

patriot a virtuous man. With such an interpretation, a patriot is a useful member of society, capable of enlarging all minds and bettering all hearts with which he comes in contact; a useful member of the human family, capable of establishing fundamental principles and of merging his own interest, those of his associates, and those of his nation in the interests of the human race. Laurels and statues are vain things and mischievous as they are childish; but could we imagine them of use, on such a patriot alone could they be with any reason bestowed....

If such a patriotism as we have last considered should seem likely to obtain in any country, it should be certainly in this. In this which is truly the home of all nations and in the veins of whose citizens flows the blood of every people on the globe. Patriotism, in the exclusive meaning, is surely not made for America. Mischievous everywhere, it were for her both mischievous and absurd. The very origin of the people is opposed to it. The institutions, in their principle, militate against it. The day we are celebrating protests against it.

It is for Americans, more especially, to nourish a nobler sentiment, one more consistent with their origin, and more conducive to their future improvement. It is for them more especially to know why they love their country; and to feel that they love it, not because it is their country, but because it is the palladium of human liberty—the favored scene of human improvement. It is for them, more especially, to examine their institutions, because they have the means of improving them; to examine their laws, because at their will they can alter them. It is for them to lay aside luxury whose wealth is in industry; idle parade whose strength is in knowledge; ambitious distinctions whose principle is equality. It is for them not to rest, satisfied with words, who can seize upon things; and to remember that equality means, not the mere equality of political rights, however valuable, but equality of instruction and equality of virtue; and that liberty means, not the mere voting at elections, but the free and fearless exercise of the mental faculties and that self-possession which springs out of well-reasoned opinions and consistent practice. It is for them to honor principles rather than men—to commemorate events rather than days; when they rejoice, to know for what they rejoice only for what has brought and what brings peace and happiness to men.

The event we commemorate this day has procured much of both, and shall procure in the onward course of human improvement more than we can now conceive of. For this—for the good obtained and yet in store for human beings rather than as Americans—as reasoning beings, not as ignorants. So shall we rejoice to good purpose and in good feeling; so shall we improve the victory once on this day achieved, until all mankind hold with us the Jubilee of Independence.

"What is the profession of a Woman?"

CATHERINE BEECHER

Although there was widespread instruction for girls at the elementary school level and some instruction at the secondary level, there was no higher education for women. Along with Emma Willard in Troy, New York, Catherine Beecher pioneered the introduction of higher education for women. A champion of instructing women teachers, Catherine Beecher founded the Hartford (Connecticut) Female Seminary in 1823 for that purpose. The following is an excerpt from a report she wrote in 1829 entitled "Suggestions Respecting Improvements in Education, Presented to the Trustees of the Hartford Female Seminary."

It is to mothers, and to teachers, that the world is to look for the character which is to be enstamped on each succeeding generation, for it is to them that the great business of education is almost exclusively committed. And will it not appear by examination that neither mothers nor teachers have ever been properly educated for their profession. What is the profession of a Woman? Is it not to form immortal minds, and to watch, to nurse, and to rear the bodily system, so fearfully and wonderfully made, and upon the order and regulation of which, the health and well-being of the mind so greatly depends?

But let most of our sex upon whom these arduous duties devolve, be asked; have you ever devoted any time and study, in the course of your education, to any preparation for these duties? Have you been taught any thing of the structure, the nature, and the laws of the body, which you inhabit? Were you ever taught to understand the operation of diet, air, exercise and modes of dress upon the human frame? Have the causes which are continually operating:

to prevent good health, and the modes by which it might be perfected and preserved ever been made the subject of any instruction? Perhaps almost every voice would respond, no; we have attended to almost every thing more than to this; we have been taught more concerning the structure of the earth; the laws of the heavenly bodies; the habits and formation of plants; the philosophy of languages; more of almost any thing, than the structure of the human frame and the laws of health and reason. But is it not the business, the profession of a woman to guard the health and form the physical habits of the young? And is not the cradle of infancy and the chamber of sickness sacred to woman alone? And ought she not to know at least some of the general principles of that perfect and wonderful piece of mechanism committed to her preservation and care?

The restoration of health is the physician's profession, but the preservation of it falls to other hands, and it is believed that the time will come, when woman will be taught to understand something respecting the construction of the human frame; the physiological results which will naturally follow from restricted exercise, unhealthy modes of dress, improper diet, and many other causes, which are continually operating to destroy the health and life of the young.

Again let our sex be asked respecting the instruction they have received in the course of their education, on that still more arduous and difficult department of their profession, which relates to the intellect and the moral susceptibilities. Have you been taught the powers and faculties of the human mind, and the laws by which it is regulated? Have you studied how to direct its several faculties; how to restore those that are overgrown, and strengthen and mature those that are deficient? Have you been taught the best modes of communicating knowledge as well as of acquiring it? Have you learned the best mode of correcting bad moral habits and forming good ones? Have you made it an object to find how a selfish disposition may be made generous; how a reserved temper may be made open and frank; how pettishness and ill humor may be changed to cheerfulness and kindness? Has any Woman studied her profession in this respect? It is feared the same answer must be returned, if not from all, at least from most of our sex. No; we have acquired wisdom from the obser-

vation and experience of others, on almost all other subjects, but the philosophy of the direction and Control of the human mind has not been an object of thought or study. And thus it appears that tho' it is Woman's express business to rear the body, and form the mind, there is scarcely anything to which her attention has been less directed....

If all females were not only well educated themselves, but were prepared to communicate in an easy manner their stores of knowledge to others; if they not only knew how to regulate their own minds, tempers and habits, but how to effect improvements in those around them, the face of society would speedily be changed. The time may come when the world will look back with wonder to behold how much time and effort have been given to the mere cultivation of the memory, and how little mankind have been aware of what every teacher, parent, and friend could accomplish in forming the social, intellectual and moral character of those by whom are surrounded.

Appeals to the Colored Citizens of the World

DAVID WALKER

With his words practically leaping off the page in seething indignation, David Walker wrote his essay "Appeals to the Colored Citizens of the World" in 1829 from Boston. A free African-American who was born in the South, Walker called for slaves to fight against slavery. He bluntly accused whites of hypocrisy. Walker's pamphlet spurred the abolitionist movement in the North. In the South, the pamphlet was outlawed. One year after the essay was published Walker died mysteriously.

...[W]e, (colored people of these United States of America) are the most wretched, degraded and abject set of beings that ever lived since the world began, and that the white Americans having reduced us to the wretched state of slavery, treat us in that condition more cruel (they being an enlightened and Christian people,) than any heathen nation did any people whom it had reduced to our condition. These affirmations are so well confirmed in the minds of all unprejudiced men, who have taken the trouble to read histories, that they need no elucidation from me. [T]hose enemies who have