WOMAN.

Mer Present Secial Status-A Lecture Before the School of Design by Profensor T. W. Braidwood.

Young Ladies: - If we look all over the whole civilized world there is not in the most advauced Christian nation to be found any educa-Monal plans, sentiments, or ideas that look to women providing for themselves, or that encourage them to do so, or make it a disgrace for them not to do so. And yet there are no means afforded whereby women can be surely and certainly supported in society. I use the words "surely, and certainly supported," because I deem it the highest wisdom that every woman as well as every man should be given the means of self-maintenance, should be raised to the dignity of self support. If we view the varied provisions that have been made by the Creator for the maintenance of the lower animals, we will dud that everything is as certain, fixed, and sure as well could be; and if we turn to the opercing and inducing arrangements in huwan society that influence men to labor for their own support, we will find that the tendency is altogether to make that support sure and certain. that such arrangements have not been made for woman is a curious feature of our social economies, but it is nevertheless a fact.

Men are driven, coaxed, and counselled that they must at the very least raise themselves to the hororable condition of self-support; at the same time every avenue that leads to historio fame and fortune is open to them, whilst every form of suitable force and inducement is used to enable them to reach these proud positions.
Why is it not so for women? Women require
food, clothing, and shelter, just as men do,
and why they are not educated and trained to
produce these for themselves, or, being debarred from such production, why society has not made some other sure and certain provision for them to receive all that is necessary for their full support in life, is the crowning oversight and cruelty of Christian society.

Now, it will naturally occur to all who reflect on this matter that from this state of things there must arise a vast amount of whong and suffering, increasing in magnitude and intensity proportionably with the increase of population and civilization. Thus there is, perhaps, not one person who does not know of families who are struggling to maintain what is called a respectable appearance in life, whose efforts to do so would, perhaps, be somewhat lighter (in more ways than one) if the temale members had been brought up to labor for their own support. There is, perhaps, not one who is not acquainted with some woman who began life as most women wish to do, but who has been driven from that hopeful condition to hopeless

drudgery. Think of the children that run loose on society fatherless, and whose mothers have earned nothing whereby they can support them! Think of the mothers drudging to keep themselves and their children; the eldest sent to work too soon in order to help the family; the others all more or less neglected in their educational and moral training. See what a fruitful source of ignorance, vice, unchastity, and crime there is in this state of things.

But, although society has not made any provision by which it can support its women to educate them to support themselves, still it has a confident, self-complacent idea that its women can live by marriage. Now, if women all got husbands: if husbands never get drunk or sick or ran away, always had plenty of work or money, and never died before their wives and children, this idea of society be right enough; but as husbands do all these things, it follows that society is wrong, and that every father, mother, or brother who pro-mise their daughters, sisters, and female friends that it will not be necessary for them ever to work for a living, are making promises that it is not within their power to keep; and I know of many instances where daugh-ters and sisters refused to believe these self-confident promises of fathers and brothers; and if they had not so disbelieved, God only knows where some of them would be to day.

I am thinking just now of a flaxen-haired

child who, when she entered this institution, was as full of "gab and giggle," and the conven-tional idea of woman's destiny as she well could be. It was a year and more before she could settle down to work. "Her pa," she often told me, "said it would never be necessary for her to work for herself;" but pa endorsed for a friend, the triend could not pay, and pa lost all had. But what a satisfaction to the young lady it must have been to draw \$400 out of the saving fund (which she had laid by from her earnings as a teacher of art) and place it in her father's hands in the day of his distress. That father saw before him a daughter capable of taking care of herself, and, in a pinch, of him What a comment that was on the purseproud sentiment of "you will never need to

I am thinking of another lady, one who learned wood engraving at this school. When her husband was sick, she by her labor maintained him and a home for herself and her child, and she carries on business yet. Suppose these honorable ladies had kept the common faith, would I have had the unspeakable pleasure of telling you to-day of the elevated posi-tion they hold in the minds of all who know them? I could make many interesting state-ments such as these, that at once prove the wrongfulness of the world's way of bringing up women and illustrate the objects of Schools of Design for Women.

don't speak irreverently of that command which enjoins us to respect and honor our parents. I only wish to call attention, by the typical facts I have mentioned, that parents are not always quite as wise as they esteem them-selves to be, and that there is another revelation being gradually given, viz.:—"Parents, so educate your daughters as to enable them to cope with the inevitable changes of life."

I have no doubt that nearly, if not quite, all of you young ladies have been told, again and again, 'that it will not be needful for you to study and work so as to be able to provide for yourselves." You may not always have been told it just in these words, but I have no doubt whatever, that all your minds have been impressed with that thought, and perhaps you have striven to make it a leading idea of your have striven to make it a leading idea of your lives. I warn you against all such thoughts;

they are most delusive.

I ask you to look around amongst your friends and acquaintances, to see how many of them have discovered when too late that it would have been much better if they had adopted some well paid profession by which they might support themselves.

The number of women who have been de-ceived by the kind yet false promises of fathers, mothers, husbands, brothers, that they would never require to support themselves, justices me in saying that out of the number of young ladles before me there must be some, perhaps more than we imagine, that will reap the bitter fruits of faith in promises which it is not in the power of mortal man always to fulfil (however sincerely they may have been made), if you neglect to quality yourselves for self-main-

There is not one of you, I know, that would not scorn to live upon the charity of your friends, yet think of the number of nobleminded girls who have been brought gradually to this through not preparing themselves to make charity unnecessary and impossible! Tens of thousands of mothers and wives are today struggling to maintain themselves by uncongenial and ill-compensated labor, whilst large numbers subsist by the charity of their friends and other ways which must be nameless here. These all accepted the faith offered to them in hopefulness, never dreaming that they would ever descend to their present degraia-

Let society adopt a better and nobler theory for woman's social life. Let parents adopt a larger love for their daughters. The growth and diversity of our civilization demand this. and diversity of our civilization demand this.

Let them become as anxious for the industrial training of their girls as they are now for their marriage, and they will exhibit a "wiser love."

This would modify or desiroy many of the evils that now afflict families and society. The evils growing out of bringing up women wholly for mastriage are greater in number and more harriage are greater in number and more harriage and to individuals and communities than most appreciate.

people would be willing to tolerate an expres-

I have observed and thought long and deeply I have observed and thought long and deeply on this matter, and I say to you, as your sincers friend, refuse the proffered promises of love as the so-called God appointed means by which you are to live through life. You will find practically cultivated brains, and hands to match, safer, much sa'er, to rely upon. These will challenge a higher love, that of respect, from the opposite sex, at least from all whom it would be well for you to have anything to do with. Your early education is, I know, against you, but you are all young. If you believe these doctrines, make them yours vitally, quietly urge them amongst your friends; and should any thoughtless men (and most men are thoughtless on this subject) laugh at your ideas, ask them a few apropos questions, and throw such out of your company as soon as may be, if they don't fall into your way of thinking; but they will in time think as you do if you

only talk to them discreetly.

Much is said of the influence of woman and of her importance in homes and society at large, but I feel that the influence of real sterring womanhood is too seldom felt, and cannot be general until she is fully educated, and less de-pendent than now. The present development woman prevents a higher, purer manhood as well, and it is to the interest of both sexes that woman, the mother of the race, should receive the fullest culture, be placed in the safest

and purest state of being.
Yes, the influence of woman is vast, but it will be vaster when the brains that the Creator hath given her for use are allowed to be developed as they should be. Think of it, that I. and a few like me, have to run the gauntlet of public opinion and prejudice because we plead that the faculties that God has given woman shall be fully cultivated for her own use and the improvement of men!

Compliments are commonly given to women too often of a questionable kind, as I think; too much in the way of flattery. But look at the compliments these Schools of Design offer you. This School of Design movement is based on the proposition that brains are brains whether in the heads of men or women; the same culture that men receive in Schools of Design is afforded to you. The science of art is absolute. There cannot be two scientific educations in art—one for women and another for men; all education worthy of the name is just and true. The principles and laws that govern in the practice of art and design knowing sex: those who would be proficient must study until they comprehend,

and practise until proficiency is attained.

These schools do not propose to establish branches of industry suitable to the too superficial minds of most girls; no, on the contrary, we propose to educate, train, and develop those minds to successfully practise the same branches that men do now, and have always worked at. This is a kind of compliment that is seldom paid to your sex. These kinds of compliments are not such as are usually paid to ladies, are not such as poets sing. They may not strike your ear at first as pleasantly as those you are arcus-tomed to hear, but all the true in heart will believe them, and time will prove to all of you that they are the truer of the two.

Men love beauty in woman, women in them-selves, and both foolishly think that what they call too much culture, with work, destroys beauty and loveliness in woman. But I ask both to look over society and tell me if tens of thousands of women, ignorant, disappointed drudges, are not more ugly, nay, often more hideous, than any well-educated working woman they know. Are we to believe that some of the young women we meet on Chesnut and other streets daily, dressed up in all the finery and trappings of a reduced barbarism, with minds to match, who turn up their roses at working women, who despise the dignity of labor-would we esteem them as beautiful? Were it not for the low standard that is established for womer, these girls would not be recognized by any men but of their own sort, from one end of the street to the other.

A general cultivation of the faculties equalizes the cerebral circulation, imparting a vivacity, beauty, and loveliness far transcending in appearance and continuity the ephemeral beauty of most of our young women, which is nearly always the beauty which arises from a satisfied self-love, and gratified vanity, and hopefulness. I counsel you, young ladies, to enter every

avenue that leads to knowledge, and to tread quietly therein. The knowledge that will give you the means of supporting yourself—that will place you in fair antagonism with whatever difficulties you may have to contend in this uncertain life—is the most valuable, the most to be sought after. Women, as a general thing, read too much and desire to work too little. It is well to read, but it is better to be able to support yourselves, even if your reading is less.

All this will be thought hard doctrine by those whose minds are given to dress and fashion, but it is the doctrine that leads to the development of mind, to the dignity of maintaining oneself and those depending on us. It is the doctrine of truth, purity, and peace. I ask you to accept it, to carry it out in your lives. Don't be afraid; all good men-and those are the only kind you ought to care for—will respect you the more.

The ideas and admonitions that I have just

given you are very [near my heart; they are some of the most sacred thoughts, such as I urge upon my daughter, my sister, my friend. They are fast becoming popular, and it cannot be long before such are adopted by the good and true of both sexes. The timid call them radical. They may not be the less true.

LITERATURE.

REVIEW OF NEW BOOKS.

-From Claxton, Remsen & Haffelfinger we have received "The Bramleighs of Bishop's Folly," a novel by Charles Lever. Despite his popularity, which rests mainly upon his earlier and more humorous stories, we scarcely think that the genius of Charles Lever has received the recognition to which it is justly entitled. The rollicking fun of "Charley O'Malley" and "Tom Burke" is toned down in his later works, but instead we have more depth of humor, a richer and more powerful style, and more tho rough knowledge of human nature. "The Bramleighs of Bishop's Folly" is a characteristic work in "The Bramleighs of Lever's later and as we think, better style, and that it is by Lever is a sufficient recommendation of it as a story that will well repay

-From the same house we have received "Mildred," a novel, by Georgiana M. Craik This is a very interesting story: it is well told, and the character-drawing is excellent. We think that "Mildred" shows a decided advance over anything the author has yet written, and it promises well for what she will yet do in the field of fiction. The characters are well contrasted, and the heroine especially, is described with much ability and psychologi

-From Smith, English & Co. we have re ceived "Boasting Hector," "Foolish Zoe," and "Mischievous John," three humorous picture books for children, published by Roberts Bro. thers, Boston. The illustrations, by L. Frolieb, are well drawn and artistic in design, although several of them are badly engraved, and they serve "to point a moral and adorn a tale" which the youngest of the juveniles will be able to understand and appreciate. The books are nicely gotten up, with flexible covers, and we expect that they will be in demand about Christmas time, not many weeks

-From T. B. Peterson & Brothers we have received "Family Pride," by the author of 'Pique," an interesting story of English life.

-The November number of Our School-day Visitor is, as usual, filled with good things in prose and verse, which the boys and girls will

EPISCOPAL CONVENTION

Fourteenth Day's Proceedings

DAILY LESSONS ON THE SEASON OF LENT

An Interesting Discussion on the Canon of Intrusion WHAT CONSTITUTES A CONGREGATION

New York, Oct. 22 The fourteenth day of the Protestant Episcopal National Convention opened this morning at ten o'clock, with the usual religious services, which were conducted by the Rev. Dr. Rylance, of Illinois, and the Rev. Dr. Cook, of New York.

The benediction was pronounced by Bishop Clarkon, of Nebraska. The record of yesterday's proceedings was read by

the Secretary, and approved. The Rev. Dr. Wheat, of Tennessee, offered a resolution asking the Committee on Prayer Book to inquire into the propriety of selecting morning and evening lessons for the season of Lent, which shall not inter-

fere with the regular Sunday lessons, Referred to the Committee on Prayer Book. The Rev. Dr. Shelton then called for the reading of the triennial report of the Trustees of the General

Theological Seminary. The report was read, and it exhibits the total value of real estate held by the Seminary to be \$253,000, and the personal estate \$97,-500-total assets, \$350,000. The liabilities amount to \$93,865. Surplus assets, \$256,634. The total receipts for current expenses during the year amounted to \$17,300, and the expenditures, \$15,100, leaving a deficiency in receipts of \$2200. It is the opinion of Trustees that by leasing por-

tions of their real estate for a long term of years they will meet this or any other deficiency that may occur. A very satisfactory condition of things exists in the Seminary, in all its departments.

The library contains 13,971 volumes, but a fire-proof building is greatly needed. The Rev. Dr. Mahan, of Md., from the Committee

on Canons, reported the following amendments to Canon XI, Title 1:-

Resolved, That Canon XI, Title 1, sections 1 and 2, be amended so as to read:—No minister, in charge of any congregation of this church, or in case of vacancy or absence, no churchwardens, vestrymen or trustees of the congregation shall permit any person to of-ficiate therein without sufficient evidence of his being duly licensed or ordained to minister in this church. Canon XI, Title I, sections I and 2, is hereby repealed; Provided, that such repeal shall not affect any case of violation of said Canon committed before this date; but such case shall be governed by some law as if no such repeal had taken place. The report and Canon were recommitted to the

committee after some discussion The Rev. Dr. Haight, of New York, from the Committee on Canons, presented the following amend-

ment to Canon XII, section 6, Title 1-the "Tyng It adds to the first sub-section of section 6 the fol-

lowing words:-"Nothing in this Canon shall be understood to forbid a minister of this church from discharging all his duties as such in respect to members of his own parish, who may be within the parochial limits of another minister, except the duties of preaching and reading prayers in a public congregation. Mr. George Lacey, of Alabams, moved to lay the whole matter on the table.

Dr. Halcht was desirous of knowing what object the mover had in making such a motion.

Mr. Lacey said that his object was to kill the amendment, which, by its wording, permits any minister to perform all the duties of his office in a private house, where ten or fifteen, or more, of his friends might gather to hear him, read prayers, and preach without making him amenable to this Canon. More properly stated, he wanted a "public congrega-

A motion was made to ludefinitely postpone the whole matter, which was opposed by the Rev. Dr. Rylance and others.

The Rev. Dr. Adams, of Wisconsin, made some remarks, and pointed out how much mischief might be wrought out of this amendment. The effect of touching this Canon would be to acquit the culprit recently tried, (Dr. Tyng) and condemned under it, and to shop and the court and every one cou nected with the prosecution. Dr. Haight again read the amendment striking out

the word "public" before "congregation" in the last

The motion to postpone indefinitely was then withdrawn, but was immediately raised by another dele-

The Rev. Dr. M. A. De Wolfe Howe, of Pennsylvania, stated that this amendment did not touch the part of the Canon adjudged to have been violated in the recent trial. He thought that the trouble is not that ministers run around to claim their parishioners, but that parishioners claim their minister. The ties between them are so tender that they will not give one another up, and no Canon should be enacted which should sever or attempt to sever those ties. Dr. Stubbs said the amendment alters the main fea-

tures of the Canon, and opens the door for greater mischief than ever before. He was opposed to parishioners traveling from one end of the country to another and keeping up their

church relations. This amendment exposes parish rectors to greater danger by tolerating private ser-

A delegate from Ohio expressed his warm attachment and loyalty to the Church, but he contended that this Canon did not and could not mean a parish to be bounded by territorial limits. Dr. Pierce, of Alabama, expressed his disapproba-

tion of the amendment, because territorial limits are the only limits that have ever been recognized by the Church, and, also, because it tends to foster that spirit of congregationalism which is damaging to the The Rev. Dr. Littlejohn, of New York, then took

the floor, and said he hoped no delegate would be choked off and gagged by this cry, but that the fullest scope would be given to every brother to discuss this very important matter. The matter, after some further discussion, was

postponed indefinitely. Yeas, 123; nays, 78. This is regarded as a defeat of the friends of the Rev. Dr. Tyng, in whose interest it is understood the amendment was introduced.

The Convention then took a recess. Afternoon Session.

Canons, and it was so referred.

On the re-assembling of the Convention, the Rev. Dr. Adams, of Wisconsin, rose and stated that he had a Canon, generally known as Hugh Davey Evans Canon, on Marriage and Divorces. He desired that the Canon should be referred to the Committee on

Mr. Adams also offered the following, which was referred to the Committee on Canons:-While our own collection of hymns usually annexed

to the prayer book as the hymnial of this Church, nevertheless any clergyman of this Church, with the express consent of his Bishop, is authorized to use, as supplementary, any hymna in the underneath collections employed in our own Church. Hymne ancient and modern.

Hymns for the Society for the Propagation of the Gospel.

Hymns for the Church and Home. And this permission shall be applied for in writing, specifying the hymns intended to be employed, and permission shall be given in writing The Rev. Dr. Meade presented the following re-

The Committee of Conference on the resolution of the House of Clerical and Lay Deputies, passed Oc-tober 12, on the subject of the restoration of Church unity, and non-concurred in by the House of Bishops, beg leave to report the following preamble and reso-lution for adoption by both Houses of the Conven-

Whereas, The restoration of the unity of the Church is an object of vast importance, as without restored unity it would be impossible to fuifili the mission to

unity it would be impossible to fuifili the mission to evangelize the world; and Whereas. In the opinion of many, the signs of the times clearly indicate that there is a strong and increasing desire among the churches, and in the various denominations of Christians in Christendom to see such unity restored; therefore Resolved. That, with the concurrence of the House of Clerical and Lay Deputies, a committee be appointed by the House of Bishops from among their

own number, who shall be an organ of communica-tion with other branches of the Church, and with the different Christian bodies who may desire information or conference on the subject; the said committee to be entitled "The Commission of the Protestant Epis-copal Church, in the United States of America, on Church Unity."

The report was adopted.

A message was received from the Hause of Bishops containing a long report on the "Italian Reform Movement."

The report took grounds in favor of the movement now going on in Italy, as regards worship in the vulgar tongue, non-celibacy of the clergy, &c. The report particularly mentions the fact that great opposition was offered by some of the native priests, who were grossly ignorant, and made their living sayng mass.

The report contained the following resolution : -Resolved, That this Convention recognize in the re-port of the committee, reason for devont gratifude to Almighty God, for the growing manifestation of a disposition in the members of the church in Italy to magnify the authority of the Word of God, returning to Scriptural and Catholic simplicity, and purity of docume, discipline and worship; that it renews the expression of hearty sympathy with the earnest and expression of hearty sympathy with the earnest and godly members of these charches, both of the ciergy and laity, who are laboring to that effect, humbly commending them, with the holy work they have in hand, to the favoring guidance and protection of the Holy Spirit, that He may prosper their efforts to a goou result, to the true glory of Italy, to the salvation of the souls of their congregations, and to the honor of the great name of God and our Savior.

Resolved, Also, that this Convention warmly recommends to the members of this church in their several stations, the exercise of all Christian offices of love, in the encouragement and assistance of the reforming tendencies and movements in the Italian Church.

On motion of the Rey, Dr. Mahan, of Marviand, the

On motion of the Rev. Dr. Mahan, of Maryland, the resolutions were made the special order of the day for Saturday.

The special order of the day, the report of the Comnittee on Christian Education, was then taken up. The Rev. Dr. Littlejohn, of New York, spoke at reat length on the report, and offered the following resalution :-

Resolved. That this house hereby declare its conviction that the Church aught to consider the Christian education of her children as a work which she is bound to promote in her organic corporate capacity and as of co-ordinate importance with her missionary

The Rev. Dr. Goodwin, of Pennsylvania, then gave his views as to the best means of promoting Christian education. He hoped the Protestant Episcopal Church would establish schools and colleges all over the country that shall surpass the institutions of like character of all other religious denominations. He thought the Protestant Episcopal Church was an aggressive church, and hoped it would continue so. He earnestly desired to see the principles of the church spread all over the universe, and was willing to go any length to obtain such a desirable consummatic

The Rev. Dr. Adams, of Louisiana, then obtained the floor, and spoke at length on the subject of Christian education. He was followed by the Rev. Dr. Fairbanks, of Tennessee.

Other gentlemen took part in the debate, when the resolutions incorporated in the report, published in yesterday's Inquinna were adopted. Adjourned until Friday morning.

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RAIL PLANK, 1868.

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