

vows inconsistent with the protestant religion, and wear a costume grotesque at the present day, to the public eye, but venerable in their own view from its antiquity, it being the same that was worn by the foundress of the Order, two hundred years ago.

—But the principle of the Institution is independent of, and superior to, changes of dress or forms of speech, and can adapt itself with ease and advantage to every mode of society and every mode of faith."

"Why then should it be excluded from us? Why should not England adopt as a civil establishment, what France enjoys as a religious institution? Cannot charity preserve the existence of such a blessing without the aid of vows. Are oaths of poverty, chastity, obedience, and service to the poor," wanting to inspire the generous hearts that throb with sympathy, and long for opportunities to aid the wretched?"

"I know not whether objections may exist, or might be imagined against such an innovation, on the actual state of things in England. There may be some real and rational obstacle; and abundance of bugbear opposition might be raised by the frightened spirit of our own fanatics. Popery might be fancied lurking in every fold of even a lay sisters' dress by those whose prismatic vision could throw the snow white robes of virtue into scarlet and see the goddess herself enthroned in Babylon. But such opponents as these are not to be dreaded, though by no means to be despised. If prejudices could exist in such a case, they should be removed, and every measure taken to secure to the institution, what *must* in fact become its own wherever it exists—a wide and graceful popularity."

"But though adapted to all countries there is one where it is not known, but to which it is peculiarly suited, and where its existence would be a living balm poured into a nation's wounds.—I speak of Ireland, where poverty, sickness, and distress, abound in untold profusion, where annually hundreds die with starvation—thousands exist in hunger, and where there are millions in want! There, at least, is a fair field for the formation of a "Sisterhood of Charity," and no where are the elements for its formation so abundant."

"I shall not attempt to picture the advantages of the Institution, or dwell on them here. It appears to me the very extract and essence of Christianity put into action; and when I imagine for a moment the number of proud and perhaps prejudiced individuals who perish in my Country sooner than encounter the evident pauperism of an hospital, prostrating death within the bare walls of their garrets and cellars—when I reflect on the many, who with plenty of medicine and doctors to administer it, expire for the want of consolation "to the mind diseased." I cannot but look with envy on the Country I live in, and in sorrow towards that where I would live, to see the blessings enjoyed here in this divine Institution."

"The duties of the Sisters of Charity are simple in their mere mention—they are confided to attending the Poor and sick—administering medicines—nursing them and giving them the consolations of religion. But the details of such duties, put in prac-

tice entail a varied train of trials and sufferings. A fund of charity must be deeply lodged in the hearts of the females that enter into this order, and they who thus devote themselves to the service of the wretched frequently abandon, in doing so, all the enjoyments attached to the possession of large fortune and illustrious birth—for this sacrifice is not as rare as might be expected. Young girls reared in the lap of pleasure and destined to all the splendour and luxuries of the world, often voluntarily renounce them and offer up the the best years of their existence to the duties of benevolence and charity. They are guided and governed in their general administration by a code of instructions drawn up by the hand of the founder, Vincent de Paul, a priest greatly and justly celebrated for his uncommon virtues, and the untiring energy of this character. He was the founder of many Charitable Institutions, particularly *L'Hospice des Enfants trouvés*.

#### FEMALE ACCOMPLISHMENTS.

True grace appears to consist in a due mixture of propriety, dignity, and ease in manner and action. If there be any other element in it, it is the desire of pleasing, added to a delicate preception of what is beautiful in motion, with an organic facility of executing it. This last faculty is partly a physical gift of nature, but still more the result of mental predisposition and of habitual practice.

It would seem, then, that which is called grace, is nothing but the corporal expression of certain mental qualities which entitle the possessor, to both love and respect.

True grace of manners must be founded, in the first place, on the basis of good sense. A fool cannot be graceful. Good sense is indispensable to the discrimination of propriety, of real dignity, and of becoming ease. Without it, the affectation of dignity is ridiculous, and that of ease disgusting.

But good sense alone is insufficient for the acquirement of grace. Unfortunately, we see many ladies of the most excellent understanding, not only negatively without grace, but positively ungraceful. There are many other requisites to grace, of the most essential kind.

An amiable temper, and an habitual disposition to please, are of the first consequence. The expression of all violent passions is destructive of grace. The expression of all feelings unpleasant to others is equally so. So is the expression of selfishness in all its forms. The graceful female must, in appearance at least, be devoid of selfishness; and the best mode of achieving this, is to divest herself, as far as she can, of the reality—at all events, as far as it is offensive to others.

It is proper to remark here, an error into which young ladies, are apt to fall. They think, that the expression of pride, of disdain, of contempt, is graceful & becoming; but there never was a more fatal and absurd mistake. The strong expression of pride is so far from being graceful, that it is the

very antipodes to all grace. To say nothing of it, in a moral point of view, of its incompatibility with good sense, and of its utter absurdity in human beings, however exalted, of its general rarity, among persons of real superiority, whether of rank or of nature—we shall simply observe, that it communicates to the manners, to the movements, to the looks, and to every action of its possessor, a constraint and stiffness, at variance with all the principles of grace, and not less ridiculous than repulsive and disagreeable. Disdain and contempt, which are only more active exertions of this quality, mingled perhaps with resentment, are still more offensive, and even hateful. Those young ladies who indulge habitually in the expression of such feelings, would do well to enquire whether any body cares about their pride, their disdain, or their contempt—whether the opposite qualities are no infinitely more graceful and feminine—and whether they might not better attain their object—when, after all, is an influence over others, and over oneself in particular, by the adoption of different means. We cannot help thinking that the result of such an inquiry must be favorable in all cases, except those cases of incurable folly.

#### AMERICAN BIBLE SOCIETY.

To ascertain whether the agents of the American Bible Society really wish to distribute the scriptures, or whether under the plea of doing this, their principal object is to get money, it seems that some persons in New Hampshire and Massachusetts when called on by the agents, for contributions in money to enable it to make bibles, thinking its managers would be more pleased to receive bibles already made; as these would save the labour of manufacturing them and would enable them to make a more speedy distribution of the scriptures. But strange to tell, in every instance wherein Bibles have been offered, the agents have refused to accept them—demanding the cash, the whole cash, and nothing but the cash. When Dr. Proudfoot was in Portsmouth lately (as we learn from an article in the N. H. Observer) some persons, if not a number, offered to give the Dr. for the use of the Society, a lot of wellmade Bibles. The Dr. would not accept of them. Money, not bibles to distribute, seems to be the grand object. The same course was pursued in Concord Mass. not long since. Bibles were offered the agent then in that place. He would not take them. The *Yeoman's Gazette* a paper printed in that town exposed the fact; wherefore Mr. Gould avowed that it was not the object of his visit to Massachusetts to distribute bibles [or get them for distribution but to collect cash.] The editor of the *Yeoman's Gazette* intimated that this agent receives "20 or 30 per cent on all cash collected," and that such, "moderate per centage" does not "constitute his sole salary for his arduous labours.—If this is true, says the editor of the Trumpet, the reason is obvious why he would not receive the Bibles.—*Christian Intelligencer*.

From the Defender.

Notwithstanding the light and ludicrous nature of the following Dialogue, we are induced to give it a place in our paper, on account of the truths which its Drollery exhibits.

—RIDENDO DICERE VERUM  
QUID VETAT?—HOR. EDITOR.

DIALOGUE BETWEEN THE POPE OF ROME;  
AND THE PRINCE OF DARKNESS.

Pope, Solus.—A room in the Vatican, at Rome.

PRINCE.—Curse these Bible Societies? They are