

## Editors' Table.

### WEALTH AND WISDOM.

No more shall gold of Ophir be devoted  
To gild the Heathen's god, the tyrant's sway;  
No longer shall the man of wealth be quoted  
For what he gains, but what he gives away.

WEALTH and wisdom are not usually recognized as synonymous when applied to men. Still there are instances of the rich wise man, who not only knows how to accumulate wealth honestly, but how to use it wisely in promoting the best purposes of human life. Does not such a man deserve more than the gratitude due to a pecuniary benefactor? Is he not entitled to take rank with the great leaders in heroic deeds and wise teachings, the legislators and rulers who have instructed nations and elevated mankind?

Women are naturally admirers of heroism; let us see if we cannot find the heroic ideal in the good works of peace as well as in the brave deeds of war. The chivalric ideal was to serve God and protect women. We will give three examples of wealth and wisdom in the service of humanity which deserve their record in the *LADY'S BOOK*, because in two of the instances the good intended to be done was designed for women; and the greater portion of the other they will enjoy. The heroes of wealth and wisdom, now living and pursuing their plans, are MATTHEW VASSAR, GEORGE PEABODY, and ALEXANDER T. STEWART; all three of them Anglo-Saxons, doing good deeds and devising wise plans that will aid both branches of the race.

Mr. Vassar, English by birth, has made over, so to speak, his large fortune to the daughters of America. Of the Founder of Vassar College for the liberal education of young women, we have already said so much in the *LADY'S BOOK*, that we need only add here that he has done a good work, the like of which was never before attempted since the world began. All womankind should reverence his name.

Mr. Peabody, born in Massachusetts, and beginning business in Baltimore, went to England a young man, and there made his immense fortune. He retired from business some years ago, and has devoted himself ever since to the largest and most generous works of benevolence. He gave an immense sum—we think nearly \$2,000,000—to the city of London, to build squares of houses for the special dwellings of mechanics. This class of men, at once too poor to pay high rents and too respectable for the miserable tenement-houses, were in sore straits; and the gift was not only generous but wise. He received the thanks of the Queen, and her picture set in jewels. Upon his return for a time to America in 1866, his benefactions were even more munificent. The industry of the South had been almost destroyed, and the youth were growing up in ignorance. Mr. Peabody put in the hands of trustees between two and three millions of dollars to be used in the establishment, all over the desolated States, of schools for boys and girls; and this sum is now being applied in the appointed way. We have named only Mr. Peabody's principal charities; the sum total of his gifts is between seven and eight millions.

Mr. Stewart, the great New York dry-goods merchant, is about to make a magnificent gift to the poor of the great Metropolis. We copy this account

from one of the leading religious newspapers (*New York Observer*) of that city:—

"HOMES FOR WORKING-WOMEN.—Mr. Alexander T. Stewart will soon erect a block of dwellings up town, to cost \$1,000,000, and to be forever the home of the working-women of New York. It is not to be an almshouse, but a home—more extensive than the Working-women's Home in Elizabeth Street—where women may find food and shelter at prices within their reach; and whatever revenue it may yield is to be employed in the erection of other like institutions. Mr. Stewart has also resolved to expend \$5,000,000 in the erection of tenement houses on an improved plan, and to devise them to a Board of Trustees to be composed of one person from every religious denomination in the city, and to be so rented as to yield a revenue that shall be applied in the construction of other model tenement houses in this city perpetually."

Thus it will be seen that three *self-made* men—the term pithily expresses the struggles of life from boyhood to the age of wisdom—in the active pursuits of business, having become prince-like in wealth, are now using it chiefly to promote knowledge and comfort among women and children. Through the influence of these gifts a new era of intelligent usefulness is opening for woman, which will make her what God expressly designed she should be—the helpmeet for man in his highest as well as in his humblest destiny.

Mr. Vassar's great benefaction has had its immediate fulfilment of good; already Vassar College is in full organization, with a large and learned faculty, a corps of thirty-three teachers, and nearly four hundred students. Many of these young ladies will in their turn become teachers, and to feel that their services are needed, we have only to reflect that, according to the Census Bureau, there are now 100,000 young women employed as teachers in the public schools of the United States. Is it probable that one-half or one-third of this large number are thoroughly fitted for their important duties? How can they be properly educated when no opportunities but those of the District Schools have been by legislation provided for girls? The colleges and universities are all for young men. Mr. Vassar's example is, therefore, of the highest significance for the hopes of future improvement in the intellectual culture of American women.

Mr. Peabody's munificent gifts to secure comfortable homes for working families in London need one condition to insure that they shall reach and fulfil their design; namely, that the women who shall be placed in those homes shall be competent housekeepers. Here is the great drawback to be encountered in these charities. Women have never had any training—we mean systematic and intelligent—in housekeeping. Domestic Economy or Science, far more important than Political Economy, has not a school, or teacher, or place in the educational system of the world.

Mr. Stewart's million of dollars, to furnish homes of comfort for working women in New York, one of the series of large benefactions he is designing for the people of his metropolitan city, is subject to the same contingency of incompetent—that is, ignorant—housekeepers. Not that this ignorance is confined to working women or mechanics' families. Of the six millions of households in the United States, how large a proportion have every day of the year good

bread of their own home making? Can all the wives of our farmers make *good butter*? In short, there is a preparation needed, a work to be done, before the hand of charity can bestow good gifts in firm faith that these gifts will do great good. In our next number we will discuss the matter more fully. Now we will only add, that these three *names* placed before our readers are worthy of reverence and honor from every American woman.

#### A QUESTION SETTLED.\*

The question whether women should or should not exercise the electoral franchise is one about which their best friends may agree to differ. *But the question whether the women of our country should be well educated is one in regard to which there should surely be no difficulty or doubt whatever in the minds of those who desire the welfare and happiness of the nation.* As are the women of a country, so will be the whole people. They are the real and universal educators. The training and bent of mind of every child in its earlier years are given by its mother or the one who fills her place. And this training usually determines its character and its destiny. It is far more important, therefore, that the women of a country should be more thoroughly educated than the men. Yet look at the facts. While institutions of learning have been established throughout our land by the hundred for the education of young men in the higher branches of learning, and richly endowed by public and private munificence, those established and endowed in like manner for the benefit of young women may almost be counted on the fingers.

Can any good reason be offered why the State should undertake to give the means of obtaining a superior education to one sex and not to the other? Why, for example, should agricultural colleges be established from the public resources for farmers' sons and no similar advantage be offered to farmers' daughters? Is more knowledge of chemistry, botany, and the natural sciences in general, required for the out-door work of the farm than for the household management? Why, there is hardly a branch of domestic economy in which this learning is not needed. In selecting and preparing food and clothing, in caring for the health of the family, and, above all, that of the young, almost every description of this knowledge becomes useful. How much sickness, misery, and poverty would be averted, how many early deaths would be prevented, if mothers of families had received in youth that proper training for their duties which they acquire partially in after life by years of painful self-teaching and sad experience!

Women are not only the natural and best teachers of the young, they are also the natural and best physicians for their own sex and for children. Here are two of the most important departments in the learned professions which can only be properly filled by them. No education can be too high for those who are to perform such duties, and none have a better claim than these upon the assistance of the State to prepare them for such public usefulness.

Now that the Fortieth Congress has the subject presented, surely the members will not allow the good opportunity to pass away and leave no record of their approval. "The Free National Normal Schools for Young Women," if established on the plan proposed with the advantage of instruction in "Household Science," would inaugurate a system of

\* The writer of this article is a man who has devoted much time to the consideration of the government and social conditions that will best secure national welfare and happiness.

progressive improvement in education and domestic life that, by promoting good and checking evil, would greatly elevate the character of our free institutions.

#### WOMAN.

(From the German of SCHEFER.)

Oh not unsearchable is woman's mind.  
Clearly it stood revealed in the long stream  
Of lapsing ages in the days of old;  
Only unhappier far is she than man,  
Who, like the earth, displays in open bloom  
His deepest mysteries, while the tender heart  
Of woman, like the fig, blooms inwardly.  
To know, then, whom her earthly love desires,  
How strong, how rich Heaven's dowry is in her,  
How noble, virtuous, steadfast each one is—  
There is the riddle! Often dark to her;  
For when she loves, herself is only love.  
She is, she has naught else—not even herself;  
She is, as her beloved, good or bad;  
She is, as is the human race itself,  
Whose pathway full of comfort she attends—  
Like man, only a little better ever;  
For he who knoweth woman knoweth man.  
He only who knows love knows woman too,  
Time and the past, and spring, and earth and heaven.

#### THE SONGS OF OUR COUNTRY.

We are justly proud of the inventive talent of our countrymen. American genius has taught men to put "a circle round the globe" with Ariel's swiftness, and to make lightning their message bearer. It has invented instruments of terrible warfare and implements of peaceful labor; the one to put down oppressors, the other to uplift the people, so that the burdens of life might be lightened by being more justly equalized. But after all, are we not, in our ambitious race, leaving behind us the heavenly gifts of imagination and fancy? "The world is too much with us," the present material good is too absorbing in our philosophy of life. We do not sufficiently appreciate Genius when devoted to those arts that, as it were, take us out of ourselves to the past, the distant, the future.

The sister arts of painting and music may do much to idealize this work-a-day world; but they cannot elevate us, like the poet, beyond or out of the earth's earthy. There is not in history or experience an example of national renown without a great poet. Search the annals of the world—Hebrew, Greek, Roman, Italian, British, French, German—all these nations have had their great poets to immortalize the deeds of their heroes, or to make songs that move, soften, refine, and elevate the souls of their people. America has two or three lyrics, but no dramatic poetry to vivify our national characteristics, and no epic to embalm the glorious memories of our dead. We have no past in our poetry.

The *LADY'S BOOK* would awaken the mind of our intelligent young ladies to the culture of poetic taste; and if they have genius, to the writing of poetry. It may not be their work to write an epic or a tragedy, but there are examples of womanly genius to encourage them in the lyrical and ballad styles. In the examples of Miriam, Deborah, and Mary in sacred history, and Sappho of Greece, we see that women have excelled in the loftiest songs of praise to God, and in the passionate expression of human love. Then the women of Great Britain, our Anglo-Saxon cousins, have gained a remarkable celebrity in this art. The poetess is honored in England. There are four women among deceased writers, Miss Baillie, and Miss Landon, Mrs. Hemans, and Mrs. Browning, whose works should be studied; and Mrs. Norton, Miss Ingelow, and Miss Rossetti show that their mantle has not fallen to the ground. It is time that America should contribute to the general stock; and the first requisite to poetical production