Female Moral Reform Society, }

Blessed are the pure in heart, for they shall see God—MATT. v. 8.

{ A semi-monthly Periodical,
\$1 per annum in advance.

GEORGE CRAGIN, PUBLISHING AGENT.

Office No. 149 Nassau Street, in the basement.

TERMS : THE ADVOCATE OF MORAL REFORM will be furnished to single subscribers for \$1.00 per annum, in advance.

Any person sending us \$5.00 postage paid, shall receive seven copies sent to one person.

Auxiliary societies, and persons wishing to distribute, and taking not less than twenty-five copies, shall receive them at fifty cents a copy, per annum, enclosed in one wrapper and sent to one person.

All the profits of this paper, together with the donations entrusted to our charge, will be faithfully expended in Missionary, and other labors to promote the cause of Moral Reform.

The Advocate is, as it professes to be, EXCLUSIVELY under the direction of the Female Moral Reform Society : it is edited entirely by a lady, whose whole time is devoted to the work, under the control and supervision of a publishing committee, composed from the Board of Managers of the Society.

Communications may be addressed to
GEORGE CRAGIN, Office Agent.

For the Advocate of Moral Reform,

The Good Samaritan ;

OR, MORAL REFORM SOCIETIES DEFENDED.

Concluded.

It has been satisfactorily demonstrated that distinct and separate organisations, for various specific purposes of the Bible, Tract, Education, and Missionary Societies, is absolutely indispensable for the efficient action of the "body of Christ," for the general purpose of the world's conversion. By these organisations, more facts of vital importance to the Churches, are collected—embodied, published and spread out before the entire church, than could possibly be collected and published in any and every other way, and by any and every other means.

The particular and extensive knowledge now possessed by the great body of ministers and churches relative to the condition and wants of the world, was chiefly communicated by the various multiform associations, organised and operating relative to particular and specific objects.

Each and all of these societies have one and the same GENERAL object, and each designed and fitted, purposely to assist and help each and all the others—and all to aid the great general object of the organisation of the Gospel Church—the conversion of the world to God. Indeed, how can it well be otherwise ? For the most efficient laborers in each of these associations are the most efficient and active in them all—and the most efficient and active in each and all of these associations, are the most active and efficient laborers in their respective, local church organisations—and the most zealous and devoted members of the local churches, are the most ardent and active here. Thus these associations, operate against the cause of wickedness and Idolatry in promoting the cause of truth and righteousness, as ancient Idolaters are said to have helped and strengthened each other in their corrupt system of Idol worship, when exposed to the enlightening and converting influences of the doctrines of the Jewish Church, (Isai. 41 : 6, 7.) "They helped every one his neighbor, and every one said to his brother, be of good courage. So the carpenter encouraged the goldsmith, and he that smootheneth with the hammer, him that smote the anvil, saying, It is ready for the soldering ; and he fastened it with nails that it should not be moved." If, in the support of Pagan Idolatry, concert and harmony of action is essential, how much more lovely and commendable is such action, in the purpose and aim of wresting this world from the last vestige of Pagan and Idolatrous pollution ?

Who then will not admit, not only the propriety and reasonableness of voluntary associations for the subversion of specific moral evils, as those of licentiousness,

slavery and intemperance : but the absolute necessity of such organisations, in order to collect, arrange and publish the facts relating to these subjects, necessary and requisite for the efficient and appropriate action of ministers, churches, parents, teachers, judges, and legislators ?

But, wherefore all this labor and argument to defend societies and associations of men in their efforts and aims to obey and honor God, and do good to their fellow men ? The objection we have been considering, besides being sophistical and invalid, is entirely gratuitous. It professes to defend "the Church" from the aggressions and interference of others, in her appropriate work.

But who are engaged and employed in the various reform associations of the day ? If "the Church" is not, (as it is allowed to be her appropriate work) it is very evident, some body ought to be. And if she is engaged as she ought to be in her appropriate work, who else is there, so much more zealous for the honor and commands of God and the good of man, as to outstrip the church in their movements, and take the work out of her hands ? Are they angels from heaven or from the bottomless pit ? If from the latter, we may expect the kingdom of Hell and Satan at a speedy end—for "a house divided against itself cannot long stand." It has been generally supposed that "the wicked would still do wickedly." But who are these performing the deeds of righteousness ; for such are the acts of these associations, if performing the appropriate duties of the Church—and if they are not such, then certainly there is no interference or assumption of duty ; and the objection is irrelevant. But is not 'the Church' herself, employed in exposing and opposing sin, in all its forms and features, as extensively as she is employed in her appropriate work—and as extensively as her individual members, in any and every way and place, are lifting up their voices against the transgression of every law of God ?

Suppose now (and let it be examined, whether it be a mere gratuitous supposition) that in the time of Isaiah the Prophet, the Jews had become peculiarly and extensively addicted and devoted to the sin of Idolatry ; had he labored to portray or exhibit in their true light, its extreme folly, evils, extent and consequences, and to dissuade his brethren from its commission and indulgence ; would there have been any thing wrong in so doing ? [See Isaiah 46 : 5—7 ; 57 : 3—5, &c.]

Suppose that he saw the Jews extensively guilty of fraud, injustice, violence and oppression ;—would it have been it have been wrong for him to have pointed out clearly to his brethren the extent, character, and consequences of these sins ? [Isaiah 58 : 3—10. 59 : 3—15, &c.]

Suppose also that the sin of drunkenness was very prevalent, would it have been proper for Isaiah to have descanted upon its terrible evils, and extent ? [Isaiah 5 : 11, 22. 28 : 1, 7, 8, &c.]

Suppose that after him, finding the sins of Idolatry, injustice, oppression and drunkenness still unabandoned, and even prevailing more extensively than ever, Jeremiah should have reiterated the testimony of his predecessor and endeavored to constrain his countrymen to abandon and refrain from their indulgence ; would that have been wrong ? [Jer. 7 : 17, 18 ; 5 : 1, 26—29. 7 : 9, &c.]

Suppose that in connection with the above vices, and partly as a consequence thereof, by the time of Jeremiah, the nation of the Jews had become extensively and generally involved in the guilt of licentiousness had he under-

taken to exhibit or expose the character, extent and consequences of this sin, would that have been wrong ? [Jer. 5 : 7—9 ; 7 : 9 ; 9 : 2 ; 23 : 14, & 29 : 23, &c.] and so of other prevalent outbreaking sins.

Now suppose that Ezekiel, Daniel, Nehemiah, Ezra, and all the prophets, had united their testimony to the same points, would there have been anything wrong in that ? Suppose further, that each and all these Prophets had endeavored to associate with them, as many as possible of all classes in opposing and remonstrating against these iniquities ; would that have been proper ? And when their numbers become adequate to the work, they should have attempted to bring and discuss all these subjects before the entire people in the synagogues throughout the land, so as to have, if possible, secured the concurrence of the people ; would that have been right ? If all these measures had been prosecuted successfully, and been responded to by the priesthood and the people, is it not quite probable, that these iniquities, so thoroughly exposed in their character and consequences, would have been generally or extensively abandoned, and the land have been saved from the destruction, consequent and inevitable on their indulgence ?

Now, if you please, suppose that Isaiah, Jeremiah, Ezeiel, Daniel, and all the prophets from Moses to Malachi, had formed or constituted an association, or society, for the purpose of exerting the most extensive influence possible in turning men away from every sin of heart and life, would there have been any thing wrong in that ? Suppose then, the more thoroughly to convince their brethren of the heinousness of their sins, and the folly and madness of their indulgence, they esteemed it desirable as far as possible, to demonstrate by facts the nature and consequences of the sins they opposed for this purpose ; and the different members of the association should have been appointed as committees to report particularly on particular subjects—as, for instance, Isaiah and some others to inquire more particularly and report concerning licentiousness and drunkenness—Ezekiel and some others concerning Idolatry and profanity, and so on ; would there have been any thing wrong in that ?

Suppose, when these committees rendered their reports to the association to be acted upon as "a committee of the whole," that in addition to the perfect concurrence of the body in the report of the several committees, the whole association should resolve and testify, that, obnoxious to God as were all these outbreaking crimes, and destructive of the peace and prosperity of individuals and society, they were nevertheless nothing but the branches and streams of corruption, the fountain and root of iniquity was within—a depraved and corrupted heart. They therefore besought their brethren not only to break off from their external immoralities, but to cleanse the fountain, and make them a new heart and a new spirit, and thus save themselves both from the dominion of sin, and its utter ruin ; would there have been any thing inconsistent in all this ?

Now we will suppose that after this association or constellation of Prophets, the MESSIAH should appear—suppose He should collect all these reports and testimonies of the Prophets, and should he illustrate, explain and apply them to his hearers, so as to produce conviction of guilt beyond all who had preceded him. Suppose that the Messiah, proposing a more thorough, extensive and permanent work of reform than ever before took place, and esteeming the existing organisation and rites

of the church unfavorable for such a purpose, should have reorganised or appointed new ordinances for "the Church," and allowed none to be received to its communion and sacred rites, unpledged to abandon every species of iniquity, and to devote the heart and life to God. Suppose that under this new organisation, with all the testimonies of the Prophets—all the instructions, and testimonies of Christ—with a common bond of union; the symbols of a Savior's blood, the Apostles had gone forth every where preaching the repentance for sin of every name, and faith in the Lord Jesus Christ as the ground for forgiveness. Suppose that whenever any number of persons were, in any place, constrained to believe and embrace the doctrines taught by the Apostles, they should have gathered them together and secured their pledge, by the body and blood of the Lord Jesus Christ, who died to atone for sin, to remain steadfast in their faith—to labor, to help, and co-operate with each other, for the entire subversion of wickedness from the world, until the whole earth should become filled with the knowledge and glory of God. Suppose that the local churches should have given their united testimony against all iniquity in the several plans of their organisation, and that individual members of several of the local churches should have met in any other place, and had united their testimony against iniquity there—or that becoming scattered by any causes, and their original distinctive organisations broken up, they should have individually maintained the same testimony against all ungodliness, and besought men to turn therefrom to the service of the living God—and as the result of all their labors, as organised churches—as delegates of local churches—as associations of individual members of the various churches,—as individual members of the body of Christ, scattered far and near,—in the course of a few years the greater portion of the known world should have become revolutionised in their manners and their faith; would there have been any thing unpardonable in all this?

These were the precise means and measures ordained and employed by God for the subversion of sin and the establishment of righteousness in the earth—and precisely the fundamental principles and the policy adopted by "the Church" now in all the multiform organisations and associations for the suppression of wickedness and the conversion of the world to God.

While it is remembered that the testimony of the Prophets, of Christ and the Apostles, and of all these directly associated with them, is the testimony and influence of "the Church," or of God through "the Church," to a dying world; it should not be forgotten that the whole number of those who have borne decided testimony against iniquity, before a dying world, and labored for its subversion, is extremely small, compared with the number of those (Prophets and teachers, excepted) who have belonged to, or have been connected with the nominal Church of Christ. The testimony of "this remnant," however, is the testimony of "the Church" of the living and everlasting God; the testimony and conduct of the *vast multitude* who have been *nominally* connected with it, to the contrary notwithstanding.

It is true now, as it was in the days of Calvin, Luther, the Apostles, and Prophets, that any individual, class or association of men, who set themselves to rebuke, oppose and reform prevailing crimes, and abounding wickedness, will meet with opposition, abuse and censure from many whose appropriate or official duties faithfully performed, would have given or left little occasion for the service of which they complain.

It has been generally true in the history of the world, that those, or the class of those, who have been the chief occasion of evils and abounding wickedness, either through neglect or perfidy, have been the most opposed and violent against plans, measures, or doctrines of repentance and reform.

The faithless Prophets, who were "dumb" and could

not utter a word against abounding vice, could nevertheless "bark" very stoutly and very long against Jeremiah and other Prophets of the Lord, who gave notice of the approach of devouring beasts to scatter and destroy the flock—yea, though they could not even "growl" at the thief or beasts of prey, they could madly "bite and greedily devour" the faithful shepherds of the flock. [Jer. 2 : 30, Isai. 56 : 11]

Of the conduct of those who oppose and condemn the organisation and efforts of voluntary associations for doing good, let it here suffice to say, that the conduct of the Priest and Levite was humanity compared with theirs. It is true, the Priest and Levite neglected to succor and help a dying brother. But they did not, as far as we are informed, oppose or complain of others for extending it in their stead. If our complainants would terminate or prevent "the officious intermeddling," (if they should please to call it,) of voluntary associations or of individuals, in the work of reforming the world, let them take hold of the work in earnest themselves, or bring up to it, those whose province or official duty it is to do it, and let them do up the work in *due season*, and thus leave no room or occasion for others even to think of undertaking the work, because of its neglect. For, let them remember and consider, that while society is corrupted and corrupting—disease and death invading—domestic peace and purity despoiled—every species of iniquity and impiety abounding, and the very earth vomiting out its inhabitants; the humanity, the piety, the spirit of the living God, which burns within the heart of many a philanthropist and saint in Christendom, will burst forth in lucid flame, whosoever eyes may be offended with its heavenly light, or whosoever corruptions it may expose or purify.

To those in any way laboring, or associated, for the glory of God and the good of man, I would say in conclusion, that, by whomsoever or whatever, opposed wherever sin is to be rebuked, suffering and misery relieved—the ignorant instructed—the tempted succored—the abandoned redeemed, and the lost saved; FOLLOW THE DICTATES OF HUMANITY AND OF GOD; and onward speed your cause; till in the city, in the country, in the land or world, you hear, you know not of a soul, untaught, unpitied, unsaved.

The character and reward of your labors leave for the decision of future generations and the final judgment.

SELIG.

From the New York Observer.
Dr. Humphrey's Thoughts on Education.
Domestic Education.—Habits.

It had grown into a proverb long before any of us were born, that 'habit is second nature.' The meaning is, that by accustoming ourselves to any indulgence, self-denial, or employment—any bodily or mental training, we acquire an aptitude for it, which gradually becomes a fixed and spontaneous propensity, almost as hard to be eradicated, changed or resisted, as the cravings of the natural appetites, or the unnoticed action of the vital functions. The moment our children come into the world, they begin to form habits of one sort, 'or another.' Many of these become confirmed, even in infancy—others are formed and settled during the period of childhood, and others still later, in the rapid developments of youthful minority.

Whether if man had not fallen, the formation of good habits would have required any special watchfulness or painstaking, on the part of parents, I do not profess myself competent positively to decide, though I think it would. For although children in that case would have been born perfectly holy, still they would have been creatures of emotion and imitation, and might have needed the moulding hand of parental experience and affection, to bring them 'up in the nurture and admonition of the Lord.' But however it might have been with our children in this respect, had sin never entered the world, we know how it is now. They are 'prone to evil, as the sparks fly

upward.' If let alone, and suffered to follow their own inclinations, they are certain at a very early period to form habits injurious alike to their bodies and their minds—hostile equally to their present and eternal well-being. To enumerate all the habits, good or bad, which the children of any family may form and in fact will form, in the several stages of their minority, would require more room than I have any right to ask for, and would take up much more time, than my pressing engagements will allow.—Every parent can learn what they are by reflection, observation and experience. I shall mention but a very few of them.

Early Rising.

The natural propensity of children is, to indulge themselves in bed to a late hour. The homely complaint, that "they never want to go to bed, nor to get up," has more truth and nature in it, than one would be apt at first to suppose. Some, I know, while very young, are troublesome in the opposite extreme. Their little voices are heard at too early an hour in the cold winter mornings, for their mother's comfort. But if you find them somewhat too wide awake in infancy and early childhood, you may be sure that they will love their morning pillows but too well, as soon as they become old enough to do any thing, or in other words to make themselves useful in the family. O, then, the bed is so soft and warm, it is so hard to open their eyes, and so difficult to stir hand or foot.

Now this is a propensity which must not be indulged. If it is, it will soon grow into a yawning and slothful habit. You will find it more and more difficult to get them up to prayers and breakfast. Every consideration that has any bearing on the question, is in favor of early rising both in winter and summer. It is greatly conducive to *health*. The morning air is more bracing and balmy, than during any other part of the twenty-four hours. Every boy or girl, who can be spared from household affairs, should be abroad with the lark and the robin, inhaling it. What will your sons or daughters be good for, if you allow them to be dosing and reaming and breathing carbon in a close room, and dreading to get up, when they ought to be out brushing off the dew drops from the flowers, and listening to the minstrelsy of the orchard and the grove, or with burning cheeks and frosted breath, dallying with the hoary locks of winter? It is easier for a child to rise at *five* o'clock in summer, than at *seven*; at *seven* in winter than *nine*. If you allow your children to become sluggards when they are young, they will probably carry the habit with them through life, of crying, "A little more sleep, a little more slumber, a little more folding of the hands to sleep." Begin early then. Fix your hour and adhere to it. Let your child know that you have studied the laws of the Medes and Persians, and he will see that there is no use in trying to plead off. In this way he will be likely to retain it when he is no longer under your eye, or your roof. He will live longer, and be more happy, and do more good, than if he had been indulge when he thought it a hardship to be roused so early from his slumbers. If your boy does not get sleep enough by the time you set for his rising, send him to bed an hour earlier, and the matter will soon be adjusted.

Cold Water.

This is true *aqua vitæ*—the very elixir of life. There is nothing like it to promote health and length of days; to keep of the *blues*; to lubricate the eye, and to energize the brain, in the whole *Materia Medica*. The habitual use of it, both external and internal, from the tenderest age, would, I was going to say, prevent half the "ills which man is heir to."—There is nothing like cold water, to cure sprains and bruises. I have tried it for thirty years upon myself and in my family, with infallible success. A small quantity of it, freely applied for a few minutes, when your child has fallen down stairs, or cracked his finger, instead of his walnut, is worth more than all the camphorated Jamaica in the apothecary shops. And then, those copious morning ablutions, spark-ling from the

pure fountain, both in winter and summer, how invigorating, how delightful ! You smile, I suppose, but how *delightful ! Try it*. Just accustom your children to it, at all seasons of the year, and in a cold room, and see if they do not become fond of it. Continue the practice of washing them freely in cold water every day in the year, as soon as they are out of bed, and it will ere long become too grateful to be omitted, when they are too old to require your particular attention. For myself, I would almost as soon drink a tumbler of luke warm water, as even in the month of January, to use the same temperature in washing, or bathing, I mean so long as I am in health. It is altogether too qualmish. And I cannot help pitying those pale-faced, half animated little dolls, that are doomed to shiver over a hot fire, under the application of warm water, in preparing them for breakfast, instead of mantling their cheeks, and kindling up their bright eyes, with both the water and the air, at the freezing point.

In regard to the daily and exclusive use of cold water, as a beverage, I do not intend to argue the question, whether it ought entirely to supersede tea and coffee, among the adult members of our families. I might bring high authorities against both the berry and the leaf. But allowing the persons of full age, or in the decline of life, who have always been indebted to China and St. Domingo for their most palatable drinks, may still continue to use tea and coffee, with impunity, I am fully persuaded, that our children ought to grow up in the inhabit of total abstinence from them, as well as from all intoxicating beverages. They do not need them. The appetite does not naturally crave them. A tumbler of cold water, at breakfast and at tea, as well as at the dinner table, is better and sweeter—yes sweeter when the frost is spangled upon the windows, as well as when they are thrown open to woo the breezes of summer. I am convinced, that if children were encouraged to keep on the cold water level, for eight or ten of the first years, but few would call for any thing stronger, in later life.

Tobacco.

Pigtail, cigars, pipes, chewing, smoking, snuffing, spitting ! If your children ever hanker after the vile weed, so as to form any of these slavish, disgusting habits, it will, in nine cases out of ten, be your own fault. If you cling, even stealingly, to the loathsome worm-leaf yourself, they will find it out, and you cannot expect to deter them, however gravely you may advise, or however loudly you may admonish them to abstain. But if you keep as clear of it, as almost every creeping thing does in the world ; if you warn them against the filthy seductions of stripling smokers and chewers ; if you take care to detect the first transgression and frown upon it, and if you take suitable pains to point out the inconvenience and dirtiness of the habit ; to show how it leads to thirst and drunkenness ; and how it wastes the health, by leeching off the fluids, which are essential to a sound and vigorous state of the body ; there is but little danger that your son will suffer himself to be befouled and “ snared and taken.” I am sorry to say that we have the credit abroad, of being the greatest smokers on this side of the Turkish Divan, and of being the most inveterately addicted to spitting, of any people in the world. They love to tell a story of a gawky American, who calling at a gentleman’s residence in London, was introduced by the servant into the parlor, upon the Brussels carpet of which, he soon discharged the secretions of his quid. The servant noticing it, instantly brought in a fine burnished spit box, and placed it by his side. The stranger pushed it away with his foot, and again squirted the brown saliva from one corner of his mouth upon the carpet. The servant moved up the spit-box directly before him and still nearer ; whereupon our Jonathan kicked it half across the room, exclaiming at the same time, “ If you don’t take that plaguy thing away, I’ll spit in it.”

Plain Diet.

This is what children ought on every account to be

accustomed to, from the very first. It is vastly more for their present health and comfort, than those little nice things, with which fond parents are so apt to vitiate their appetites ; and it will save them a great deal of mortification in after life. If you make it a point, to give them the best of every thing ; to pamper them with rich cakes, and sweat meats, and sugar plumbs ; if you allow them to say, with a scowl, ‘ I don’t like this, and I can’t eat that,’ and then go away and make them a little toast, or kill a chicken for their dainty palates, depend upon it you are doing them a great injury ; not only on the score of denying them a full muscle and a rosy cheek ; but of forming one of the most inconvenient habits, that they can carry along with them into after life. Better to put them upon water gruel, or brown bread ; till their appetite comes, and they can be satisfied with such food as others eat at the same table. If you learn your children to “ eat what is set before them asking no questions,” they will always find something among whatever class of people they may afterwards be thrown, upon which they can make a comfortable meal ; whereas, if you allow them to mince and find fault at your own table, when they come to leave you, they will not, half the time, find any thing they can eat, and thus you will prepare them to go chafing and grumbling along through life, the veriest slaves, almost, in the world.

Plain Lodging.

If you inure you child from his infancy, to sleep on a hard bed, and away from the fire, where the blankets are sometimes well frosted in the morning, he will not only be a stouter and more hardy boy, but will learn to like his straw, or moss couch, better than any other. Of course, when he goes abroad, and meets with the most indifferent accommodations it will give him no trouble. He will throw himself down wherever night happens to overtake him, and sleep far more soundly than the young heir apparent does in the palace. And as he advances in life, it being always more agreeable to rise, than to fall, he will, if he chooses to make any change, find it much easier to go from a hard bed to a soft one, than he would to exchange his live feathers for the hard lodging of a sailor or a soldier. On the other hand, the longer you indulge your dear little one upon his downy pillow, the more reluctant will he be to leave it ; and the more will he suffer, whenever he finds a couch that is not so soft, whether among friends or strangers ; and especially, when as the case may be, his altered circumstances compel him to change the luxurious habit which he had formed in his childhood. That is a very sensible remark of Dr. Paley, that “ he art in which the secret of human happiness consists, is to set the habits in such a manner, that every change may be a change for the better.

Domestic Character.

The proper sphere of woman is so strongly delineated by a divine finger, that it must be apparent to every eye which is not wilfully blind. Those who question or deny it, start aside from their orbit, and by their irregularities give and receive a disastrous influence ; while those who contentedly move in the circle assigned them, not only fulfil the pleasure of their Creator, but in silence and without observation, like the moon in the heavens, are shedding around them a refreshing sympathy that shall gladden many a heart, and a gentle light that shall guide and confirm many a hesitating footstep. * * * Domestic comfort, more than any thing besides, springs from the happy organization of a surprising multitude of small parts. In a machine of so many and such minute divisions, something will get wrong, and will threaten to interrupt the movement of the whole,

* * * * *

“ A number of small vexations always occurring are more trying to the temper and resolution than one serious calamity.” In harmony with this just remark, I cannot avoid expressing a conviction, that those

females who shun and dislike the duties of domestic life as *below them*, would readily find, on candid inquiry, that they are *far above them* ; that they have not minds strong enough, or motives pure enough, do discharge them. The detail must be seen, but if it is exclusively seen, it will appear trivial, perhaps revolting ; there must be mind enough to comprehend the *total*, and to perceive how it bears on human life and happiness. There must be perseverance that will steadily travel to this result, and a patience that will endure the numerous petty interruptions to its progression. Exalted *motive* is equally necessary to these duties. In the retirement of home there is nothing to feed vanity, and but little aliment for selfishness. The theatre is too small for display, and the spectators too homely to afford excitation. There is much to be done that is seen ; and a thousand little provocations to be borne without sympathy as they are to trifling to be repeated. If every thing moves well, it is perhaps without observation ; if any thing fails, it is sure to be discovered ; as a watch may go correctly the whole day unnoticed, but should it stop for five minutes it will be certainly detected. It is evident that a person who meets such engagements as these, with no higher motives than vanity and self-love, will disregard and despise them. She will neither be happy nor bestow happiness. She may, by necessity remain in the centre of her family, but her mind will not be at home. She will be sighing and vaporing for some other pursuits, either worldly or religious, in which she must do something that will be applauded, and receive her applause from a large circle of admirers. * * *

In the first hey-day of youth, when the heart is hurried with the anticipation of novel enjoyments, when the illusions of hope lest on every object, and promise a day without rounds, a life without fear, and pleasures without end, happiness cannot be recognized in the simple guise, the retiring habits, and quiet tenor of domestic life. It is only as these spells are broken by the rod of experience, as disappointment treads in the footsteps of hope, as vexation mingles with pleasure, as the bleak winds of worldly adversity chill and depress the undue ardor of the spirits, that it is disposed to return to those humble scenes which it had scorned. Then home is charming ; and the tongue that knows no guile, and the heart that yearns with sympathy, and the thousand attentions and thousand decencies which flow through domestic life, unpretending as they are, are sure be rightly appreciated ; and happy is he who, in such a state of mind, can still find in the mother, the wife, the sister, these real consolations ; thrice happy he who is early taught to form a just estimate of happiness, has always drank of these peaceful waters, and has only found their sweetness increased by a bitter draught which a vain and insincere world has forced on him.—*Martha, by Dr. Reed.*

Short Maxims for Young Mothers.

It is impossible for us to present our readers with abstracts from many excellent publications which come immediately under our eye. It is sometime since we have enriched our columns with anything from the *Mother’s Monthly Journal*, published at Utica, by Bennett and Bright, and edited by Mrs. Conant. It is an excellent work, as will be seen by the following extracts.—*Chr. Watchman.*

Rise so early in the morning that you may be able to secure at least half an hour for reading the Scripture and prayer before your domestic concerns require your attention. You will find this exercise admirably adapted to prepare and strengthen you to encounter with a becoming temper and spirit, the trials and vexations of the day.

Accustom your children to make prayer and praise to God, the giver and preserver of life, the first employment in the morning and the last at night. Remember that the duties of a mother are untransferable ; therefore, except in cases of unavoidable necessity, never suffer the devo-

tional exercise of your children to be superintended by another.

See that your daughters rise early, and that they employ themselves about such domestic affairs as are suited to their years and capacities.

Never suffer young children to require services from others which they can perform for themselves. A strict observance of this rule will be of incalculable advantage to them through every period of life.

Let all the young members of your family be regularly washed and combed before breakfast ; never permit them to treat you with so much disrespect as to appear at your table in a slovenly condition. It should ever be remembered that the highest respect which a child can pay is due to its parent. This respect may be insured by forming correct habits in youth.

“ Resist in time—all medicine is but play,
When the disease is strengthened by delay.”

Never overload the plates or the stomachs of your children ; give them sufficient and suitable food. Recollect “ milk is for babes ” and “ strong meat for men.”

Watch against the practice of leaving portions of food on the plate or throwing them about, which begets a habit of wastefulness highly pernicious.—“ Waste not, want not,” is a good proverb, and should be kept in mind.

Be yourself the judge, both of the quantity and quality of the food your children should eat. There are many things which may appear, to the eye of a child, “ pleasant and good for food,” which, nevertheless contain the seed of disease and death. Entirely refuse them sweet and rich cake.

Let neatness and order regulate all your own movements, and then you can insist, with propriety, that your children have a place for everything, and that every thing be kept in its place.

Read to your children as often as practicable, familiar stories, and explain and illustrate what you read. This plan will both amuse and improve them.

Encourage the natural curiosity of your children. This will, at a very early age develop the peculiar traits of their character.

Always take care to blend instruction with amusement, so that there be no instruction without amusement—no amusement without instruction.

Be methodical in all your domestic arrangements. This adds most essentially to the comforts of a family.

Let the hours devoted to family devotion be held sacred ; suffer not visitor or company to put them aside.

Never allow your authority, as a parent, to be disputed ; be firm, dignified, mild and composed.

Be careful to decide justly between your children, when disputes and difficulties occur. Remember the many colored coat of Joseph.

Never compel your children to commit portions of Scripture to memory as a punishment. This unreasonable practice has ruined many a youth.

Always impress the minds of your children with this truth, that allowing them to learn is a favor.

Never treat as a matter of indifference a disposition to practice cunning or equivocation, which is the first development of a disposition that, if uncontrolled, will form a most degraded character.

Never threaten without punishing ; never promise without performing.

Extract from report of Visiting Committee.

March 21st. Had a third interview with the lady mentioned under date of march 11th. She said she had profited by the counsel I had given her,—and might yet be reclaimed. He had been but once to *G. St.* since our unwelcome call, and manifested much uneasiness concerning the matter. He inquired of Mrs. ——— who the old lady was that she took with her, and said “ if she belongs to the Moral Reform Society, he presumed the next he should know, his name should appear in the Advocate.” I requested her to say to him that his name

should be withheld on condition of immediate amendment ; our object was not to expose sin, except to prevent it, and nothing would be more gratifying to every benevolent feeling, than to know that he was resolved to resist the wrong, and pursue the right.

23d.—Learned to-day that a letter had been received from the mother of the young man from the South, who was alluded to under date of January 18, from which it appears that he has recovered his health,—returned home, and publicly professed his faith in Christ. The mother expresses much gratitude to God for the existence of our Society, and that her son was led to call at the Office as he did, and also intimates that we may hear from her in a pecuniary way, when she journeys to the springs the ensuing season.

My heart had again been affected with the goodness of our Heavenly Father in another instance of hopeful conversion.—The case at first appeared extremely forbidding, and the blessing that has attended our feeble effort proves, that “ with God, all things are possible.”

27th.—Sometime last fall, I sent a package of papers into a section of the country where they were before unknown. They were circulated and read with interest. Among their readers were two orphan sisters, left dependent on their own efforts, who were anxious to come to the city to acquire a trade. They had no acquaintance to introduce or assist them, and on reading some remarks referring to the Office of Direction, a hope was awakened that by application to a member of the Board, a place might be provided so that they could with safety accomplish the object of their wishes. In attending to the application, I visited many Dress and Mantuamaking establishments, and found the reception of my papers and tracts a good test of the state of moral feeling among them. I was pained to learn that many apprentice girls neglect the study of the Bible, and pass their leisure moments in novel reading, or trifling conversation. I succeeded in finding two places where the inmates are under a salutary influence, and have recommended them with confidence to the applicants.

A pious lady who superintended one of these establishments named to me the case of a sick girl in her Tract District, and desired me to call on her. I made some inquiries, and from several circumstances was led to suppose that the young woman was no other than the long lost Sarah Ann ———. I had known the mother for years and sometimes joined her in a faithful search for this poor wanderer—but every effort had hitherto proved fruitless, and the last and only dependence of the afflicted parent seemed to be in the efficacy of prayer. I went to the place, and found very soon that I had not judged amiss concerning the individual. From her elopement, 7 years since, she had been entirely secluded from the knowledge of her friends—the miserable victim of a base libertine. Her father died when she was eleven years old, and her mother being unable to support her family, placed her in a respectable situation in Reed St but by some means she formed a street acquaintance, and absconded. She says none can know, (unless they are placed in similar circumstances) what she has suffered since that time. Her disease is now of such a nature that she cannot long survive. After some conversation with her, I went to the mother, and gave her a brief statement of the case. The intelligence was unexpected and affecting. She repaired immediately to her bedside, and with a tenderness known only to the heart of a mother, is now watching over her fallen daughter, and trying to “ smooth her passage to the tomb.” She was much affected at meeting her parent, and ready to confess her folly with remorse and shame. There is a gleam of hope that her repentance may be genuine. O that the young may take a warning by her example and avoid any thing and every thing that can possibly lead them from the path of rectitude.

April 1st.—For the encouragement of the Board and others who daily remember our cause before the mercy

seat, I wish to state the following cases. The first, to show the verification of the promise, “ cast thy bread upon the waters, and thou shalt find it after many days”—and the second, as an instance of the blessing attending preventive efforts. Many months since, in seeking out deserving objects of charity, I found a mother of a large family of little ones, who had seen better days, but was now reduced to such straits that she had daily to disguise herself in order to apply to the benevolent for food for her children without letting her husband know that she had done so. The husband expended his earnings in intemperance, and had he known that his poor wife complained of want, his tyranny would have added to her weight of sorrow. Her confidence was gained, some assistance was also provided,—and a few friends enlisted in her behalf. Several calls were made from time to time, and her spiritual wants earnestly pressed upon her attention. I had heard nothing from her since, till to-day, when I learned that she was indulging a hope in Christ, and that she dated her first conviction of sin, to a text of scripture repeated to her during our first interview.

The other case is one that was alluded to in the Advocate near two years ago.—The daughter of a poor but respectable woman had formed a clandestine acquaintance with one who sought her ruin. Not supposing his intentions were dishonorable, she had received from him considerable jewelry, and deposited it in a trunk, where it was discovered by her mother. This led to a careful investigation of the whole affair. She was young, and her

THE ADVOCATE.

NEW-YORK, MAY 1, 1839.

affections had become partially enlisted in favor of one who had “ a villain’s heart.” I conversed faithfully with her, and by some effort, obtained a pleasant situation for her in the country. Last week I had the pleasure of hearing, from good authority, that she has since done well, and was recently married to a worthy farmer.

Public Meeting of the F. M. R. Society.

The annual meeting of our Society will be held by the leave of Providence, on Tuesday, May 7th, at half past three, P. M. It is to be a public meeting, for both sexes, and the exercises will be conducted entirely by gentlemen chosen for the purpose. Several addresses will be delivered by clergymen friendly to the cause, after the reading of the Annual Report. At the close of the services, after the gentlemen have retired, the Board will transact their annual business, and arrangements for the meeting of the Convention on the ensuing day, will be made.—The public meeting will be held in the Third Free Church, corner of Thompson and Houston streets, and the Convention will meet in the Spring Street Church. We shall hope to see all our friends who come from the country, on Tuesday morning, at the farthest. By calling at the office, 149 Nassau Street, they will be supplied with places to which they can go immediately on coming into the city.

Subjects of Discussion.

We publish the following list of subjects for discussion at the approaching Convention, as many of our readers seem to have overlooked them in the Advocate for March 15th.

1st. The best methods of parental instruction in relation to the sin of licentiousness, with examples and practical results.

2d. The physical management of children, their diet, clothing, regimen and general habits ; have these an effect on moral character ? and if so, how, and to what extent ?

3d. Have these same influences any effect on the morality of the community at large ?

4th. Had those habits of industry to which children and daughters especially, were formerly trained—but which are fast disappearing from our land—any influ-

ence in promoting the love of virtue, and in restraining from vice ?

5th. In what way can parents and sisters make home the happiest place for sons and brothers, that they may thus be kept from the path of the destroyer ?

What influence does the light reading of the day, particularly religious fiction, exert over the youthful mind, and what is its tendency ?

7th. What is the effect on the cause of religion and morality, of large parties of pleasure, as they are usually given in the city and country ?

8th. The duty of Christian heads of families towards domestics, with the best method of elevating them morally and intellectually, considered as a practical question.

9th. The subject of petitions in all its bearings.

We renewedly commend these important subjects to the serious consideration of all who expect to be present at the meeting in May. Let both sides of the question be thoroughly canvassed, and let us come together prepared to act, in view of the truth, through our whole future lives.

“When the enemy cometh in like a flood, then the Spirit of the Lord shall lift up a standard against him.”—Bible.

Those who are striving against any particular form of sin, must know well what it is to feel a sinking of heart, as they contemplate the vast amount of work to be done, the power, resources, and activity of the enemy, and the small number of Christians who have a mind to labor in any department of effort which calls for self-denial. The heart o the wicked seems more fully set in them to do evil—the immeasurable depths of depravity on which the astonished eye has been gazing, open and disclose and abyss still more dark than horrible, until the tasked and wearied spirit shrinks back affrighted, and is ready to despair of seeing this laboring, ruined world, brought back to God and holiness. Forgetful of the Almighty power which is working through such feeble instrumentality, we exclaim—“Who is sufficient for these things?”—and faith is not always strong enough to answer—“Our sufficiency is of God.” But are we not forewarned in the Scriptures of just such a state of things in the latter days as we now see ? Why should we count it strange, as if some new and unlooked for event had happened unto us, when we see the enemy coming in like a flood ? God has told us, hundreds of years before, that it would be so ; and He has, in his goodness, provided a counteracting influence. “The Spirit of the Lord shall lift up a standard against them.” God himself shall, so to speak take the field as captain of his own host, and though for wise reasons he may suffer the conflict to be prolonged, the issue is not doubtful. It is certainly no small comfort to the soldier to know that he is fighting in a good cause, on the right side—under a tried and approved leader, and that victory is secured to him at last.

But what is the standard which God will erect in opposition to the powers of darkness ? The days of miracles are past—we are not therefore to expect that he will come in person, so that all shall be constrained to acknowledge his actual presence. It is then, undoubtedly, by means of His children, whom He will marshal against the foe, and whose efforts he will bless, that the Spirit of the Lord is to set up a standard in the midst of the camp. Wherever a solitary child of Jesus is found striving against sin in any of its forms ; wherever an organized band is resisting the encroachments of vice ; there are standard-bearers of the Lord, and in their measure they are fulfilling this very prediction. All who bear the same name, and serve the same Master, may not recognize nor acknowledge them—and this constitutes one of their greatest trials ; but this, too, has been foretold by Him who said, “A man’s foes shall be they of his own household.” David is not the only one who, when moved by a holy zeal for the honor of God and the good of his people, has been met with the chilling inquiry—“with whom has thou left those few sheep in

the wilderness ?” “I know thy pride and naughtiness of heart,” and that idleness, or a vain curiosity, or an unholy ambition, has brought thee up hither.” But to the true Christian, it is a light thing to be judged of man’s judgment, if he has the testimony of a good conscience, that in simplicity and godly sincerity he is seeking the best interests of others. True, it is not in itself pleasant to endure reproach and opposition. It is not pleasant to tell unwelcome truths to those who will hate us for the thankless office. It is not pleasant to go counter to the wishes and feelings of those we love and reverence, and who have loved us. It is not pleasant to wear out life in laboring for the good of society, without one encouraging or approving word from those we are seeking to benefit. But was it more pleasant for Christ Jesus to lay aside the glory he had with the Father before the world was, to take on him the form of a servant—to endure the contradiction of sinners against himself—to lead a life of toil and suffering as a man of sorrows—and finally to die in excruciating agony on the cross ? All this was done for us rebels and enemies, who neither asked nor desired the mighty boon. What, then, should be our feelings towards Him—what our estimation of sacrifices for his cause ? We blush to name the word sacrifices—all that we can do, or give up, is so infinitely below what He has a right to expect from us. But He seeks in return for all his infinite blessings, only our hearts, and those labors of love which flow from the heart, and are evidences of its sincerity. Let us, then, rally around the standard our Lord has set up in the midst of his camp—and now, when the enemy is coming in like a flood on every side, let us not look at discouragements, but keeping our eyes steadily fixed on the track of our Leader, approve ourselves good soldiers, faithful even unto death.

“If thou hast well done, then patiently wait for the results.”

A man of intemperate habits had a disease of the eyes, which threatened the total destruction of his sight. He was told by his physician that without an entire change of habits, restoration was impossible, and that the work must be done immediately. Frightened, but not convinced, he made the attempt, but it proved, as might be expected, an utter failure. “I drank no ardent spirits for one whole day,” he said afterwards, in relating the story, “and my eyes were no better, so I determined not to try it any longer.”

This is, perhaps, an extreme case, but by no means an isolated one. Every one’s observation must furnish them with some instances nearly parallel ; and it is well if our own experience add nothing to the list. It requires no small amount of philosophy to wait patiently for results to follow causes, particularly if the latter are new or strange to use. If we do not immediately reap the benefits we are taught to expect only from perseverance in a certain course, we turn back, almost tempted to murmur at the delusive expectations with which we have been cheated, forgetting that those only receive the reward, who hold on their way and reach the goal. To illustrate our meaning. Mr. I. is a man of piety and talents, but unfortunately addicted to the loathsome practice of chewing tobacco, and smoking immoderately. He has catarrh, headache, and various other evils, all of which may be traced, directly or indirectly, to the use of this disgusting weed. By the solicitations of friends, and the counsel of physicians he is induced to give up tobacco, with the assurance that when his system recovers its original healthy tone his catarrh, &c. will leave him. He has been for twenty years in the habit of smoking, but he expects to be wholly freed from the effects which the powerful narcotic has produced on his system in less than that number of weeks. Because this result does not follow : because he is not delivered instantly from the morbid craving he has been so long in exciting : in a word, because an abandonment of the practice does not at once restore all he has lost by its continuance so many years, he is discouraged, and

goes back to this former habits, more hopelessly wedded to them than ever.

Mrs. A is a sufferer from that Protean disease—dyspepsia. She is not intemperate in eating or drinking, as the phrase is generally understood, but she is fond of her tea and coffee, and of the other good things of life, because, as she says, “they were made to be eaten.” True, she has little enjoyment in them, for the thousand miseries of indigestion make life almost a burden, but she comforts herself with the reflection that all must have their trials, and this is her appointed lot. An acquaintance, who has gone over the ground, and found relief from a thorough change of habits, diet, and regimen, entreats her to make trial of the temperance system, assuring her that in this way, and this only, permanent relief can be obtained. She listens, is more than half persuaded, and at last determines to make the experiment. For a few days—a week, or perhaps a month, she adheres to this resolution, but at the end of that time, perceiving no material change for the better, she gives up the attempt, and is fully persuaded the whole system is an imposture. Now this good lady did not recollect that she had been all her life laying the foundation for a derangement of the animal functions, and that the work of years could not be instantly undone. Time must be given for a reaction of the powers which have been abused and overtaken so long—but the reward, though delayed, will come at last, for nature if slow, is sure in her operations. Action in both these cases arose from impulse, and a natural desire to be free from suffering, rather than from Christian principle, leading its possessor to do every thing to the glory of God, and hence the failure in both.

We might multiply illustrations, but these will suffice to explain our meaning. After we have done right, in natural or in moral things, we must patiently wait for the result, and though it tarry, still we must wait, but let it be remembered, not in idleness. She who is laboring in the cause of moral reform, and praying for the universal diffusion of holiness, must not fail nor be discouraged if the train of causes so lately put in operation does not immediately produce its natural results. The progress of truth, like that of vegetation, is perceptible to the eye only in its effects, and a thousand influences are at work to retard the former which do not affect the latter. Kepler, the celebrated mathematician, when told that the world would not receive or profit by his discoveries, made this noble remark—“If the Creator has waited so many thousand years for some one to make these discoveries, I may surely be willing to wait a few hundreds for those who will believe and profit by them.” If we were asked what qualities, next to a clear perception of the truth, sincere love of it, and boldness in proclaiming it, were needed in a reformer, we should say, firstly, patience—secondly, patience, and thirdly, patience.

This grace is the result of strong faith, for “he that believeth will not make haste.” It is enough for him that God has given his promise, that not one word of truth shall ever fall to the ground, or return void to him from whom it originally proceeds.

“Though seed lie bury’d long in dust,

It sha’nt deceive their hope ;

The precious grain can ne’er be lost,

For grace ensures the crop.”

A few passages in the life of a Stage Coach.

I fancy the readers of the Advocate are all wondering at this strange title, and saying to themselves “this is to be sure an age of wonders—what can a stage coach possibly have to say for itself ?” Softly, gentle reader ; do not judge before the time. In this day of improvement, when men read, think and travel by steam, myself and my brethren are fast passing away, and shall soon be numbered with the things that were. If I speak, therefore, before I die, it is not simply to gain myself a name, and a remembrance on the earth, over which I have so long, and I hope not uselessly traveled—but to tell a few of the things that I

have seen and heard, for the instruction of those who may come after me. But I will not detain you longer with my trite remarks.

It is necessary for me to pass over my birth and parentage, as I have of course but an indistinct recollection of them, and no one has ever taken the pains to inform me concerning my own early history. I shall commence my story on a fine summer morning in 18—, when I found myself drawn up before the door of public house in the city of B. and destined to travel the thoroughfare from thence to the distant town of H. As the passengers came one by one to occupy the commodious seats of which I had then a little proud, I scrutinized them carefully, hoping to make some interesting and useful acquaintances on the road. The first who came, was an elderly gentleman, whom, from his dress and appearance, I suspected to be a clergyman. His companions were a portly old gentleman who took particular care of a gouty foot, and a youth who drew himself in closely into the corner and said nothing. A man, whom I can only designate as an appendage to an enormous set of whiskers and mustaches, came next, and, with two intelligent looking ladies, occupied the middle seat. On the back seat a young lady, apparently just from school placed herself, and between her and another, who had seen a few more summers, a gentleman dressed in the extreme of fashion, was seated. For a short time after starting all were silent, or uttered only common-place observations about the roads, weather &c.—My attention was particularly directed to the whiskers and the dandy, as I had felt an instinctive distrust of them at first sight, even before I observed them calling for a glass of brandy at the bar. My feelings toward the latter, whom I shall as Mr. R. were apparently not shared by either of the ladies seated at his side. They were speedily engaged by him in such conversation as takes place between strangers who have somewhere performed the ceremony of introduction. With the elder especially, he talked much of people and things, but more than all of books. He was evidently one of that class who never converse with a woman in sincerity; who from a mixture of folly, conceit and dishonesty, never say to her what they mean; but what they judge most likely to make her show off any weakness, mistake, or extravagance that may belong to her, agreeing with, or opposing her not in honesty, but as may best serve the purpose of making her go on. The lady did not seem in the least, a match for this kind of manœuvring, and talked on in sober earnest without perceiving the satiric twist of her companion's mouth when he spoke of sages and divines, whose works, I could at once perceive, he had never read, but of whose merits he spoke with affected enthusiasm. From the wise and holy of the earth, they began to talk of its base corruptors. Here Mr. R. was evidently at home, and greatly to my surprise (for I knew that the lady was a professor of religion) she too was equally conversant with Shaftesbury and Pope, and Swift and Byron and Moore, and Bulwer, and a host of the other mischief-doers of this and former generations. He affected squeamishness—was hardly competent to give an opinion—had some doubts about reading—and even hinted at the indelicacy as well as profanity of some of these works. The bait took—the Christian lady would not be outdone in liberality, and she began to defend—not their principles of course, but their talents—the propriety of reading everything to form your own opinion—and the strength of principle to maintain itself without avoiding its enemies. She did not of course agree with them; but she admired their depth of research, and expansion of thought, and independence of spirit. Some of these enemies of her Savior, and blasphemers of her God, she called “noble spirits”—“exquisite writers”—and encouraged by the pretended ignorance of her companion, repeated passages from their writings which as a woman and a Christian he should blush to have read. While this conversation passed, I was making my own comments, for strange as it may seem a stage coach can think and reason. I

thought of the foolish pride which thus dared the approach of evil—the treachery which held friendly converse with her Master's foes, (for an oath which now and then slipped out betrayed his colors) and on the licentious curiosity which could amuse itself with the mysteries of iniquity. Can holiness find pleasure in sin? Can purity of heart soil itself with rank defilement? What, thought I, must be the consequences of a young female risking the pollution of her mind, by the perusal of such books—and encouraging the profligacy of others by a defence of them, even though qualified by a faint disapproval of the sentiments they contain? The effects on one heart were manifest at the next stopping place, where I overheard Mr. R. say to the Whiskers, after the ladies had gone into the house—“these saints need not be so anxious to shut us out of heaven, for they will be sadly off without us: with all their love of holiness they cannot do without the zest of sin—and so when they have done committing it themselves, they amuse themselves with the sins of other people. Don't you see? she can cram her conscience with Baxter and Leighton, but she must come to us to feed her intellect. These folks, after all, are wiser than the world believes—they are more knaves than fools.” How I longed to make the lady acquainted with this unholy but deserved sarcasm! But though an eager listener, I am little given to talk—and held my peace accordingly though I had seen, during the whole of this conversation a by-play going on between the gentleman and the younger lady, consisting of sundry pressures of the hand and significant looks, whenever he could withdraw his attention from her fair companion. At D. however, the elder lady left the coach, and he was at liberty to devote himself exclusively to the younger, whom, for the sake of convenience, I shall designate as Miss Julia. She was indeed a very sweet intelligent girl, one who might have been the ornament and blessing of any circle of friends, had her education been properly conducted, and right principles implanted in early childhood. She was evidently a practiced novel reader, and therefore prepared to listen with complacency to the flatteries and unmeaning nonsense of her companion. During the course of their journey, he learned from her that she was the only child of wealthy parents, and on this account a good subject for the speculation of a fortune-hunter; and she might have learned from him, had she been properly informed on the subject, that he regarded neither morality nor religion, so loosely was his cloak of decency worn about him. Miss Julia left the stage before we reached H. but I saw in the looks of the young man determination to follow up the acquaintance thus commenced, and as my readers will discover, he was but too successful. But I am anticipating.

The man with whiskers who occupied the middle seat, I soon found to be a kindred spirit with Mr. R. He annoyed the lady who sat next him, and who seemed a remarkably dignified, interesting young woman, with his attentions and complimentary remarks, and after a time proceeded to take still greater liberties. His arm was thrown around her, but she disengaged herself with an appealing look to the portly gentleman, who was her protector, but whose thoughts were too busily employed in anticipating dinner, to notice what was passing before his eyes. The young lady's hand was next taken, and though drawn away with an expression of indignation, the attempt was repeated, attended with other equally unpleasant familiarities. I could see the struggle in her mind between her natural dread of making a scene in so public a situation, and her abhorrence of the mean villain who would thus take advantage of her helplessness. Her resolution was soon taken. She armed herself with a stout *pin*, and with this little weapon she kept the enemy at bay during the remainder of the journey. I have often wished to speak and tell this simple expedient to some innocent country girl, who is insulted in a similar way by a brute in human shape, but until now my lips have never been opened. I cannot think however, the story

will be in vain even now as every day furnishes new evidence that the race of these despicable beings is not extinct.

It was ten years after the events just narrated, that I was passing rather slowly over a retired road in the interior of one of the New England states. The marks of age and infirmity were upon me—my beauty was gone, and with it my numerous admirers had departed. I was degraded from my former post of honor, to the humble employment of conveying passengers from one great stage route, to another by a cross-road through a small factory village. Still however, my faculties were unimpaired—my sight, and hearing were as good as ever, and my old habit of observation continued strong as in the days of youth. I was very glad therefore when in the village before mentioned, the solitary passenger, an aged lady in widow's weeds, was joined by another apparently much younger though suffering greatly from sickness or sorrow, or both united. She took her seat with an air of listlessness and depression which excited my commiseration, and her youth and the remains of former beauty added to the melancholy of the scene. Some passing remark made by the aged lady drew her attention, and an involuntary exclamation showed that she recognized in her an old acquaintance. The aged lady addressed the new-comer by the name of Julia, and then, as I looked closely, I saw that it was indeed the once gay and blooming school girl whose image had never faded entirely from my remembrance. But what had wrought so sad a change in the short period of ten years? What transforming influence had been at work to make so complete wreck of hope and happiness? From her conversation with the old lady who was a friend of her parents, I learned the following solution of the mystery.—The young man whom I have mentioned under the name of Mr. R., visited her at her home soon after that fatal day. He was specious and insinuating in his manners, and with fair words and flattering promises won her heart. She new he was a libertine, that he had deceived and destroyed more than one of her own sex, but she had heard and believed the Satanic maxim, “a reformed rake makes the best husband.” She was proud of her conquest, and in an evil hour consented to marry him, spite of the entreaties of her parents who had heard his character and feared for their darling's happiness, though their standard of morality like her own, was far below the requisitions of the Bible. She was married, and for a few short months continued to sleep and dream of happiness. But the day of awakening came full soon. Her fortune, of which he had managed to obtain possession, was wasted on the vilest of the vile—and she found herself a deserted wife, without the privilege of complaining, for she had brought this weight of misery on herself. Her parents were both swept off by an epidemic disease the year after her marriage, and she had none to comfort her in this hour of her adversity. By patient kindness she strove to win back her husband from his wanderings, and often her heart thrilled with the fond hope that he would yet see the evil of his ways, and forsake his guilty pleasures. But alas—she whose hope hangs on the reformation of the profligate without a radical change of heart, is leaning on a reed which will break and pierce her to the heart. Her husband became more and more estranged from her, and increasingly abandoned to his evil habits. She was a widowed wife, a childless mother, for she had followed to the grave four sweet infants, the victims of a father's depravity. An act of forgery at last forced the unhappy man to fly his country, and his heart-broken wife, destitute of friends and property had sought employment in one of the factories of the village to which I have alluded. She seemed to be a stranger to the consolations of religion, and to have settled down in a state of mind bordering on despair. What subsequently became of her I have never learned, not having the privilege possessed by other story-tellers of following their heroines into their private chambers, and reading their very thoughts. But enough has been told to

point to the moral of my simple narrative, and it is one which I hope every young lady will remember and lay to heart. Do not trust too much to acquaintance formed in a stage coach—do not lower yourself by levity of conversation or deportment—and above all, do not rashly throw away all your hopes of temporal, and it may be, of eternal happiness, by marrying a man whose character you know to be immoral. These are important admonitions though they come from a worn-out

STAGE COACH.

Reciprocal Sympathies between the Human Body and the Mind.

Let us now, for a few minutes, contemplate the sympathetic relations between the nerves of organic life, and the mind.

We have seen that the great centre of organic life presides in a general manner, over all the functions concerned in nourishing and sustaining the body ; and consequently these functions are removed from the control of the WILL. The stomach, the liver, the heart and all the other internal organs, regularly perform their functions without the agency, and beyond the direct control of the WILL.

Because it is the business of the voluntary powers to fulfil external relations and to prevent the ingress of improper substances to the lungs and stomach,—a wise and benevolent Creator, has made the WILL, as it were a warden to those important organs. Should we find ourselves surrounded by an offensive atmosphere, or submerged in water, the WILL, by a direct control can suspend respiration for a very short time ; and for similar reasons, it can exert its power directly on the apparatus of respiratory muscles, to accelerate their action. By a voluntary control of the respiratory apparatus to a necessary extent, we are also enabled to speak, sing, &c. Yet the function of respiration is properly an involuntary one, and is performed independently of the WILL. So in regard to the stomach :—the WILL must control the functions of chewing and swallowing the food : but the instant the act of swallowing is performed, the food is beyond the direct control of the WILL.

Properly speaking therefore, the mind cannot exert the power of the WILL directly, on any organ strictly within the domain of organic life.—The ordinary calm, and gentle operations of the mind have little, if any effect upon the nerves of organic life. But when the exercises of the mind are intense and protracted, the whole domain of organic life sympathises with the brain ; and when these exercises are of an excited and impassioned kind, the sympathetic influence is poured with considerable energy upon the nerves of organic life, and all the functions of that domain are more or less disturbed ; while at the same time, a strong emotion, or sensation of a peculiar kind, is produced in the epigastric centre ; usually referred to as the heart ; —but the stomach, more than any other organ, is the true seat of it. Hence the function of this organ is more affected by mental influence, than that of any other : and indeed, it is in a considerable measure, through the stomach that the other organs are affected by mental influence. In all violent passions however, the whole domain of organic life, seems to be, as it were, inundated by the lava of the mental volcano, and the actions of the several organs are convulsively accelerated or retarded to a most fearful and dangerous extent : and in some instances, all the functions of life are suddenly arrested as by a lighting stroke, and death is instantaneously induced.

All mental excitements, therefore, are causes of some degree of disturbance to the nerves of organic life : and when violent, and frequently repeated, they necessarily induce, and permanently establish a morbid irritability and sympathy throughout the whole domain, generally involving also, the brain and spinal marrow ; and especially the brain. Functional aberration and derangement necessarily result from this state of things, leading to disease and change of structure in the organs.

On the other hand, the mind sympathizes in the most delicate and powerful manner with the nerves of organic life, in all their general affections and conditions.—When this system of nerves in perfect health, ad under the influence of appropriate stimuli—such as proper air in the lungs, proper food in the stomach, proper chyle in the lacteals, proper blood in the arteries, &c. the instinctive wants of the system are satisfied, every organ performs its function with tone and alacrity, and a delightful communion of sympathy pervades the whole domain. In all this there is not *local feeling*—no animal perception of a distinct sensation *in any particular part* ;—nay indeed, there is not the least animal consciousness of any internal organ. Without being conscious whence it comes, or on what it depends, the animal is simply conscious of a general, and as it were, *spiritual joy*.

And in this consciousness the playful lamb
Skips with delight and gambols round its dam ;
The calf and colt, from their confinement freed,
Stretch their young limbs and bound along the mead ;
The noble horse, with wildly flowing mane
And wide stretched nostrils gallops o'er the plain,
Lifts high his head , as of his freedom proud,
Snuffs the pure breeze and snorts his joy aloud.
And in this consciousness, with infant glee,
The tottering child plays round the mother's knee;—
The older sister—though oft chid as rude,
Yields to the spirit of her romping mood ;—
With her loved brother seeks the open air,
And they like lambs, run, leap, and frolic there.—
E'en full-grown man, though crippled, blighted,
cursed,

By evil habits long and fondly nursed,
In healthier moments still doth often feel
Something of this pure spirit o'er his bosom steal !

The mind, in all its faculties and operations, feels the bland exhilaration, but it is not conscious of its nature, nor of its source. The thoughts flow with greater ease and increased energy,—the imagination becomes more vivid and vigorous, and the memory, more clear and active. But the mind is not at all conscious that this state of things is in any degree, connected with the condition of the body :—on the contrary, it thinks that the exhilaration is aboriginally and purely mental ; and that the pleasurable feeling, results entirely from its own felicitous exercises. This delightful sympathy between the nervous system of organic life and the mind, may be preserved through life ; and were all the laws of constitution and relation, which our benevolent Creator has established in our nature, properly obeyed, it would be so. While the nerves of organic life are preserved in a perfectly healthy state, the mind is habitually serene and cheerful, as in healthy childhood. Moral causes may give it pain, but as soon as the direct action of those causes ceases, it springs elastic from the oppression, like that of a little child which turns from the chidings or chastisements of a parent, to forget its sorrows and to break into the smiles of its revived enjoyment, before the tears are dried from its cheek. But when, by the continued irritations of the stomach and other organs, the organic sensibility of the nerves becomes diseased, and a morbid irritability and sympathy are gradually induced and permanently established, the mind sympathising with the nerves, and yet without the consciousness of that sympathy, gradually loses its habitual serenity, and by degrees, becomes shrouded, first, in the occasional and then the more constant pensiveness of early youth, and this is followed by the darker shades of youthful discontent—a deep, continual restlessness!—We are unhappy—yet we know not why.—We long for relief—but we know not what.—We would go—but we know not where ?—We would cease to be what we are—yet we know not what we would be. This sickly sentimentality, tends always to a more confirmed and painful melancholy, from which we only find occasional relief in the intoxications of a misguided world ! and too frequently, the very means of our relief, serve to aggravate our dis-

ease, till we become completely wrapped in the black and cheerless pall of unutterable despondency.—And even they who seek relief in the faith which looks forward to a better world, too often have little other enjoyment of their existence, than that which arises from the hope of what they shall be beyond the grave : and this is often torn from them by morbid doubts and fears. In all these *painful sympathies* as in the *pleasurable* ones, the mind has no consciousness that it sympathizes with the body ; but fully believest hat all its sufferings are purely of a mental and moral nature ; and it seeks and fixes on some object which it believes to be the cause of all its misery.—The dread of becoming poor—of losing friends—or reputation—or some other imaginary evil haunts the mind thus laboring under the influence of a diseased body,—perhaps to utter madness ; and too frequently, the miserable victim rushes from the world in the anguish of un-supportable despair.

Graham's Lectures on Human life.

From the Journal of Commerce.

POLICE OFFICE, April 4.

A comedy—and nearly a tragedy—of Errors. A scene occurred yesterday at the Police office which developed incidents rather romantic, and formed a curious picture of the vices, inconsistencies and whimsicalities of human nature.

Some seven or eight months back, a young girl named Eliza Jones, gave birth to an illegitimate daughter, and being too poor to maintain it, she was obliged to abandon it to the care of the Commissioners of the Alms House at Brooklyn, where the child was born. When the child was about two months old, a fashionably dressed respectable looking lady, who gave her name as Mrs Catharine Sayre, applied to the Commissioners to obtain a female infant, in order that she might adopt it as her own, as she had no children. Although the lady's dress and demeanor betokened her to be highly respectable, the commissioners, with due caution, required her to give them a reference, before they complied with her request. And accordingly the next day another equally respectable looking woman called on the Commissioners and informed them that Mrs. Sayre was a highly respectable and affluent lady, and that she would no doubt take good care of the infant. Thus satisfied as to the lady's character, the Commissioners agreed to give her a very beautiful female infant, about two months old, being no other than the child of Eliza Jones. And in order to have further security that the child should be properly treated, and well brought up, the Commissioners made Mrs. Sayre enter into a deed of indenture by which she bound herself to treat the child as an apprentice, and provide it with suitable maintenance, &c., until it arrived at the age of one and twenty, and the commissioners, on their part, bound the infant, of two months old, to servitude for nearly a quarter of a century. These preliminaries being complied with, Mrs. Sayre was given the infant, and took it away with her, and it afterwards turned out, that notwithstanding all the caution of the commissioners, they had surrendered “ the sinless child of sin” to the care and keeping of a common prostitute.

In the meantime, Eliza Jones, the mother of the infant, having lost her character, could obtain no respectable situation, and was obliged to earn her living by officiating as servant in a splendidly furnished brothel in Duane street, which was also the residence of Catherine Sayre. And to this house she brought her adopted child, and unknowingly employed its own mother to take care of it. Eliza Jones recognised her unfortunate offspring, and kept the secret to herself, but bestowed such maternal care upon it, that the infant thrived accordingly, and the woman who adopted it seemed as fond of it as if it had been her own. When the child was nearly seven months old, its present age, Mrs. Sayre discovered the relationship which Eliza Jones bore to it, and with a refinement of cruelty, or from other motives known only to herself, she

determined to separate the child from its mother ; and sent it elsewhere to be nursed. The poor mother remonstrated against being separated from her child, and refused to part with it, and Mrs. Sayre had the child furtively removed, and placed it with a colored woman in Church street. The mother however discovered where it was, and went there on Wednesday and attempted to take it away, but did not succeed, and received a severe thrashing from Mrs. Sayre for making the attempt. Eliza Jones then summoned Mrs. Sayre and the colored woman to the Police Office, where they appeared yesterday morning and brought the child along with them.

When the magistrates heard the story of Eliza Jones, which Mrs. Sayre did not attempt to contradict, he asked Mrs. Sayre why she had separated the child from its mother, and Mrs. Sayre in a most whining and subdued tone of voice, replied, that she sent the child away as it would very soon be able to understand sounds, and she feared that some of the profligate expressions so continually used in the house might make an evil impression on the infant's mind. Such a sentence from such a personage caused, as may be supposed, no little merriment amongst the by-standers. The magistrate then inquired further, and as it was evident from the woman's own confession that she was a common prostitute, he informed her that she must give up the child to its mother. But Mrs. Sayre refused point blank to do any such thing. She insisted that she had a right to the child, and showed her indenture and demanded her pound of flesh. The magistrate in return told her that the indenture was void and of no effect, and commanded the colored woman who had the infant in her arms, to deliver it instant to its mother. The colored woman was about to comply, when Mrs. Sayre in a most determined tone of voice, insisted that if the child was taken from her, the rich clothes it wore should be returned to her, and saying if they were not she would tear them from its body.

The colored woman however proceeded to hand the child to its mother, and at the same instant, Mrs. Sayre, with the fury almost of a fiend, sprung forward, seized the child by the neck, and compressed her hands round it with so deadly a grasp that the child immediately became black in the face, and was evidently being choked. Fortunately, however, the parties were standing close to the Magistrate's desk, and Justice Hopson instantly started up, seized hold of the upper part of Mrs. Sayre's arm, and hauled away so effectually, that he actually tore away the arm of her gown, and left her arm from the shoulder to the wrist naked. This caused her to loosen her hold of the child, and one or two of the bystanders immediately seized hold of her and forced her away from it. The child was then restored to its mother, who carried it off with an air of the most obvious delight and triumph. The scene then closed, by the Magistrate committing the splendidly dressed Mrs. Sayre to prison, as a common vagrant, and charged her with having committed two assaults and batteries.

Tobacco.

I used tobacco more than twenty years ; and feeling convinced that the use of it was injurious to my health, and the habit inconvenient and filthy, I felt that I ought to leave it. But it was said that it was in vain to attempt—many had tried, and had been foiled—all had returned to the habit again, and generally with redoubled appetite. But still the conviction increased in my mind that the habit was a species of intemperance ; and that it was time to commence a reform.

The first of Dec. 1833, I came to a decision, and renounced the habit, as I hope, for ever. The contest between inclination and conviction was somewhat severe for a while ; but a consciousness of being in the right coming constantly to my aid, habit had to yield the palm to decision and perseverance. I gained a final victory. I have seen many others since that time, who also had

become victorious. Let it not be said any more that the habit is unconquerable ; for there are few persons, if any, with whom the habit is more strongly fixed than it was with myself. I feel anxious that my friends, especially my dear ministering brethren, might give this subject a candid and thorough investigation, and act conscientiously in this respect, as well as in other things : many are destroying their health, besides the expense of time and money, in the use of this poisonous and filthy weed. Some think that they cannot give it up, and thus they do not try—others say they can quit when they please, and so are riveting the chains stranger and stronger. My friends, I entreat you to “ stop and think before you further go.”

Z. Jordan

Music in the Family.

I once stopped in a German-settlement of no great size, where I was invited to hear some music at the house of a mechanic. Here a small company performed vocal and instrumentally, almost the whole of Haydn's Creation. The master of the house, a blacksmith, more than sixty years of age, took the first violin ; his aged wife, in spectacles, gave us a vocal part ; the eldest son, a joiner, from a neighboring village, sat down at a Leipsic pianoforte, on which, after tuning it, he executed with great skill the whole accompaniment ; several young men and women filled the remainder of the score. A boy five years of age, was pointed out to me as beginning to play on the violin. Upon inquiry I found there was not a house in that town, without a pianoforte, or some keyed instrument. The evening's entertainment has often occurred to me as illustrating the happy influence of music upon domestic life and social habits. If you would have young people love home, induce them to cultivate music. Few pleasures are cheaper, ore more innocent, or more within the home circle. Almost all foreigners are proficient. A few years ago, a party of emigrants encamped for the night on a small eminence, about half a mile from my residence. About sunset we were surprised by the most delightful sounds, wafted across the valley by these sojourners. It appeared to be their evening hymn, accompanied with horns. The effect was indescribable.—*Rev. Mr. Todd.*

Self Government.

How great is the pleasure that arises from self-government ! When that governs in us which should govern, and that is subject and obeys which should obey ; when a man's mind is competently furnished with directive practical principles, and his heart is so framed that it is capable of being prescribed to, is patient of restraint and direction, easily obeys the rein and follows the leading of an enlightened well instructed mind ; when the order is maintained between the superior faculties and the inferior, and there are no contentions murmurs of ungovernable appetites and passions against the law of the mind. It is true, that where the holy rectitude doth but in a degree take place, there will be many conflicts, but those conflicts are in order to victory ! when the soul enters upon its thanksgiving song, I thank God through Jesus Christ our Lord ! how happy a state is that when there are now no tumults within ! The wicked (which is the very import of their name) are as a troubled sea, that cannot rest, whose waters cast up mire and dirt. Here he is no governing principle in any power : no sceptre, no trident to check and allay the rage of those waters. But when his power goes forth in the soul, whose very word winds and seas obey, how peaceful and pleasant a calm doth ensue !—*John Howe.*

A Name in the Sand.

BY MISS HANNAH F. GOULD.

Alone I walked the ocean strand,
A pearly shell was in my hand,
I stooped, and wrote upon the sand
My name, the year, the day :
As onward from the spot I passed,
One lingering look I fondly cast ;
A wave came rolling high and fast,
And washed my lines away.
And so, methought, 'twill shortly be
With every mark on earth from me !
A wave of dark oblivion's sea
Will sweep across the place
Where I have trod the sandy shore
Of time ; and been, to be no more ;
Of me—any day—the name I bore,
To leave no track nor trace.
And yet, with him who counts the sands,
And holds the waters in his hands,
I know a lasting record stands,
Inscribed against my name,
Of all this mortal part has wrought—
Of all this thinking soul has thought,
And from these fleeting moments caught,
For glory, or for shame.

A New Tract for Parents.

The Premium Tract, enforcing the obligation and duty of Parents in respect to the claims of the Seventh Commandment, is now ready for sale at our office, 149 Nassau street—\$2.00 per hundred. Let our friends embrace the earliest opportunity of sending for them. It is published in the third newspaper of the Guardian. Postage the same as for a newspaper.

Life Members.

By a Donation of Ten Dollars each.

Rev. Mrs. B. Kent, by F. M. R. Society of West Stockbridge, Mass.

Rev. Mrs. Austin Putnam, and Rev. Mrs. L. A. Sawyer, New Haven, Ct., by Mrs. Polly and Delia L. Smith, Newark, Ohio.

Mrs. E. Moffitt, Monroe, Ohio.

Rev. Mrs. L. A. Wickes, by F. M. R. Society, Antwerp, N. Y.

Mrs. Fidelia Coan, missionary at the Sandwich Islands, by the F. M. R. Society, Byron, N. Y.

Acknowledgments.

From ladies in Fredericksburgh, Va., \$5.00—Mrs. Darkney and J. S. Phinney, \$1.00—Miss Maria M. Porter, West Hartford, Ct., \$2.00—Mrs. Granger Pittsfield, Mass., \$1.00—Mrs. H. Strong, Rodman, N. Y., \$1.00—From a Friend in Connecticut, \$1.00—F. M. R. Society, Pittsfield, Mass., \$10.00—J. Jones, Esq., Columbus, N. Y., 75 cents—F. M. R. Society, in the Village Church, N. Y., Mrs. Hunt, Secretary, \$4.50—Rev. Seth Burt, East Linklaen, N. Y., 50 cents—Mrs. Burnell, Oberlin, Ohio, \$2.00—F. M. R. Society, Ogden, N. Y., \$10.00—F. M. R. Society, Madison, N. Y., \$10.00—Mrs. Laura A. Bushnell, Monroe, Ohio, \$2.00—Mrs. Osborn, Camillus, N. Y., \$5 00—F. M. R. Society, Johnson, Ohio, some jewelry—Mrs. Nancy Pierce, 25 cents—Miss Caroline Height, 25 cents—Mrs. Penelope Sage, 12 cents—Miss Susan Shaw, 50 cents—and Mrs. Jane Berger, 2 pairs of stockings, all of Dundee, N. Y.

Letters received from 5th to 18th of April, 1839, inclusive.

Mrs. M. B. Blackford—Jesse Walton—Mrs. Cadwell—Caroline A. Hart—Mrs. H. Strong—Mrs. S. S. Houghten—“ A Mother”—J. Rice, P. M.—F. C. Hill, P. M.—Mrs. Z. Smith—Thomas Fletcher—Mrs. H. D. Clarke—A. Bishop, P. M.—C. Whittlesey, P. M.—Mrs. Julia Hinsdale—Mrs. Nancy Tappin—D. D. Davis—Sarah Goodwin—E. Vernon—Miss E. K. Newcomb—M. Crane—J. Jones, Esq.—J. Day, P. M.—J. Andrews—Mrs. E. Galusha—H. Smith—L. L. L. Webb (2 letters)—Mrs. P. P. Smith,— Mrs. Polly and Delia L. Smith, J. B. Martin—Miss M. Leffingwell—Dea McNitt—Mrs. A. Thompson—Miss D. Howard—Mrs. Sarah Thompson—G. Henderson—J. C. Lewis, P. M.—Rev. Seth Burt—J. M. Gooden—M. H. White, P. M.—J. M. Williams—Mrs. L. Burnell.

THE ADVOCATE.

NEW-YORK, MAY 1, 1839.

Postscript

Moral reform societies in the early nineteenth century, whose membership and focus was largely female, sought to redeem society from excessive passion, intemperance, and sexual sin, especially prostitution. Julie Roy Jeffrey observes, in her reference article "Reform," that these organizations were unique in their largely female membership (although religious services were conducted by males, see "Public Meeting of the F.M.R. Society" above) and that the societies sometimes attacked men for the roles that they played in corrupting women, whether in subscribing to sexual double standards or even in seducing women. The organizations also asserted the importance of women in the domestic sphere.

The Advocate of Moral Reform was the mouthpiece of the New York Female Moral Reform Society from 1835 until around 1845 (*Encyclopedia Britannica*). Robert Parker illustrates some of the history of the society in his book *A Yankee Saint*. The Society was formed by a contingent of the Female Benevolent Society, the majority of which had denounced their treasurer, Reverend John Robert McDowall. Under the leadership of Mrs. William Green, the NYFMRS continued the short-lived *McDowall's Journal* as *The Advocate of Moral Reform*. The minister began publishing the Journal in 1833 but after less than a year his poor bookkeeping and scandalous subject matter fomented a number of troubles. He was accused of embezzlement by husbands of the F. B. S. leadership who had initiated clandestine audits of his records, indicted by a Grand Jury as a public nuisance, and finally excommunicated by the Third Presbytery (69-72).

George Cragin, who had unimpeachable respect for both Rev. McDowall and Mrs. Green, was chosen as office agent and publisher. The serial gained 20,000 subscribers within the first years of its publication. After Green converted to John Humphrey Noyes' doctrine of Perfectionism, it was denounced in *The Advocate*, on December 15, 1837, as a "dangerous and seductive heresy" (cited

Parker 74). Seductive it was, indeed, for it claimed first Cragin's wife, Mary, and then George himself, and he was terminated before the end of the decade, in November 1839 (72-77). The society changed its name to the American Female Moral Reform Society the following year, due to women across the young nation establishing auxiliaries (Jeffrey). Ultimately, moral reform and other social movements were eclipsed by those focused upon emancipation.

This number refers to "a lady, whose whole time is devoted to the work." This lady was Sarah T. Smith, the publication's editor from 1836 to 1845 (*Women and Social Movements*). This number begins with a lengthy piece written in defense of moral reform societies. The anonymous author raises the question: "if the biblical prophets, Jesus Christ and his had apostles engaged in the same activities that moral reform societies do today, would it have been wrong?" Additional features include advice to mothers; information on the Society's movements; a piece of sentimental literature written from the perspective of a stagecoach; and medical advice urging readers to abstain from alcohol, tobacco, tea, coffee and eating to excess.

Works Cited

- "Advocate of Moral Reform." *Encyclopædia Britannica*. 2006. Encyclopædia Britannica Premium Service. 8 Apr. 2006. <<http://britannica.com>>.
- Jeffrey, Julie Roy. "Reform." *Abraham Lincoln Historical Digitization Project*. 2000. <<http://lincoln.lib.niu.edu/>>
- Parker, Robert Allerton. *A Yankee Saint: John Humphrey Noyes and the Oneida Community*. New York: G.P. Putnam's Sons, 1935. pp. 69-77.
- Stearns, Bertha-Monica. "Reform Periodicals and Female Reformers, 1830-1860." *The American Historical Review* 37.4 (Jul. 1932): 678-699.
- Women and Social Movements in the United States 1600-2000: Social Movements and Social Commitments: Women and Their Organizations in Antebellum Oberlin*. Document 6A: Oberlin Female Moral Reform Society,

Annual Report for 1840, Record Book 1835-57, Records of the Oberlin Female Moral Reform Society, Record Group 31/6/11, Oberlin College Archives.

Note on the Text

This edition attempts to accurately reproduce formatting of the original, including period spelling and text formatting. The type was set in Bodoni Book and the display was set in Garamond. Produced with Adobe PageMaker 7.0.

☞ This edition was prepared to fulfill an assignment offered in "Thoreau, Emerson, and Their Circle," an undergraduate- and graduate-level seminar taught by Jon Miller at The University of Akron in the Spring of 2006.

Please note, this is not peer-reviewed work.

License: You are free and encouraged to copy and distribute this work under the following conditions:

1. You may not use this work for commercial purposes.
2. Any reuse or distribution must preserve this copyright, license, version, and citation information.
3. Any of these conditions can be waived if you get permission from the copyright holder.

This document is, was created with, or contains the full text of a PDF file published on a website, Materials of American Literature, that is maintained by Jon Miller, Associate Professor of English at The University of Akron in Akron, Ohio, USA. Please visit jonmiller.org for possible corrections or improvements, which may appear in later printings of this file.

Suggested citation: *The Advocate of Moral Reform* (1839) Ed. Adam Miller. *Materials in American Literature* no. 14 (2007) date accessed: <<http://www.jonmiller.org/>>.