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I. EDUCATION, ESPECIALLY THAT OF WOMAN.

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INTRODUCTORY NOTE, BY THE EDITOR.

WE are happy to give expression, on our pages, to the rich and varied views of Dr. Cox on a subject to which his mind and heart have been specially and vigorously drawn by his late appointment as the first President of the INGHAM COLLEGIATE INSTITUTE OF LEROY, which is a Female Seminary of high character recently committed to the jurisdiction and ownership of the Presbyterian Synod of Genesee, by its founders, the worthy sisters Ingham, whose name is now honored in its designation. This article is the main body of the learned author's INAUGURAL ADDRESS. We have omitted only such parts as were local and personal, and such as were appropriate to it as an *address*. But the discussion, the genius, the language—the main body of the performance—are here presented intact. For these the author is alone responsible, as he chooses to be; and if there are those among our readers who dissent from his views, our pages will be open for their candid and courteous discussion.

In view, however, of the “unsuppressed invective and indignant scorn” expressed in some portions of the article, it is due to the author to give his own explanation. In a letter, addressed to the Committee asking a copy of his Address for publication, he remarks:

I was resolved to express the woman of our model and our plan, in contrast with some others, that we disapprove, and purpose wholly to avoid, in our administration; of these, two especially: the woman of mannish attributes and

manners, immodest, forward, storming for her "rights;" and the fashionable or merely worldly creature; fictitious, reckless, pleasure-loving; useless, inebriated, impious; *having no hope, and without God in the world*. If in the portraiture of these I have been excessive, hyperbolic, or "savage" even, in the estimation of some, let it be remembered that I was not personal, or malignant, or wanton; but only endeavoring to impress the lessons of duty and propriety on others; even if my way was not excellent, or if my style was infelicitous, in finishing and furnishing their overdrawn pictures, to the vision of the mind.

Christians of intelligence and established faith, mature in the word of God, especially if they have well read history, if they live in this country, and if they have observed the manifestings of the spirit we are here rebuking, well know that there are few evils so generic, so wide-spread, so insidious, so allied in their common animus and scope; aiming to subvert the sanctity of marriage; to pervert the mission of woman; to supersede the divine order and system, in all domestic and social relations; and ultimately to destroy all morality, all piety, all Christianity, by the stealthy progress of some of their allied angels of the abyss—Fourierism, pseudo-spiritualism, clairvoyance, mesmerism, animal magnetism, pretended revelations, celestial telegraphs, exorcism and other sorcery, unknown tongues, inspired impulses, *et id genus omne*, onward to—Mormonism and Utah!

In the words of a good writer, and of all good writers, virtually, "My very soul is sickened at the antagonistic spirit so often displayed in upholding what are called the rights of woman. It profanes the sex; it affronts high Heaven."*

The argument here I regard as not local, or incidental, or speculative, or transitory; but as becoming in a sense national; and so interesting to all the wise, the patriotic, the well informed, and the truly good, that none of these are to be found indifferent, or compromised, or hesitating, in their approbation of the right, or their demonstrations of duty in regard to it. It is a question increasingly practical; as of infinite moment to the welfare of society and the stability of the nation. America has in it an interest of fundamental worth, of moment and consequence incalculable. If we continue deteriorating in the abuse of our liberties, the evil progression will only invite the judgments of the Almighty; and His forbearance may reach its terminus before the minds, which ingratitude has rendered obdurate, are aware of the doom that must then be both inevitable and tremendous!

Questions of terrible import may soon agitate the country, on this and kindred topics, from Boston to San Francisco; and they must be met and answered! Shall a sovereign State be equally and mutually confederated with us, in our national UNION, for our degradation and destruction? a community of fanatical and filthy dealers in polygamy and its terrible abominations, under the assumed sanction of revelation, lately vouchsafed from—Joe Smith? I trust in God that all the virtue of our Christian country, North and South, East and West, press and pulpit, will be *E PLURIBUS UNUM* in uttering the national VETO against it; taking our stand in common on the Rock of Ages, our glorious and divine Christianity!

It may be proper, and especially for our juvenile readers, to remind them, in reference to their interpretation of our meaning, that sketches and descriptions of a class are not to be understood as denying the exceptions, as many or few, as great or small, that belong to them. Exceptions are a class alone;

* See our JOURNAL AND REVIEW for April, Vol. I., page 345.

and in a sense that may be said to make their own laws. In all statements of the general, what may be different in particular instances is not denied or precluded. So in legislation, the exception is neither anticipated, nor precluded, nor contradicted. When it occurs, it may be treated on its own merits. We speak of fashionable women, and describe a revolting specimen; we are not to be understood as affirming that all fashionable women are as worthless or odious. The exceptions may be many, and some of them illustrious. But the general character is the same; and its principles and tendencies are the same. So of the sphere of woman—in general it is home! We do not herein affirm that no wider or more public sphere, as teacher, as governess, as authoress, as editress, or the like, may, in appropriate instances, suit her; or that she, in them, may not exalt her own usefulness, and honor gloriously her proper mission. We only wish to illustrate normally her proper province. Whatever militates with that, or with those finer attributes which are at once her beauty, her attraction, and her power, such as her natural virtues, however refined by education, her modesty, her tenderness, her grace and tact of action, and in all her proper influence in the social state; whatever rebels against her Maker's palpable design, rebels as much against her own honor and the good of mankind: and this only is what we reprobate, and scorn, and religiously denounce, in the name of humanity, of America, and of Heaven! This we did and will ever do.

EDUCATION—what an idea! Generalized, it covers all time, affects all eternity. Our whole life-time is education, a pervading process, the fruits of which in full clusters are harvested in our immortal being. It is for good or evil. It defines the present as preparatory to the future. In forms multitudinous, ever-varying, its operation is incessant, effectual. It is active, passive; simple, compound; direct, indirect; formal, informal; stealthy, insidious; systematic, avowed. It is occasional, methodical; plastic and formative, autocratic and laborious. Passive impressions and active habits, as some one has said, comprise the unhappy education of millions, who are what their circumstances and their recklessness have together made them. In better modes, education is communicated, protracted, improved, through slow revolving periods; commencing, continuing, with our breathing existence; terminal alone in death. It all shows the present as “the dim dawn, the twilight of our day, the vestibule” we tread and cross, introducing us to the great temple of our being in eternity. There our age becomes mature, dreams no more infest us, our knowledge is perfect; our blessedness as Christians eternal. Till then we are in our non-age; all is education; earth its ample, extended, appropriate, solemn theater!

We speak however of education alone as didactic, systematic, instituted for appropriate ends; the nurture, the culture of the youthful mind, so qualified aright to act a proper part, influential, useful, on this platform of probationary life; so to intend and secure

the inheritance in Jesus Christ, of the infinitely better life to come. To prosecute this great and good work, our incentives and encouragements, as Americans and as Christians, are not wanting or inferior; that our mothers may be models, our children examples to mankind; that our daughters may become women of wisdom, an honor to their species, a glory to our country, the wonder of nations, the joy of their parents; a blessing, a beauty to the world; the incomparable attraction of home, yes, a bright adorning to the churches of our God. We wish them to be truly elevated and superior; ignoring the tyranny of fashion, so vulgar and degrading; too rich in mental furniture to be servile, or affected, or extravagant, or ostentatious; too refined and enlightened not to command esteem; too good to be useless; too well-informed and celestial in their mental horizon to be frivolous, or empty, or idle; too sensible to the claims and relations of duty to the grandeur of piety not to be intelligent and consistent Christians.

This is something like the synopsis of our plan. In its expansion and vindication I seem to be, in general, the representative, the advocate, at once of all human interests; speaking here not for myself alone, but for all my honored and revered associates of the Faculty, of the Board of Trustees, and of the Synod of Genesee, whose Christian patriarchate is pledged for the supervision of all the high and holy trusts and interests of this, by formal adoption, its own noble school; that it may be maintained and augmented to coming ages as THE MODEL SEMINARY, for the due training of our daughters in science and literature, in morals and religion, in manners and in graces, for this world and for that better one to come.

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We here regard the idea of a universal standard of education as superficial, contracted, erroneous. It is neither utilitarian, nor philosophical, nor suited to our country. Some indeed think learning, also virtue, so absolutely good, that they utterly scout the idea of utility as related to either; so that virtue is absolutely good, because literally good for nothing; since, if you show its relations, its economics, in which its goodness works, by proper means, for right ends, it is absolute no more: since piety itself is vitiated, if we are told, even by the Spirit, that it *is profitable for all things*. So some scholars of renowned abstractions, each a sedentary statue of superfluous learning, have and hold an ideal standard, which they make so universal too, that, compared with it, no man is to be called *learned* who is not its fitting counterpart, its rectilinear parallel. At the same time, these columns of lustrous phosphorus abhor all utilitarianism as vulgar and necessarily unlearned, them-

selves deserving the satirical indignation of all the common sense that is left in the world! Their own poets have rendered their sarcastic tributes, just whether to Oxonian or Teutonic monsters of learned inaction, in Britain or on the Continent, so doating, so renowned, so useless.

But ye are learned ; in volumes deep you sit,
 In wisdom shallow ; pompous ignorance !
 Would you be still more learned than the learned ?
 Learn well to know how much need not be known,
 And what that knowledge which impairs your sense.

One is educated, indeed learned, when prepared, in the relations where Providence has placed him, to act well his part on the great stage of events ; rational and beneficent ; understanding things ; meeting trials and vicissitudes with philosophic constancy ; as wisely trustful in God for all He has promised to his own.

In what we say, and objectively own, about THE MODEL SEMINARY, we intend no illiberal exclusion, we arrogate no pre-eminence. There are other, we wish there were more, excellent establishments of the sort, in our own imperial State, throughout our own incomparable country—since, “ with all thy faults, we love thee still, our country ! ” These institutions we have no idea to disparage or overlook. We regard them with no jealousy or disfavor. We only congratulate our cotemporaries on their origin, their progress, their success, as tending to inaugurate our nation’s improved and excellent future. We only mean, in our own province, our own surroundings, under the genial wing of our own synodical protectorate ; much more, more by infinite, as under the care and favor of Almighty God invoked, to do our best ; to aim high ; to salute the whole sisterhood of similar nurseries, in the spirit of cordial good fellowship ; to learn from them, as we only rejoice in their prosperity, young or old ; to remember, however, that ours is already of age ; to give them all some reason, possibly, for a generous reciprocity of esteem and kindness ; corresponding and co-operating in so common, so holy a cause ; moving in elevations superior to all the lower strata of sordid competition ; to all the littleness of ignoble arts or acts of rivalry—however necessary these may seem to the illiterate, the low-bred, the irreligious.

Education—generally considered : by this we mean not merely communicating or obtaining the treasures of liberal knowledge ; but specially invigoration, discipline of the mental powers ; their just development ; their modest, yet regular confidential exercise ; their correct and profitable habituation ; their reach of comprehension ; application, and self-control ; in all, their elegant facility of action : all this, as connected, especially in this INSTITUTE, with symmetry

of conduct, naturalness and dignity of manners ; physical welfare, as scientifically and practically regarded ; the executive faculty ; and the sway of the glorious gospel of the blessed God over the entire humanity of every individual.

Knowledge often exists to a certain extent without education, as we painfully and frequently observe. We need to be educated in order to get knowledge ; in order well and skillfully to use it, when obtained. We often see a knowing uneducated man who plainly seems to know every thing—but his own want of education. His mind lacks training. It has no discipline. To generalize, to be methodical, to reason logically, to use wisely what he knows, to acquire and class his knowledge, to think consecutively, to see the natural and the artificial relations of things, to know phases and the philosophy of language, to adapt words and thoughts to things : here his defects and faults expatiate. What is science ?—he can not define it. Philosophy—what ? He can not tell. The difference between opinion and science, theory and demonstration, hypothesis and conviction, he is less competent to explore : so confused, isolated, ill-assorted, impracticable, ordinarily, what he knows. Thus Bacon describes it : “ Unde bene Heraclitus ; Homines scientias querere in minoribus mundis, et non in majore sive communi.” Even the learned, as he avers, sometimes, the unlearned often, show want of training—they not wisely observe, methodize, generalize, or estimate as they ought, what they specifically and successively learn, and in isolation know. Regularly and wisely to accumulate knowledge, or methodically to assort and arrange it for use, they are incompetent ; as difficult for them properly to teach or communicate, even what in some sort they probably understand and correctly know. To develop the mental faculties, to regulate the action of the mind, to expand the intellect, and thus invigorate the capacity of useful and orderly thought ; to habituate and establish the best style of perception and of thinking and of speaking, and so enrich and stock the mind with well-defined and well-compounded ideas ; making more and better all the capabilities of the person, for the actualities of life ; this is what, mainly, we mean by—education. The etymology of the word, *e* and *duco*, to draw out or educe, shows its normal meaning. We accept the definition of Webster : “ Education comprehends all that series of instruction and discipline which is intended to enlighten the understanding, correct the temper, and form the manners and habits of youth, and fit them for usefulness in their future stations ;” that is, to develop, augment, and accomplish them in the best way for the realities of human life.

Thus the educated mind takes hold of things by the right handle ;

knows how to acquire knowledge in the best way; as also to methodize, class, use, combine, prove, illustrate, and teach or communicate it, in a style at once easy, masterly, effective, and ornamental. Such a mind needs no encomium or recommendation; its excellence is self-evident.

Such systematic nurture is the grand necessity of every human being. Man, as fallen, is born into this world, alas! wholly ignorant; totally destitute of ideas. The day-dream of innate ideas was once popular; delusive as pleasing. Philosophic, potential, pious, as it once seemed to doting churchmen, adventurous charlatans, secular potentates, who were very physical often in their metaphysics, wielding the sword, rather than the pen, in disputation, while millions were mad for it, infatuated with it for centuries; it is wholly exploded now, *as a dream when one awaketh*; so contemptible in its fatuity, its falsity, that it is, at present, not worth refuting. We all know better; more correctly understand theology and psychology than to endure it for a moment. No! It is fact that we are all so natively ignorant, all as apostate creatures; since "the fall brought mankind into an estate of sin and misery." Hence, like it or not, as we may; believe it or not, as we choose, we are all *by nature the children of wrath, even as others*. Now, of this ruined condition, our native ignorance of all things, especially of God, is a miserable demonstrated fact; its most melancholy fruit and evidence. Zophar, the Naamathite, was plainly right when he affirmed, more than three thousand years ago, against human vanity and assumption: *Vain man would be wise, though man be born like a wild ass's colt*. Hence we recognize this terrible fact, with all its accompaniments, as lying at the foundation of every right system of education. On the opposite theory, some men, some women, born blind, never get their eyes open. We know that man is born into this world ignorant as a brute, destitute of ideas, needing, oh! how vastly, the aid of others—especially of mothers, to supply his mental and moral wants; to educate him for his wondrous future in two worlds.

In infancy, in youth, on other's care*
Hangs all our hope."

Of our sinful, fallen estate, we are sure, this ignorance is an ingredient, a constituent in part. Not so was man originally created. It was only sin that could detrude him from his pristine glory; where produced, not born, never an infant, but mature at first, both Adam and Eve knew God and his creatures, with no degrading affinities; both made in these relations *like to the angels*, but a little

* We might substitute "on mother's care."

lower than they. They never wept or wanted, so complete, as they proceeded from the mighty hand that formed them the miniatures of himself; each a piece of work worthy of such a glorious architect. To them education had no such exigent relation as it now has to us, inferring our debasement. Alas! how changed. *Adam, where art thou?* This grand humiliating fact, it is, we know, considered elegant, as it therefore becomes fashionable, in some high circles, to obscure, or even to ignore and deny. Honestly believing the word of God, the facts which it attests, we here have no compromises with gasconading infidelity, with cardinal heresy; none at all! Their view is plainly contrary to philosophy, as it is to Scripture. We recognize the solemn truth in preference: arguing from it both the necessity of education, and the powerful motives derived from it, to sustain and prosecute its ministries.

Man is born ignorant, having no ideas, not one, on any subject; yet having faculties, capabilities, powers, that may, by proper cultivation and the grace of God, expand, augment, and act, in light, in service, for excellent achievement, on earth; for *glory, honor, immortality*, in heaven. Like the bud before it blooms, its colors, its odors, its staminate and pistillate organism, though a flower of consummate beauty be thence evolved, all are cased in darkness at first, till, opened to the light of heaven, we perceive and enjoy its beauties and its sweets; we wonder at its powers no longer latent; admire its exquisite decorations; remembering that *Solomon in all his glory was not arrayed like one of these*—no longer buds, but educated flowers!

The infidelity to which we refer is at once insidious and poisonous. In some high places, it is popular, if not waxing mighty and strong. Advocated or assumed in the churches by certain meteoric and erratic stars, the doctrine is grateful to the shallow and unprincipled; the difference between it and the truth is not seen; and the million are the dupes, perhaps the victims, of its sorcery. Alas! that "Reverend" impostors are any where so prevalent, so illustrious. Enemies alike of man and of God, they are also traitors to their country; injuring the souls which their "Reverend" impiety pretends so eminently to serve. They invent *another gospel, which is not another*; and we know who says to them, *Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled; this shall ye have of my hand—YE SHALL LIE DOWN IN SORROW.* This is intelligible.

For learner, for teacher, it is greatly needful to appreciate aright the native, the awful ignorance of apostate man. It tends to make us thorough and honest; to nerve the efforts of exertion, to coun-

tervail the evil of ignorance, recognized as evil, to make us value knowledge, as, in its place, of worth incalculable. It disenchant the whole subject of mystery, and gives us a just insight of human nature. Hence it humbles us, as knowing what we are ; as hoping to become all we ought to be, only in the kingdom of our Restorer ; *putting on the new man, which is renewed in knowledge, after the image of him that created him.*

Hence we know also how much men may attain, in view of what they have attained—even all that made the scholarship of Newton ; the philosophy of Bacon ; the literature of Chalmers ; the shrewd practical sense of Franklin ; the geological information of Hugh Miller, or Dr. Buckland ; or of our own Professors, Silliman, Hitchcock, Torrey, Maury, and a host of others. All is attained, all attainable. I mean not to indorse the dogma of Helvetius, that all minds are natively equal. As connected with the body, and developing in it, certainly they are not equal. Still it is a great truth, that education and its fruits, resulting from application or indolence, is mainly, under God, the cause and the solution of the common diversity. This is a mighty truth ! Let industry take heart, and idleness be ashamed ! How, said one, to the great John Locke, how came you to acquire so much knowledge ? How did you ever get it—or was it born with you ? He replied—Whatever I know, I have attained in the ordinary ways of study, with these two rules perhaps tolerably well observed : first, never to be ashamed to ask for information ; second, to be gratefully availed of all means in my power, willing to learn anything of any one, who could teach me ; never having found a person yet who did not know something that I knew not, or excel me in some art or profession that was his, not mine. Sir Isaac Newton also referred an inquirer, in a similar manner, modestly, to his habit of observation, as solving at once the whole problem in regard to himself. HE observed—HE thought. Some men comparative do neither ; possibly some women ! It was a fact, however, that they loved learning ; they loved knowledge ; they searched for it as for hid treasure ; here was the secret of their success, here *the hiding of their power.* They considered a fact, a phenomenon, an axiom, with clear perception, logical induction, just combination : hence Newton saw farther than others, in the same light of nature, that had been shining for so many ages, where thousands of millions that lived in it saw comparatively nothing. Not one of them at least so observed or so thought, it seems, as to make the magnificent induction of “ the occult principle,” as it used to be called in proud reprehension, that of universal gravitation ; at first rejected, ridiculed, persecuted, even by scholars ; now abso-

lutely known to be true; so received and maintained, by all the proper philosophers in the world. Newton has the unique honor; his memory retains it, without peer or rival, of that intellectually glorious discovery.

One grand object of education is to learn how to think; how to exercise our powers in useful and productive thought; how to use the faculties God has given us, so as to strengthen and improve them; making five talents ten, two talents four, one talent two. The means of thought are both natural and artificial; to improve both of these, and familiarize their use, is one of the grand functions of education. The hand needs tutoring in the arts, not more than the mind in the sciences. Each must have its appropriate helps, its suited implements, the arms of its own warfare: according to the substantive, the massive wit of the second aphorism of the *NOVUM ORGANUM*, so apposite to our present argument: *Nec manus nuda, nec intellectus sibi permissus, multum valet. Instrumentis et auxiliis res perficitur; quibus opus est, non minus ad intellectum quam ad manum. Atque ut instrumenta manus motum aut cident aut regunt, ita et instrumenta mentis intellectui aut suggerunt aut cavent.*

There are grades, differences, in society, in persons; both individuals and classes, as all the world knows; these pervading, endless, various without discernible order or limit; often curious, astonishing. In forms and degrees innumerable, such variations continue. No theorized equality, no imaginations of envy, no legislation of democracy, can reverse or alter it. Look at bodies, countenances, histories of men; their costumes, manners, endowments, principles, attainments, influences, destinies, idiosyncrasies; how they vary! Are they all six feet high? do they weigh as much, in matter, in mind, one as another? Are their talents all the same, quality, quantity, manifestation? Are they all equally well informed? Do all live to octogenarian longevity? Are all alike graceful in movement, expert in tactics, agreeable in behavior? Is their knowledge equal, probity, wealth, pleasure, fame, pedigree, health, popularity, bodily vigor? Do they all obey the Gospel? Are all saved eternally? To affirm or pretend the universal equality of men, to say nothing of the stupidity or the absurdity it evinces, is an affront, an outrage to all sensible persons. What infinite difference in this life, more in that to come, between one that obeys the gospel of Christ, compared with one who only disobeys it? Next only to this, is the difference in melioration and superiority made by education, as seen in one who has it, compared with one who is devoid of it. Comparative seraph, comparative

brute ! Ignorance indeed sees not itself, having no notion of its own destiny, or immensity, or identity ; while others, especially the wise, see it with alternate pity and disgust, feeling and suffering often its ugly, its ill-mannered, its intensely annoying demonstrations ; especially when it affects learning, or dreams of its own desirable society. Ignorance, joined so often with assumption and impudence, decorated frequently with the glitter of wealth, enacting the strut of fashion, dogmatical and noisy, consequential in the glories of vanity and bad grammar, is a nuisance, sometimes revolting and insufferable. Our times show great fecundity in the growth and frequency of this genus of philosophers. Were ignorance only modest, teachable, conscious of something which it ought to learn, it were comparatively pardonable, comparatively tolerable. But otherwise, oh ! the chimera dire, the intruder frightful, the atmosphere mephitic ; all its progeny fit only, not even that, for communion among themselves. The modern Polyphemus, with one eye only, and that extinguished in ever-during night !

Monstrum horrendum ! informe, ingens, cui lumen ademptum.

As to self-education, so called, I am not the one absolutely to censure or degrade it ; many an automath has become an honor to learning. In a qualified sense, it is the only real and good kind of education in the world. The attentive groom can take the horse to the water, but the horse must drink it, as the scholar must study for himself. There is no possible succedaneum for personal application, study, thought, self-discipline. The apparatus, the means, the appliances, the helps, the facilities manifold, of grammar-school or university, so valuable when correctly appreciated and used, are not sufficient of themselves ; nor is there any charm, electric or magical, in the best lectures or diagrams, or in the chair of the most erudite and devoted professor, to dispense with the sedulity and ingenuous labor of the pupil : no ! Nor is the glory of a degree publicly awarded, to the *juvenes ad prim umin atibus gradum admissos*, so potential as to make scholars of the candidates, who can not analytically translate their own diplomas ; to whom their latinizing mystic sheep-skin, in some instances, might as well retain its native woolly honors, for any good essential to be derived from so pompous a piece of lettered parchment, with signatures and seals and ribbons flourishing appurtenant. It is in this way that learning is progressively damaged in our country, the standard of attainment sunk, by the rivalry of chartered institutions, delighting in full classes, a numerical swell of graduates at each commencement ; delighting too at *all events* in the large aggregation of term fees. This makes them like

public mints, that furtively embase the coin of the country ; fixing the national stamp on brass instead of gold ; sanctioning a system of public robbery, such as no nation will or ever should endure. I know there are noble exceptions—would there were more of them, to whom such censure is inapplicable, as that of the indignant bard :

The schools became a scene
Of solemn farce, where ignorance in stilts,
His cap well lined with logic not his own,
With parrot tongue performed the scholar's part,
Proceeding soon a graduated dunce.

There is nothing that can supply the place of personal application, patient study, laborious thought. Colleges and professors are not the divinities that can enact the impossible miracles of transformation desired. They can not metamorphose dolt into philosopher, idler into scholar, or son of fortune and of fashion, by right primogenial or prescriptive, into prince or peer of the realm of science ; into chieftain envied in the walks of learning ; into genuine dignitary of the ecumenical republic of letters. No ! God has made nature true to his own revealed laws ; giving wisely no patronage to indolence, no sanction to presumption, no premium to affectation or quackery, in church or state. It is only the illumined one, who sees his laws and honors them ; who approves his wisdom and corresponds with it ; who is honest and assiduous in his world ; who admires with ingenuous delight his ways ; only such a one, who finds pleasure in effort, sees success continually crowning exertion, is conscious of progress and profit equaling the lapse of time ; realizing with lofty felicity the rare grandeur of a well-furnished, a highly cultivated mind. Thus is he a legitimate owner, a person of resources all his own, of opulence immense, a real nobleman, inheriting estates not passively, from the mere fatality of his birth ; but actively, honorably, by acquisition, by patience, by achievement ; in a sense self-graduated, promoted, made a blessing to society : assuming here, of course, that he is both scholar and Christian, uniting what ought never to be separated, at once student and worshiper.

Such is the constitution of society, the system of our God, *not* is it at all discouraging to the sober, the honest aspirant. On the contrary, mercy turns many of her own severities into advantages and attractions. *In the sweat of thy face shalt thou eat bread, till thou return to the ground*, is at once a penalty and a promise, as well as an exponent of the economy to which we belong. It produces bread for us ; it gives it a better relish ; it shows our authentic

title to its possession, when we perform the task before we enjoy the recompense. Still, education requires time. It is the proper growth of the learner. It may be assisted, facilitated, beguiled of its asperities; but it can not be participated. Precipitation, if attempted, may be mischief only in the end. An infant is not, by a fiat, to be matured into a man; nor an ignoramus to be summarily extemporized into a philosopher. There must be all the necessary stages of the complicated process, analogous to that of the body; mastication, digestion, assimilation, nutrition, development, augmentation, maturity, competency, polish, richness, excellence, usefulness; then, if ever, reputation. Besides, it is every way perilous and wrong to gorge the mind or overtask its powers. If three years will not suffice, take more—take five or six for education. It will be INFINITELY better, cheaper, productive more of fruit and satisfaction. The alternative is fallacious and destructive. You may ruin the health, shorten the life, and accomplish a transient renown; you can never confer lasting benefit or usefulness by too much study in too little time. This is canonical.

On the value of knowledge, as illumining the air we breathe, and scattering away the malaria of ignorance, I am afraid to trust myself in this place to declaim. I will quote a few sentences from a superior source. Knowledge, in general, says Robert Hall, expands the mind, exalts the faculties, refines the taste of pleasure, and opens numerous sources of intellectual enjoyment. By means of it, we become less dependent for satisfaction upon the sensitive appetites, the gross pleasures of sense are more easily despised, and we are made to feel the superiority of the spiritual to the material part of our nature. Instead of being continually solicited by the influence and irritation of sensible objects, the mind can retire within herself, and expatiate in the cool and quiet walks of contemplation. The Author of nature has wisely annexed a pleasure to the exercise of our active powers, and particularly to the pursuit of truth, which, if it be in some instances less intense, is far more durable than the gratifications of sense, and is, on that account, incomparably more valuable. Its duration, to say nothing of its other properties, renders it more valuable. It may be repeated without satiety, and pleases afresh on every reflection upon it. These are self-created satisfactions, always within our reach, not dependent upon events, not requiring a peculiar combination of circumstances to produce or maintain them; they rise from the mind itself, and inhere, so to speak, in its very substance. Let the mind but retain its proper functions, and they spring up spontaneously, unsolicited, unborrowed, and unbought. Even the difficulties and impediments which ob-

struct the pursuit of truth, serve, according to the economy under which we are placed, to render it more interesting. The labor of intellectual search resembles and exceeds the tumultuous pleasures of the chase; and the consciousness of overcoming a formidable obstacle, or of lighting on some happy discovery, gives all the enjoyment of a conquest, without those corroding reflections by which the latter must be impaired. Can we doubt that Archimedes, who was so absorbed in his contemplations as not to be diverted by the sacking of his native city, and was killed in the very act of meditating a mathematical theorem, did not, when he exclaimed *εὕρηκα, εὕρηκα*, I have found it! I have found it! feel a transport as genuine as was ever experienced after the most brilliant victory?

We live in the country that befits, that requires, universal education. Alas! how egregiously it needs it, to insure us that higher civilization, which seems of late to be receding, rather than advancing; from Congress and other high places of the nation, downward, to the more excitable, who are always the more ignorant of our citizens, imported or native; so easily seduced by demagogues, so naturally infuriated by partisan appeals, so much the impulsive, the prejudiced victims of excitement and false alarms; so ferocious withal when once aroused, that their interference in a time of public commotion is more to be deprecated than an ordinary earthquake, more to be dreaded than the eruption of a volcano. We need education among the masses; we need Christianity every where diffused, ascendant; we need the gracious benediction of our fathers' God, to preserve us in the enjoyment of those blood-bought liberties which they procured for us and bequeathed to us, as, next to salvation itself, our most precious possession and inheritance. Hence the necessity for universal education. When Napoleon, glorying in the prosperity of his beautiful France, lauding his nation as accomplished in every excellence, inquired of the distinguished Madame Campan, what more do we need to put us on the apex of the world? She promptly replied, with the most felicitous propriety, **WE NEED MOTHERS, SIRE.** Yes! they had wives; these had children; but, after all, *mothers*, **MOTHERS** were sadly wanting; are yet, not in France alone! Yet many of our citizens are awaking to the true interests of our nation in this regard—**OUR SONS AND OUR DAUGHTERS MUST ALL BE WELL AND PROPERLY EDUCATED! OR, OUR NATION IS UNDONE!** Let us remember that divine sentence—*Train up a child in the way he should go; and when he is old he will not depart from it.* It is time we were all awake to the exigency; time that all should begin to think of the necessity of our cooperation with God himself, in using his appointed means for the

salvation of our country; so that order, freedom, piety, truth, may universally prevail among all our teeming population; so *wisdom and knowledge shall be the stability of our times, even strength of salvations: and the fear of Jehovah shall be our treasure.*

Admonished by recent events, ought we not all to begin to think that ignorance and brutality are no qualification for office; that even a member of Congress should be so far civilized, so far Christianized, in all cases, as not only to understand English Grammar, and constitutional law, but also to evince, in conduct, his superior education; at once gentleman, statesman, patriot, Christian; by self-government, by principle rather than passion controlling his ways, by all that symmetry of correct behavior which is essentially implied in the very idea of virtuous consistency, respect for the laws, a proper example, in a word, good manners. We might expect better things than we have occasionally to witness and deplore, even among the *Honorable* of our nation. One might think that we have too many newspapers circulated and read, to permit our children, young or grown, to glory in barbaric airs, or illiterate rudeness, or reckless savagism; too many schoolmasters, especially too many BIBLES, abroad in the land, from our noble national fountain, the AMERICAN BIBLE SOCIETY, to allow our population to retrograde in any good thing; certainly to believe that *ignorance is the mother of devotion*; or, to be captivated by venal politicians and sophistical demagogues; who should not be allowed even a hope to prosper, in their wonderful and characteristic love for "the dear people," unless they can show themselves sincerely in favor of the grand process of LEVELING UPWARD, instead of downward; of instructing our masses, our black and red and white millions, progressively and increasingly, in all the principles of science, letters, morals, and religion.

But the subject specially appropriate here is THE EDUCATION OF WOMAN. Its importance, its normal principles, its objective aims, its aspects patriotic and social, with its anticipated results in our age and nation, claim our consideration. However much misunderstood, neglected, cheapened, it may have been among us, it is now rising auspiciously in the estimate of the community. Our position is, that the liberal and high and Christian education of our daughters is of vast importance in any country; in ours, pre-eminently, fundamental, indispensable. So far as it prevails, it necessitates also the education of our sons; and when all our children are well and thoroughly taught, what a grand and true nobility! what a benediction! our country must become increasingly the glory of all lands; realizing the bright and gorgeous ideal of President Dwight—

Columbia, Columbia, to glory arise,
The queen of the world and the child of the skies.

Is woman important in the social state? Then ought she to be prepared to occupy and adorn her place in it. Her preparation is as important exactly as her education; since this is what we mean by preparation. Is she the mother of sons and daughters; are these dependent, in the first stages of their life, more on ministering angels, or on mothers, to mold, inform, direct them, in the ways of wisdom? The first five, probably the first twelve years of infancy, are mainly shaped, swayed, determined, alone by the mother. She forms the mind, the manners; often in effect stamps the destiny of her offspring. Ought she to be ignorant or enlightened? worldly or Christian? She plants the seeds of the coming harvest. When wise and faithful, how commonly may we hope, that *there Jehovah commands the blessing, even life forever more!* Shall we then fail to educate the educators of mankind? Ought we to intend the degradation and perdition of the species—or, seek wisely, in hope, the sublimation, the salvation of all men? If man needs mental and moral improvement, how can this ordinarily be, if the woman that bear him, that nursed him, is herself utterly devoid of it? herself more animal than mother! In every other relation, too, we need the angel in her; not the pervert, not the monster, not the brute of our aversion. If man ought to be educated, so ought woman; his dearest and most intimate companion, the minister of mercy that guards his infancy, that cheers his pilgrimage, that charms his life, that mirrors to him the goodness of his God, that soothes his weakness on the bed of death, that expects in heaven to be his co-heir, his co-equal, through Jesus Christ, forever.

Woman is everywhere the criterion of society. Where she is elevated and honored, influential and correct, useful and devout, in the same degree precisely is man civilized, exalted, morally refined, truly ennobled. As she is wise and Christian, such is the constitution of our God, in the same proportion, ordinarily, is religion in society appreciated and ascendant. In how many nations beyond the confines of Christendom is woman abject, brutified, enslaved! There, too, man is cruel, degraded, ignorant. So it is, so it was, so will it be, where Christianity is not; where its divine excellence is vitiated, or veiled, or denied. Take the map of nations, the encyclopædia of history; look there at woman. Look—weep! In her the species, too, are squalid, destroyed. We all know that in heathendom, through all the wilderness of its desolations, woman is the victim, the sacrifice, the slave, the drudge, of her selfish, ignorant ord. Where Christianity radiates its influence, there is her princi-

pality, her augmentation, her purity, her lovely worth, her proper sway, her deserved attributes, her real honors. Let every one of the sex know this; and vindicate her own wisdom, by revering the BOOK OF GOD. The Bible is her halo, her shield, the MAGNA CHARTA of her dignity. Why is it that no sane man, in its domain, ever questions—whether woman has a soul? As well ask, has man a soul? Can she ever be so lost to virtue, as to become an infidel? a foe to her sex, herself, her country, her species, her glory, her God and Saviour?

This principle we hold paramount: her education ought to be conformed, in all things, to the divine economy; to the wisdom and authority of God, as shown us in the Holy Scriptures. The divine benediction may be expected only in correspondence with the divine wisdom and order. Woman has a mission all her own, a sphere of action peculiar; an office and a power definite; assigned by her Maker; where he will use her agency and bless her influence. Any other dissimilar province is not hers; there she foregoes her own prerogatives and attributes; there she is an intruder, pragmatical, perverse; sometimes amazonian, disgusting; no more the angel she was made; earning and receiving only the contempt of men.

O woman, best are all things as the will
Of God ordained them; his creating hand
Nothing imperfect or deficient left.

The difference is imprinted upon every fiber of her person. Her flexile form, her soft and tender texture, her relative adaptation, her names of endearment—mother, sister, wife, nurse, soother, sweetner of life and solder of society*—evinced her proper sphere, as not at all the same with that of the sterner sex. The laws of God are plainly salic. Woman is not to be legislator, magistrate, general, lawyer, sailor, fireman, plowman, soldier, or preacher, in the social and national commonwealth. Her structure, more refined, delicate, sacred, demonstrates it. Her proper sphere is home; there its ornament, its attraction, its influential and most salutary potentate, its secondary head in league with her affectionate husband; its ineffable, indispensable charm; its compensation, its luster; its appropriate glory. She is there to be appreciated, cherished, defended, by men; not herself to enact captain, guardian, champion, more than termagant or virago. Her inferior corporeal powers, her diminished stature, her dependent frame, her native parasitical instincts, like the graceful ivy on the monarch oak, adorning its majestic supporter, giving form, beauty, expression to the massive patron of its elevation and safety, all declare, that her province is

* Accommodated, from Blair's Grave.

peculiar as well as honorable ; her prerogatives and rights sustained only within it. Here is she the beloved vice-regal head of the domestic commonwealth ; invested with all authority as the legitimate of its administration. She governs here by divine right ; her subjects rejoicing in her queenly sway, with none to molest or impeach her title. Her power is less of office than of character ; yet really blending the virtues of both ; its elements are goodness, knowledge, wisdom, consistency, correct action, sympathy, beneficence. Her husband knows no home without her ; her children find it solitude and desolation in her absence ; her guests characterize the mansion by their happy memories of its maternal head ; she the moral center that irradiates the dependent circle of domestic life. She finds it honor and privilege only, as well as illumined piety toward God, who made, who rules her, to remain, with divine contentment, where He has placed her ; saying, *Occupy till I come* ; since there, and thence, her noiseless power is felt and seen abroad ; controlling the nation, the Church, the world, posterity ; by educating her sons and her daughters for their places of power, service, honor, in the coming generation. She is dependent on her husband in many respects ; in many the dependence is mutual ; the result their common benefit. She, wisely estimating the ordinances of God, rejoices in her destiny ; making so many happy ; illustrating that divine axiom in ethics, *it is more blessed to give than to receive*, by the benefactions that make such numbers her grateful debtors.

What, in contrast with a person, and a character so lovely, are we to think of those, unworthy of the name of woman, who, imperiously erecting their own will into absolute sovereignty, dogmatizing their own claims, while trampling in the dust the Book of God, proudly overruling the authority of its Author, display in public the standard of rebellion, and summon the women of the universe together to it, with them ? What kind of wisdom is that, which, forever clamorous about woman's rights, seems to know nothing, therefore to say nothing, about the proprieties and the duties of woman ; if possible, still less, about woman's sins ; hence, utterly denying the glory of woman's Saviour ; while it only prevents woman's piety, by which her immortal interests might be forever availed of His perfect and effectual mediation ?

It is a historical fact, that God never made a queen regnant, as distinguished from a queen consort, in Israel or in Judah. The only one known in biblical records is the execrable Athaliah ; *bar of the Lord*, as her name imports. She, the worthy daughter of the most infamous regal pair perhaps that ever lived, Ahab and Jezebel, was demon more than woman ; an ambitious usurper, a profligate tyrant,

murdering her own grandchildren in her way to the throne that was not hers; for six years enacting idolatry, cruelty, persecution, all manner of wickedness, against the rights of earth and heaven: till by an order from the throne of God, it was said—*Have her forth without the ranges; and him that followeth her, kill with the sword. And there was she slain.*

A kindred doom awaits all kindred characters; and scarce is there a character on the face of the earth more perverse, more purely hideous and revolting, than in a Christian age and nation, a coarse, hardened, brazen-faced brawl of a woman, acting the public orator, declaiming about woman's rights, organizing politico-popular assemblages, addressing a pseudo-lady chairman, challenging any antagonist to answer her; violating all the proper modesty of her womanly nature; ignoring her own sex, her own duties, her own honors, her prerogatives of feminine sacredness; losing the pure gem of modesty; practically scorning our blessed Christianity, contradicting and caricaturing the oracles of God, forfeiting her proper glory as a disciple of our Lord and Saviour Jesus Christ. Such a monster of moral deformity ought to be known only with a shudder. A nuisance in society, her communion is dishonor, her touch pollution, her example contagion; marring all the order, blighting all the beauty, blasting all the dignity of the social state; sacrificing at once the pure fame and the chaste refinement of the sex; while all that is properly delicate, elevated, sacred, in the relations of woman, is profaned, vandalized, exploded, in her conduct; in the tendency at once of her actions and her principles. Here indeed one might be excused, almost, for an unsuppressed torrent of invective and indignant scorn; demanding, if such a fungus, cryptogamic, amorphous, be entitled to the appellation, woman! if such a hideous, hybridous mongrel really belongs, as an individual, to the genus or the species, man! If this seem severe—appearance intentionally responds to reality. Is there not a cause? The injury is too great for apathy or clemency. It is a stab at all we love, value, revere, human and divine. We may not therefore repent, or ask forgiveness, for the rebuke, the denunciation, the execration of thought or utterance, while, in passing, we award the reprehension deserved, against what we know has had its phenomenal display, its varieties of demonstration, in too many places, in some very prominent ones, to the shame and dishonor of our country.

In this connection, I must add, that the sphere of woman is, by the law of her Creator, not the Christian ministry, not the pulpit, not the public platform, not the pastoral office, more than the forum, the judiciary, the senate, or the field of war. * * *

God has decided it. It is plain as the light of the sun. What woman did Christ ever commission to preach the gospel? Twelve apostles; was one of them a woman? Seventy preachers ordained at once—all of the gender masculine. Was Paul, Peter, James, John, Jude, a woman? Was Luther, Calvin, Zuingle, Knox, Edwards, Dwight, Chalmers—or did one of these sages of evangelical wisdom and luminous piety ever sanction either the thing or the idea? Away with the silly falsehood, that we ministers are jealous against them. I am jealous only for them! I love them too much, my daughter, my wife, my mother, my sister, to brook tamely their immolation, the moral Sutteeism that finds a worse Hindostan in America; the flame and the ravage of a virtual pyre, for the stealthy cremation of all that is fair and excellent in the vindicated and illustrated character of woman. I am jealous only against her sins; only for her rights; only to advance her duties, her privileges, her honors, her virtues, her hopes; seeking her genuine happiness, shielding her against her most insidious, her most deleterious enemies: also honestly outspoken of what we here inculcate and intend, as we pursue her education in this conservatory; as we endeavor her supreme and final good.

I now ask your attention to the scriptural argument, to the doctrine of the apostles of Christ; in which, referring to the strict interpreted truth of the original, I shall feel necessitated to produce a version of my own differing in some few yet important aspects, in language, in punctuation, in meaning, from that of our vernacular or common use: since, making the oracles of inspiration our supreme standard, both of thought and of inculcation, it is so important to ascertain their native sense, what it is, in order to our vindicated conformity to it in all things. Still, before quoting the words of the Spirit, as fairly settling the law of the matter, I must pronounce my solemn protest against the remorseless levity, nay, the horrid impiety, of some,* who talk of what Paul said, or Peter said, or others said, of the chosen amanuenses of the Holy Ghost; all delivering one and the same doctrine, not their own, but his, whose they are, whom they serve, in whose awful name they speak, or write, the everlasting truth of God, our Maker, and our Judge

We are not of them who praise the Bible, only with more state to forsake it. *But I would have you know that the head of every man is Christ, and the head of the woman is the man, and the head of Christ is God.* * * * *For a man indeed ought not to cover*

* Such expressions as these—Paul was prejudiced; Paul was a Jew; he lived in old times; Paul was an old bachelor; Paul was monstrous hard on the women; *et plurima similitima tempta.*

his head, forasmuch as he is the image and glory of God; but the woman is the glory of the man. For the man is not of the woman, but the woman of the man. Neither was the man created for the woman; but the woman for the man. For this cause ought the woman to have power, that is, the symbol of her honorable and modest subordination, toward her head, as veiled in public, especially in public worship, in respect to the ministry, the masters of assemblies, the messengers, or officially the angels of God. Nevertheless, neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman is of the man, even so is the man also by the woman: but all things of God.—1 Cor. xi. 3, 7-12.

For God is not the author of confusion, but of peace.

As in all the other churches of the saints, let your women keep silence in the churches, for it is not suffered for them to speak; but to be under obedience, as also saith the law of God. And if they would learn any thing, let them inquire of their own husbands, or others, at home; since shame it is, in the church, for women to speak. What! from you, originally, proceeded the doctrine of God? or to you alone, in monopoly, has it extended? Have a care! If any one view himself to be a prophet, or spiritual, let him rightly own, what things I write you, that they are none other than the commands of the Lord. If any one be ignorant of this, however, it is plainly his own fault; therefore let him be ignorant (1 Cor. xiv. 33-38) and answer for it to God.

In like manner also it is ordained of God, that the women adorn themselves in attire decorous, with modesty and discretion; not with pompous hair-braids and fashionable splendor of dress, glittering in gold and pearls and vain extravagance; but, what is so appropriately ornamental to women professing Christian piety, with works of beneficence, the richest and the best of all decorations. With silence must woman learn in public worship, with all subjection to God's appointments; but there to teach, or usurp authority over man, instead of remaining in silence, I suffer not, but forbid, as the apostle of Christ. For Adam first was formed; afterward, Eve. And Adam was not duped by the Devil; but woman, so infatuated, became involved in transgression. Still, though now restricted and domestic more, she shall be saved, not less gloriously, as occupied in the duties of child nurture and the holy education of her offspring; if not proudly impatient of her sphere, they piously remain there, in faith, and love, and holiness, with prudential wisdom.—1 Tim. ii. 9-15.

Thus the Apostle describes a pious widow: well attested in good works; if she has educated children; if she has entertained strangers; if she has washed the feet of saints; if she has relieved the

afflicted; if in every work of goodness she has been occupied.—1 Tim. v. 10.

Of others in contrast, he says: *Withal they learn to be idle, wandering about from house to house; and not only idle, but babblers* also and busy-bodies, speaking things which they ought not to speak. I counsel therefore that the younger ones marry, nurture children, preside in the family, giving to the adversary none occasion for reproaching us.*—1 Tim. v. 13-16.

He elsewhere orders, in the name of the Lord, to the aged women *likewise to be in behavior as becometh or adorneth holiness, not calumniators, not given to wine, teachers of good, so as to influence the younger ones to love their husbands, to love their children, as prudential, chaste, domestic, good, subordinate to their own husbands, in order that the doctrine of our God may not suffer, as blasphemed on their account, among the wicked.*—Tit. ii. 3-5.

I cite only once more, and that from another Apostle: *Likewise ye wives be in subordination to your own husbands, so that if any obey not the word, they also may without the word be gained, as they view your purity of deportment, characterized by reverence; whose ornament let it be, not that external of hair-plaiting, and the glare of jewelry and fashionable finery of attire, but rather that interior, hidden in the heart, which is incorruptible, even that of a meek and tranquil temper, which is in God's sight very precious and beautiful. In this style also the holy women of old that hoped in God, adorned themselves in subordination to their own husbands; as Sarah, for example, obeyed Abraham, calling him Lord; of whom by piety ye have become the daughters, doing good, and not intimidated, as with any consternation, from the path of duty. So also ye husbands in enlightened piety dwelling with them, render considerate honor each to his own wife, whose framework is more tender, as feminine, but whose soul is equally precious, since both are co-heirs of the grace of life; so that your common prayers and praises may ascend together, unimpeded, to the throne of God.*—1 Pet. ii. 1-7.

The plan of God is properly the only one. It is the best, and we adopt it: its importance lies at the very foundation of the fabric, social, civil, domestic; and the fiend who disturbs or would subvert it there, ought to be viewed and denounced as a traitor to his country, to his species, and to God. Pre-eminently is he the foe of woman! not more a foe, her primordial deceiver. The same protean personage indeed is not dead, but speaks, as well as lives and acts, in all those variegations of preaching infidelity that would supersede

* Strong-minded women, amazons, though not wholly like their similars in our own times! What is the model woman of the Bible?

the wisdom of inspiration; preferring that which the Holy Scriptures denounce in contrast as *earthly, sensual, devilish*, that which tends to revolutionize society into the worst of anarchies, to make every house ultimately less a Bethel than a brothel, and our whole country one great national Utah of "free love," and every other perversion of freedom, where woman's murdered honor and man's established pandemonium would leave us nothing but squalid misery, rampant impiety, unmitigated despair, instead of the true blessedness of Christian society.

We have alluded to the pensile or parasitical nature of woman, not in any sense to disparage, but only to define her proper sphere, so to assert her natural and gracious claims to benignity, protection, love, courtesy, service from man; her pristine archetype, her masculine counterpart, her Heaven-ordained companion, counselor, champion, her affectionate conjugal ally, protector, lover, in all their common pilgrimage, to a *better country, that is, an heavenly*. We call her *parasite* only in a sense honorable, proper, original, divine; ordered at first, displayed in the perfection of paradise; subsequently continued, not however without some penal modifications, requisite after the grand apostasy; yet, under the glorious system of mediatorial government, then supervening and inaugurated; thus converting all disciplinary privations and inflictions into ultimate benefit and resulting good. We call her *parasite*, possibly against her pride, in some less educated and less amiable instances—but in no instance against her honor, her happiness, her duty, her safety, her social beauty, her proper dignity and welfare. We are friends, not flatterers. We practice no ambiguity of censure, no concealed astetism: we are kind and sincere; calling her *parasite*, not *epiphyte*, to use a botanical distinction not inapposite; since she adheres not ungratefully, not ungraciously, not ungracefully; not as extraneous, obtrusive, usurping, not an unwelcome or heterogeneous invader; but, as Adam at first delighted to salute her, of kindred essence with himself, his needed and loved accomplishment, parasitical but compensating, at once his ornament and his delight. So any happy husband may appropriately say to her, in the words of Horace to his patron Mæcenas, not half so justly valuable, or necessary, or precious, to the adulatory bard:

O et presidium et dulce decus meum!

which we thus venture to paraphrase and appropriate:

O thou, heaven's latest gift to social man,
 Proof of God's goodness in his wondrous plan,
 Protecting thy protector! thee I own
 Guardian and glory both; my shield, my crown;
 Thee grateful I salute, my sweet renown!

So ought men to love their wives as their own bodies. He that loveth his wife, loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church. For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined to his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the church. Nevertheless, let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

Loftier thoughts than these of the honor and nobility of woman, purer and richer sentiments of the married relation, it is impossible for man or angel to understand, prefer, or know. That relation is there, as in other places of the Bible, made the type of the eternal espousals, the ineffable beatitude of the Son of God, and his own glorious church in heaven. How sublimated then is woman! how right to have a high idea, a just theory of her proper grandeur of character and destination! how plain the duty, the importance to society of her organized improvement; her ample and appropriate education, her just enrichment, her substantial accomplishment in whatever renders her estimable, influential, valuable, in her peculiar mission, as God ordains and blesses her to man!

Here indeed we Americans have no heraldry, no peerage, no wealth, no factitious honors, like those in which monarchy glories, which vanity often desiderates in our own angust republic. But we have what is infinitely better—freedom, virtue, talents, a pious lineage, the means of cultivation, a just equality in the eye of law, every needed and auxiliary good, to make our daughters and our sons, if not despising their birthright, if not recreant to their parents, their country, and their God, to become the *élite* of mankind; worthy, learned, useful, lovely, honorable, religious, glorious forever!

And why not confederated America lead the way; the banner nation, the constellation pacific and serene, E PLURIBUS UNUM, in this needed, this genuine, this higher civilization? The annals of our parent country are lighted and lustrous with mental and moral heroines that raise the rank of woman; that augment the dignity of the species; that well may fire the filial and virtuous ambition of the sex in our own country, to emulate and multiply such specimens at home. I note, or simply name, a few luminaries forming a galaxy select, celestial, which might—we trust will—virtually, why not? be both reproduced and surpassed in the future characters of our own hemisphere, like the stars of heaven for multitude: the Lady Jane Dudley; the Lady Rachel Russell; the Lady Lucy Littleton; Mrs. Elizabeth Rowe; Mrs. Hester Chapone; Mrs. Hannah More;

Mrs. Mary Lundie Duncan; *stelligeræ, mortuæ, vivæ, tamen, celebres et felices, duobus in mundis immortales, adorantes—non adorandæ*. This implies necessarily the progress of education, the loftier cultivation of mind; solid and substantial, more than superficial and ornate; the real preferred to the merely seeming and showy; all intending, in the ways of wisdom, at the end of every process, preparation for a glad eternity. How many, alas! invert this order, pervert and ridicule this method; as, in result, how many elaborated counterfeits, living and ornamented mummies, bedizened gossamers, fitted only for a world that is not, courting phantoms, feeding on romance, too refined for facts, too polite to be good, too fashionable to be useful, too genteel to be honest, too much absorbed in folly to be saved! Yes, too proud to learn truth, too indolent for effort or application or system of any kind; knowing not for what they were created, caring not a rush for salvation. They are educated—they say! understanding all the fantastics of dress, with all the frivolous modes and capricious rules of the *Haut ton*. They speak a few phrases of French, possibly a few of Italian. They have familiarized the mincing dialect of dandies. Their fingers are educated—they can play; their toes—they can dance; their forms—emaciated, spectral, corseted, bodiced, laced, tortured, to the prescribed dimensions, the newest imported style; so fair, so pale, so consumptive. How beautiful a faded lily, a perfumed victim, a decorated corpse, a dead worldling, a lost soul!

Education may be viewed as substantially three-fold: physical, intellectual, moral or religious. To this we might append, as congenerous to all the others, the place and the part of esthetics; by which is meant the theory and the practice of the beautiful, culturing taste and forming manners to kindred elegance, perusing all the models, all the specimens, ancient, modern, of nature and art.

As to *physical* education, strength—growth—proportion of the corporeal frame; the arts of health, firm nerves, fleet motions, invigorated limbs, a form erect, symmetrical, a well-expanded bust, with whatever best promotes the true and equal development of the person; proper and wholesome diet, ventilation, calisthenics, walking in the open air, periodical exercise, gymnastics, regularity of all the functions, seasonable rest, recreating sleep, nature flourishing in her own best way, not much medicine of any kind, in therapeutics hobbies of no kind; so that healthy women may result from well-trained daughters; beauty be ever associated, in their thoughts and ours, with robust, agile, roseate forms and faces; we only say, fully appreciate we the basal importance of this branch of our whole system; caring for it among our first regards and duties; never

wishing or suffering a pupil, pursuing her studies, classical or occasional, to continue sedentary and assiduous, at the expense of her health! The science of hygiene we value and explore; with no empiricism, no wild or unproved theories, no speculations or experiments; trusting for prevention or for cure only what the best authorities, the most certain rules, concur to prescribe.

The *intellectual* division of our system; this, or the manner of success in it, attained or imputed, that always gives character, good or bad, attractive or repulsive, eminent or indifferent, waxing or waning, to a seminary of learning. So it was among the ancients; at Crotona, at Athens, at Alexandria, at Rome; the porch, the lyceum, the academy, the grove; so for more than half a century,* while incomparable Busby taught in Westminster, from the reign of the first Charles to that of the third William; so Eton, Winchester, Rugby, Harrow, and other schools at present in the British Islands; so of many in our own country—though, that our schools and colleges are always parallel in their fame and their worth, is what this deponent says not; especially as he knows it is not true. The training of mind, the acquisition and use of liberal knowledge, every mental improvement in science, art, general literature, this will be our labor, service, care, pleasure, in a routine and organic way, in the INGHAM COLLEGIATE INSTITUTE OF LEROY.

The studies we pursue and prescribe, as announced in our annual CATALOGUE, are perhaps sufficiently known. We here allude to them mainly, with some general strictures suited to the occasion. We ask that you will credit our aims, in favor of such propositions as the following: that our curriculum is intended to be liberal and large; that we expect rather to amplify than curtail it; that some required improvements may be gradually and wisely initiated; that the standard of scholarship is not to be reduced; that our corps of instructors is to be maintained, as forming a FACULTY of sound, competent, varied, co-operative, devoted, trustworthy qualifications; that in the normal department, where we are to educate teachers, we intend to have for our motto, THOROUGH AND COMPLETE; that we graduate, and authenticate to the public, those only whose attainments and capabilities justify the truth of their testimonials; that we mean to make scholars uncommon in their all-pervading common sense; that they shall know with discrimination, generally, all the attributes and affections, together and apart, of these three grand and comprehensive categories—words, thoughts, things; variously distinct, variously related; that they shall, when they leave us, having com-

* 1640-1695.

pleted their course and taken their degrees with honor, be able to write a letter, on any subject, with no wrong spelling, or false punctuation, or other bad grammar—but with correctness, propriety, ease, taste, finish; evincing method, superiority, accomplishment; that they shall be prepared to hold a conversation with educated persons, on any ordinary subject; without sheepishness, or vanity, or forwardness, or low-bred impertinence of any sort; so as to give and receive both instruction and delight; that they shall possess an educated facility to use their powers in any needed direction, learn whatever they find necessary, execute any occurring business of life, and condescend, with genuine utilitarian grace and willingness and tact, to superintend, or, if requisite, to manage and perform all the mysteries of housekeeping; thinking it not at all beneath them; prepared to make the beauty of the parlor and the finish of the refectory answer for the order of the kitchen; while every chamber and apartment of the whole house demonstrates the presence and the inspection of a presiding mistress, who knows how to make home attractive; herself the estimated glory of the mansion, from roof to cellar: as her good manners, her good sense, her good temper, her good principles, find their willing trumpeters, unpaid—not unrewarded, in all the other members of her domestic commonwealth—their better remuneration in the admiring gratitude of her joyous husband, conscious of his prize, verily thinking that never man was blessed, in that way, equally with himself. Perhaps, if more husbands had such wives, fewer wives would find themselves miserably conjugated, with husbands of worthless principles; infidels, blasphemers, drunkards, gamblers, tavern-haunters, sabbath-breakers, heart-breakers, life-breakers, hope-breakers; to their own undone condition and that of their children with them!

These aims, however, are not alone for the normal department, though we may well consider, among all who learn, those who expect to teach; who will therefore require more time, as well as more maturity, to fit them for their duties.

If this is aiming high, we ask, is it then censurable? How low, exactly, ought we to aim? We wish to make the most and the best of all our jewels, our daughters—and yours! Besides, when, in the rapid lapse of time, they shall in turn see around them the growing honors of maternity, sons and daughters of their own—here we solemnly presuppose that they have not so cheapened or abjured themselves, are not such elaborated fools, one of them, as to wed a fool for a husband—we hope they will be the elect ladies to demonstrate the abiding virtues and resources of their own education, not entirely exhaled and lost in the interval; oracles of precious wisdom,

of conduct, naturalness and dignity of manners ; physical welfare, as scientifically and practically regarded ; the executive faculty ; and the sway of the glorious gospel of the blessed God over the entire humanity of every individual.

Knowledge often exists to a certain extent without education, as we painfully and frequently observe. We need to be educated in order to get knowledge ; in order well and skillfully to use it, when obtained. We often see a knowing uneducated man who plainly seems to know every thing—but his own want of education. His mind lacks training. It has no discipline. To generalize, to be methodical, to reason logically, to use wisely what he knows, to acquire and class his knowledge, to think consecutively, to see the natural and the artificial relations of things, to know phases and the philosophy of language, to adapt words and thoughts to things : here his defects and faults expatiate. What is science ?—he can not define it. Philosophy—what ? He can not tell. The difference between opinion and science, theory and demonstration, hypothesis and conviction, he is less competent to explore : so confused, isolated, ill-assorted, impracticable, ordinarily, what he knows. Thus Bacon describes it : “ Unde bene Heraclitus ; Homines scientias quærere in minoribus mundis, et non in majore sive communi.” Even the learned, as he avers, sometimes, the unlearned often, show want of training—they not wisely observe, methodize, generalize, or estimate as they ought, what they specifically and successively learn, and in isolation know. Regularly and wisely to accumulate knowledge, or methodically to assort and arrange it for use, they are incompetent ; as difficult for them properly to teach or communicate, even what in some sort they probably understand and correctly know. To develop the mental faculties, to regulate the action of the mind, to expand the intellect, and thus invigorate the capacity of useful and orderly thought ; to habituate and establish the best style of perception and of thinking and of speaking, and so enrich and stock the mind with well-defined and well-compounded ideas ; making more and better all the capabilities of the person, for the actualities of life ; this is what, mainly, we mean by—education. The etymology of the word, *e* and *duco*, to draw out or *educere*, shows its normal meaning. We accept the definition of Webster : “ Education comprehends all that series of instruction and discipline which is intended to enlighten the understanding, correct the temper, and form the manners and habits of youth, and fit them for usefulness in their future stations ;” that is, to develop, augment, and accomplish them in the best way for the realities of human life.

Thus the educated mind takes hold of things by the right handle ;

knows how to acquire knowledge in the best way; as also to methodize, class, use, combine, prove, illustrate, and teach or communicate it, in a style at once easy, masterly, effective, and ornamental. Such a mind needs no encomium or recommendation; its excellence is self-evident.

Such systematic nurture is the grand necessity of every human being. Man, as fallen, is born into this world, alas! wholly ignorant; totally destitute of ideas. The day-dream of innate ideas was once popular; delusive as pleasing. Philosophic, potential, pious, as it once seemed to doting churchmen, adventurous charlatans, secular potentates, who were very physical often in their metaphysics, wielding the sword, rather than the pen, in disputation, while millions were mad for it, infatuated with it for centuries; it is wholly exploded now, *as a dream when one awaketh*; so contemptible in its fatuity, its falsity, that it is, at present, not worth refuting. We all know better; more correctly understand theology and psychology than to endure it for a moment. No! It is fact that we are all so natively ignorant, all as apostate creatures; since "the fall brought mankind into an estate of sin and misery." Hence, like it or not, as we may; believe it or not, as we choose, we are all *by nature the children of wrath, even as others*. Now, of this ruined condition, our native ignorance of all things, especially of God, is a miserable demonstrated fact; its most melancholy fruit and evidence. Zophar, the Naamathite, was plainly right when he affirmed, more than three thousand years ago, against human vanity and assumption: *Vain man would be wise, though man be born like a wild ass's colt*. Hence we recognize this terrible fact, with all its accompaniments, as lying at the foundation of every right system of education. On the opposite theory, some men, some women, born blind, never get their eyes open. We know that man is born into this world ignorant as a brute, destitute of ideas, needing, oh! how vastly, the aid of others—especially of mothers, to supply his mental and moral wants; to educate him for his wondrous future in two worlds.

In infancy, in youth, on other's care*
Hangs all our hope."

Of our sinful, fallen estate, we are sure, this ignorance is an ingredient, a constituent in part. Not so was man originally created. It was only sin that could detrude him from his pristine glory; where produced, not born, never an infant, but mature at first, both Adam and Eve knew God and his creatures, with no degrading affinities; both made in these relations *like to the angels*, but a little

* We might substitute "on mother's care."

lower than they. They never wept or wanted, so complete, as they proceeded from the mighty hand that formed them the miniatures of himself; each a piece of work worthy of such a glorious architect. To them education had no such exigent relation as it now has to us, inferring our debasement. Alas! how changed. *Adam, where art thou?* This grand humiliating fact, it is, we know, considered elegant, as it therefore becomes fashionable, in some high circles, to obscure, or even to ignore and deny. Honestly believing the word of God, the facts which it attests, we here have no compromises with gasconading infidelity, with cardinal heresy; none at all! Their view is plainly contrary to philosophy, as it is to Scripture. We recognize the solemn truth in preference: arguing from it both the necessity of education, and the powerful motives derived from it, to sustain and prosecute its ministries.

Man is born ignorant, having no ideas, not one, on any subject; yet having faculties, capabilities, powers, that may, by proper cultivation and the grace of God, expand, augment, and act, in light, in service, for excellent achievement, on earth; for *glory, honor, immortality*, in heaven. Like the bud before it blooms, its colors, its odors, its staminate and pistillate organism, though a flower of consummate beauty be thence evolved, all are cased in darkness at first, till, opened to the light of heaven, we perceive and enjoy its beauties and its sweets; we wonder at its powers no longer latent; admire its exquisite decorations; remembering that *Solomon in all his glory was not arrayed like one of these*—no longer buds, but educated flowers!

The infidelity to which we refer is at once insidious and poisonous. In some high places, it is popular, if not waxing mighty and strong. Advocated or assumed in the churches by certain meteoric and erratic stars, the doctrine is grateful to the shallow and unprincipled; the difference between it and the truth is not seen; and the million are the dupes, perhaps the victims, of its sorcery. Alas! that "Reverend" impostors are any where so prevalent, so illustrious. Enemies alike of man and of God, they are also traitors to their country; injuring the souls which their "Reverend" impiety pretends so eminently to serve. They invent *another gospel, which is not ANOTHER*; and we know who says to them, *Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled; this shall ye have of my hand—YE SHALL LIE DOWN IN SORROW.* This is intelligible.

For learner, for teacher, it is greatly needful to appreciate aright the native, the awful ignorance of apostate man. It tends to make us thorough and honest; to nerve the efforts of exertion, to coun-

tervail the evil of ignorance, recognized as evil, to make us value knowledge, as, in its place, of worth incalculable. It disenchant the whole subject of mystery, and gives us a just insight of human nature. Hence it humbles us, as knowing what we are ; as hoping to become all we ought to be, only in the kingdom of our Restorer ; *putting on the new man, which is renewed in knowledge, after the image of him that created him.*

Hence we know also how much men may attain, in view of what they have attained—even all that made the scholarship of Newton ; the philosophy of Bacon ; the literature of Chalmers ; the shrewd practical sense of Franklin ; the geological information of Hugh Miller, or Dr. Buckland ; or of our own Professors, Silliman, Hitchcock, Torrey, Maury, and a host of others. All is attained, all attainable. I mean not to indorse the dogma of Helvetius, that all minds are natively equal. As connected with the body, and developing in it, certainly they are not equal. Still it is a great truth, that education and its fruits, resulting from application or indolence, is mainly, under God, the cause and the solution of the common diversity. This is a mighty truth ! Let industry take heart, and idleness be ashamed ! How, said one, to the great John Locke, how came you to acquire so much knowledge ? How did you ever get it—or was it born with you ? He replied—Whatever I know, I have attained in the ordinary ways of study, with these two rules perhaps tolerably well observed : first, never to be ashamed to ask for information ; second, to be gratefully availed of all means in my power, willing to learn anything of any one, who could teach me ; never having found a person yet who did not know something that I knew not, or excel me in some art or profession that was his, not mine. Sir Isaac Newton also referred an inquirer, in a similar manner, modestly, to his habit of observation, as solving at once the whole problem in regard to himself. HE observed—HE thought. Some men comparative do neither ; possibly some women ! It was a fact, however, that they loved learning ; they loved knowledge ; they searched for it as for hid treasure ; here was the secret of their success, here *the hiding of their power.* They considered a fact, a phenomenon, an axiom, with clear perception, logical induction, just combination : hence Newton saw farther than others, in the same light of nature, that had been shining for so many ages, where thousands of millions that lived in it saw comparatively nothing. Not one of them at least so observed or so thought, it seems, as to make the magnificent induction of “ the occult principle,” as it used to be called in proud reprehension, that of universal gravitation ; at first rejected, ridiculed, persecuted, even by scholars ; now abso-

lutely known to be true; so received and maintained, by all the proper philosophers in the world. Newton has the unique honor; his memory retains it, without peer or rival, of that intellectually glorious discovery.

One grand object of education is to learn how to think; how to exercise our powers in useful and productive thought; how to use the faculties God has given us, so as to strengthen and improve them; making five talents ten, two talents four, one talent two. The means of thought are both natural and artificial; to improve both of these, and familiarize their use, is one of the grand functions of education. The hand needs tutoring in the arts, not more than the mind in the sciences. Each must have its appropriate helps, its suited implements, the arms of its own warfare: according to the substantive, the massive wit of the second aphorism of the *NOVUM ORGANUM*, so apposite to our present argument: *Nec manus nuda, nec intellectus sibi permissus, multum valet. Instrumentis et auxiliis res perficitur; quibus opus est, non minus ad intellectum quam ad manum. Atque ut instrumenta manus motum aut cuncta aut regunt, ita et instrumenta mentis intellectui aut suggerunt aut cavent.*

There are grades, differences, in society, in persons; both individuals and classes, as all the world knows; these pervading, endless, various without discernible order or limit; often curious, astonishing. In forms and degrees innumerable, such variations continue. No theorized equality, no imaginations of envy, no legislation of democracy, can reverse or alter it. Look at bodies, countenances, histories of men; their costumes, manners, endowments, principles, attainments, influences, destinies, idiosyncrasies; how they vary! Are they all six feet high? do they weigh as much, in matter, in mind, one as another? Are their talents all the same, quality, quantity, manifestation? Are they all equally well informed? Do all live to octogenarian longevity? Are all alike graceful in movement, expert in tactics, agreeable in behavior? Is their knowledge equal, probity, wealth, pleasure, fame, pedigree, health, popularity, bodily vigor? Do they all obey the Gospel? Are all saved eternally? To affirm or pretend the universal equality of men, to say nothing of the stupidity or the absurdity it evinces, is an affront, an outrage to all sensible persons. What infinite difference in this life, more in that to come, between one that obeys the gospel of Christ, compared with one who only disobeys it? Next only to this, is the difference in melioration and superiority made by education, as seen in one who has it, compared with one who is devoid of it. Comparative seraph, comparative

brute! Ignorance indeed sees not itself, having no notion of its own destiny, or immensity, or identity; while others, especially the wise, see it with alternate pity and disgust, feeling and suffering often its ugly, its ill-mannered, its intensely annoying demonstrations; especially when it affects learning, or dreams of its own desirable society. Ignorance, joined so often with assumption and impudence, decorated frequently with the glitter of wealth, enacting the strut of fashion, dogmatical and noisy, consequential in the glories of vanity and bad grammar, is a nuisance, sometimes revolting and insufferable. Our times show great fecundity in the growth and frequency of this genus of philosophers. Were ignorance only modest, teachable, conscious of something which it ought to learn, it were comparatively pardonable, comparatively tolerable. But otherwise, oh! the chimera dire, the intruder frightful, the atmosphere mephitic; all its progeny fit only, not even that, for communion among themselves. The modern Polyphemus, with one eye only, and that extinguished in ever-during night!

Monstrum horrendum! informe, ingens, cui lumen ademptum.

As to self-education, so called, I am not the one absolutely to censure or degrade it; many an automath has become an honor to learning. In a qualified sense, it is the only real and good kind of education in the world. The attentive groom can take the horse to the water, but the horse must drink it, as the scholar must study for himself. There is no possible succedaneum for personal application, study, thought, self-discipline. The apparatus, the means, the appliances, the helps, the facilities manifold, of grammar-school or university, so valuable when correctly appreciated and used, are not sufficient of themselves; nor is there any charm, electric or magical, in the best lectures or diagrams, or in the chair of the most erudite and devoted professor, to dispense with the sedulity and ingenious labor of the pupil: no! Nor is the glory of a degree publicly awarded, to the *juvenes ad prim umin atibus gradum admissos*, so potential as to make scholars of the candidates, who can not analytically translate their own diplomas; to whom their latinizing mystic sheep-skin, in some instances, might as well retain its native woolly honors for any good essential to be derived from so pompous a piece of lettered parchment, with signatures and seals and ribbons flowing appurtenant. It is in this way that learning is progressively damaged in our country, the standard of attainment sunk, the rivalry of chartered institutions, delighting in full classes, a local swell of graduates at each commencement; delighting in the cal swell of graduates at each commencement. This makes

public mints, that furtively embase the coin of the country ; fixing the national stamp on brass instead of gold ; sanctioning a system of public robbery, such as no nation will or ever should endure. I know there are noble exceptions—would there were more of them, to whom such censure is inapplicable, as that of the indignant bard :

The schools became a scene
Of solemn farce, where ignorance in stilts,
His cap well lined with logic not his own,
With parrot tongue performed the scholar's part,
Proceeding soon a graduated dunce.

There is nothing that can supply the place of personal application, patient study, laborious thought. Colleges and professors are not the divinities that can enact the impossible miracles of transformation desired. They can not metamorphose dolt into philosopher, idler into scholar, or son of fortune and of fashion, by right primogenial or prescriptive, into prince or peer of the realm of science ; into chieftain envied in the walks of learning ; into genuine dignitary of the ecumenical republic of letters. No ! God has made nature true to his own revealed laws ; giving wisely no patronage to indolence, no sanction to presumption, no premium to affectation or quackery, in church or state. It is only the illumined one, who sees his laws and honors them ; who approves his wisdom and corresponds with it ; who is honest and assiduous in his world ; who admires with ingenuous delight his ways ; only such a one, who finds pleasure in effort, sees success continually crowning exertion, is conscious of progress and profit equaling the lapse of time ; realizing with lofty felicity the rare grandeur of a well-furnished, a highly cultivated mind. Thus is he a legitimate owner, a person of resources all his own, of opulence immense, a real nobleman, inheriting estates not passively, from the mere fatality of his birth ; but actively, honorably, by acquisition, by patience, by achievement ; in a sense self-graduated, promoted, made a blessing to society : assuming here, of course, that he is both scholar and Christian, uniting what ought never to be separated, at once student and worshiper.

Such is the constitution of society, the system of our God, **NOT IS IT AT ALL DISCOURAGING** to the sober, the honest aspirant. On the contrary, mercy turns many of her own severities into advantages and attractions. *In the sweat of thy face shalt thou eat bread, till thou return to the ground*, is at once a penalty and a promise, as well as an exponent of the economy to which we belong. It produces bread for us ; it gives it a better relish ; it shows our authentic

title to its possession, when we perform the task before we enjoy the recompense. Still, education requires time. It is the proper growth of the learner. It may be assisted, facilitated, beguiled of its asperities; but it can not be participated. Precipitation, if attempted, may be mischief only in the end. An infant is not, by a fiat, to be matured into a man; nor an ignoramus to be summarily extemporized into a philosopher. There must be all the necessary stages of the complicated process, analogous to that of the body; mastication, digestion, assimilation, nutrition, development, augmentation, maturity, competency, polish, richness, excellence, usefulness; then, if ever, reputation. Besides, it is every way perilous and wrong to gorge the mind or overtask its powers. If three years will not suffice, take more—take five or six for education. It will be INFINITELY better, cheaper, productive more of fruit and satisfaction. The alternative is fallacious and destructive. You may ruin the health, shorten the life, and accomplish a transient renown; you can never confer lasting benefit or usefulness by too much study in too little time. This is canonical.

On the value of knowledge, as illumining the air we breathe, and scattering away the malaria of ignorance, I am afraid to trust myself in this place to declaim. I will quote a few sentences from a superior source. Knowledge, in general, says Robert Hall, expands the mind, exalts the faculties, refines the taste of pleasure, and opens numerous sources of intellectual enjoyment. By means of it, we become less dependent for satisfaction upon the sensitive appetites, the gross pleasures of sense are more easily despised, and we are made to feel the superiority of the spiritual to the material part of our nature. Instead of being continually solicited by the influence and irritation of sensible objects, the mind can retire within herself, and expatiate in the cool and quiet walks of contemplation. The Author of nature has wisely annexed a pleasure to the exercise of our active powers, and particularly to the pursuit of truth, which, if it be in some instances less intense, is far more durable than the gratifications of sense, and is, on that account, incomparably more valuable. Its duration, to say nothing of its other properties, renders it more valuable. It may be repeated without satiety, and pleases afresh on every reflection upon it. These are self-created satisfactions, always within our reach, not dependent upon events, not requiring a peculiar combination of circumstances to produce or maintain them; they rise from the mind itself, and inhere, so to speak, in its very substance. Let the mind but retain its proper functions, and they spring up spontaneously, unsolicited, unborrowed, and unbought. Even the difficulties and impediments which ob-

struct the pursuit of truth, serve, according to the economy under which we are placed, to render it more interesting. The labor of intellectual search resembles and exceeds the tumultuous pleasures of the chase; and the consciousness of overcoming a formidable obstacle, or of lighting on some happy discovery, gives all the enjoyment of a conquest, without those corroding reflections by which the latter must be impaired. Can we doubt that Archimedes, who was so absorbed in his contemplations as not to be diverted by the sacking of his native city, and was killed in the very act of meditating a mathematical theorem, did not, when he exclaimed εὕρηκα, εὕρηκα, I have found it! I have found it! feel a transport as genuine as was ever experienced after the most brilliant victory?

We live in the country that befits, that requires, universal education. Alas! how egregiously it needs it, to insure us that higher civilization, which seems of late to be receding, rather than advancing; from Congress and other high places of the nation, downward, to the more excitable, who are always the more ignorant of our citizens, imported or native; so easily seduced by demagogues, so naturally infuriated by partisan appeals, so much the impulsive, the prejudiced victims of excitement and false alarms; so ferocious withal when once aroused, that their interference in a time of public commotion is more to be deprecated than an ordinary earthquake, more to be dreaded than the eruption of a volcano. We need education among the masses; we need Christianity every where diffused, ascendant; we need the gracious benediction of our fathers' God, to preserve us in the enjoyment of those blood-bought liberties which they procured for us and bequeathed to us, as, next to salvation itself, our most precious possession and inheritance. Hence the necessity for universal education. When Napoleon, glorying in the prosperity of his beautiful France, lauding his nation as accomplished in every excellence, inquired of the distinguished Madame Campan, what more do we need to put us on the apex of the world? She promptly replied, with the most felicitous propriety, **WE NEED MOTHERS, SIRE.** Yes! they had wives; these had children; but, after all, *mothers*, **MOTHERS** were sadly wanting; are yet, not in France alone! Yet many of our citizens are awaking to the true interests of our nation in this regard—**OUR SONS AND OUR DAUGHTERS MUST ALL BE WELL AND PROPERLY EDUCATED! OR, OUR NATION IS UNDONE!** Let us remember that divine sentence—*Train up a child in the way he should go; and when he is old he will not depart from it.* It is time we were all awake to the exigency; time that all should begin to think of the necessity of our cooperation with God himself, in using his appointed means for the

salvation of our country ; so that order, freedom, piety, truth, may universally prevail among all our teeming population ; so *wisdom and knowledge shall be the stability of our times, even strength of salvations : and the fear of Jehovah shall be our treasure.*

Admonished by recent events, ought we not all to begin to think that ignorance and brutality are no qualification for office ; that even a member of Congress should be so far civilized, so far Christianized, in all cases, as not only to understand English Grammar, and constitutional law, but also to evince, in conduct, his superior education ; at once gentleman, statesman, patriot, Christian ; by self-government, by principle rather than passion controlling his ways, by all that symmetry of correct behavior which is essentially implied in the very idea of virtuous consistency, respect for the laws, a proper example, in a word, good manners. We might expect better things than we have occasionally to witness and deplore, even among the *Honorable* of our nation. One might think that we have too many newspapers circulated and read, to permit our children, young or grown, to glory in barbaric airs, or illiterate rudeness, or reckless savagism ; too many schoolmasters, especially too many BIBLES, abroad in the land, from our noble national fountain, the AMERICAN BIBLE SOCIETY, to allow our population to retrograde in any good thing ; certainly to believe that *ignorance is the mother of devotion* ; or, to be captivated by venal politicians and sophistical demagogues ; who should not be allowed even a hope to prosper, in their wonderful and characteristic love for "the dear people," unless they can show themselves sincerely in favor of the grand process of LEVELING UPWARD, instead of downward ; of instructing our masses, our black and red and white millions, progressively and increasingly, in all the principles of science, letters, morals, and religion.

But the subject specially appropriate here is THE EDUCATION OF WOMAN. Its importance, its normal principles, its objective aims, its aspects patriotic and social, with its anticipated results in our age and nation, claim our consideration. However much misunderstood, neglected, cheapened, it may have been among us, it is now rising auspiciously in the estimate of the community. Our position is, that the liberal and high and Christian education of our daughters is of vast importance in any country ; in ours, pre-eminently, fundamental, indispensable. So far as it prevails, it necessitates also the education of our sons ; and when all our children are well and thoroughly taught, what a grand and true nobility ! what a benediction ! our country must become increasingly the glory of all lands ; realizing the bright and gorgeous ideal of President Dwight—

Columbia, Columbia, to glory arise,
The queen of the world and the child of the skies.

Is woman important in the social state? Then ought she to be prepared to occupy and adorn her place in it. Her preparation is as important exactly as her education; since this is what we mean by preparation. Is she the mother of sons and daughters; are these dependent, in the first stages of their life, more on ministering angels, or on mothers, to mold, inform, direct them, in the ways of wisdom? The first five, probably the first twelve years of infancy, are mainly shaped, swayed, determined, alone by the mother. She forms the mind, the manners; often in effect stamps the destiny of her offspring. Ought she to be ignorant or enlightened? worldly or Christian? She plants the seeds of the coming harvest. When wise and faithful, how commonly may we hope, that *there Jehovah commands the blessing, even life forever more!* Shall we then fail to educate the educators of mankind? Ought we to intend the degradation and perdition of the species—or, seek wisely, in hope, the sublimation, the salvation of all men? If man needs mental and moral improvement, how can this ordinarily be, if the woman that bear him, that nursed him, is herself utterly devoid of it? herself more animal than mother! In every other relation, too, we need the angel in her; not the pervert, not the monster, not the brute of our aversion. If man ought to be educated, so ought woman; his dearest and most intimate companion, the minister of mercy that guards his infancy, that cheers his pilgrimage, that charms his life, that mirrors to him the goodness of his God, that soothes his weakness on the bed of death, that expects in heaven to be his co-heir, his co-equal, through Jesus Christ, forever.

Woman is everywhere the criterion of society. Where she is elevated and honored, influential and correct, useful and devout, in the same degree precisely is man civilized, exalted, morally refined, truly ennobled. As she is wise and Christian, such is the constitution of our God, in the same proportion, ordinarily, is religion in society appreciated and ascendant. In how many nations beyond the confines of Christendom is woman abject, brutified, enslaved! There, too, man is cruel, degraded, ignorant. So it is, so it was, so will it be, where Christianity is not; where its divine excellence is vitiated, or veiled, or denied. Take the map of nations, the encyclopædia of history; look there at woman. Look—weep! In her the species, too, are squalid, destroyed. We all know that in heathendom, through all the wilderness of its desolations, woman is the victim, the sacrifice, the slave, the drudge, of her selfish, ignorant ord. Where Christianity radiates its influence, there is her princi-

pality, her augmentation, her purity, her lovely worth, her proper sway, her deserved attributes, her real honors. Let every one of the sex know this; and vindicate her own wisdom, by revering the BOOK OF GOD. The Bible is her halo, her shield, the *MAGNA CHARTA* of her dignity. Why is it that no sane man, in its domain, ever questions—whether woman has a soul? As well ask, has man a soul? Can she ever be so lost to virtue, as to become an infidel? a foe to her sex, herself, her country, her species, her glory, her God and Saviour?

This principle we hold paramount: her education ought to be conformed, in all things, to the divine economy; to the wisdom and authority of God, as shown us in the Holy Scriptures. The divine benediction may be expected only in correspondence with the divine wisdom and order. Woman has a mission all her own, a sphere of action peculiar; an office and a power definite; assigned by her Maker; where he will use her agency and bless her influence. Any other dissimilar province is not hers; there she foregoes her own prerogatives and attributes; there she is an intruder, pragmatical, perverse; sometimes amazonian, disgusting; no more the angel she was made; earning and receiving only the contempt of men.

O woman, best are all things as the will
Of God ordained them; his creating hand
Nothing imperfect or deficient left.

The difference is imprinted upon every fiber of her person. Her flexile form, her soft and tender texture, her relative adaptation, her names of endearment—mother, sister, wife, nurse, soother, sweetner of life and solder of society*—evinced her proper sphere, as not at all the same with that of the sterner sex. The laws of God are plainly salic. Woman is not to be legislator, magistrate, general, lawyer, sailor, fireman, plowman, soldier, or preacher, in the social and national commonwealth. Her structure, more refined, delicate, sacred, demonstrates it. Her proper sphere is home; there its ornament, its attraction, its influential and most salutary potentate, its secondary head in league with her affectionate husband; its ineffable, indispensable charm; its compensation, its luster, its appropriate glory. She is there to be appreciated, cherished, defended, by men; not herself to enact captain, guardian, champion, more than termagant or virago. Her inferior corporeal powers, her diminished stature, her dependent frame, her native parasitical instincts, like the graceful ivy on the monarch oak, adorning its majestic supporter, giving form, beauty, expression to the massive patron of its elevation and safety, all declare, that her province is

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peculiar as well as honorable ; her prerogatives and rights sustained only within it. Here is she the beloved vice-regal head of the domestic commonwealth ; invested with all authority as the legitimate of its administration. She governs here by divine right ; her subjects rejoicing in her queenly sway, with none to molest or impeach her title. Her power is less of office than of character ; yet really blending the virtues of both ; its elements are goodness, knowledge, wisdom, consistency, correct action, sympathy, beneficence. Her husband knows no home without her ; her children find it solitude and desolation in her absence ; her guests characterize the mansion by their happy memories of its maternal head ; she the moral center that irradiates the dependent circle of domestic life. She finds it honor and privilege only, as well as illumined piety toward God, who made, who rules her, to remain, with divine contentment, where He has placed her ; saying, *Occupy till I come* ; since there, and thence, her noiseless power is felt and seen abroad ; controlling the nation, the Church, the world, posterity ; by educating her sons and her daughters for their places of power, service, honor, in the coming generation. She is dependent on her husband in many respects ; in many the dependence is mutual ; the result their common benefit. She, wisely estimating the ordinances of God, rejoices in her destiny ; making so many happy ; illustrating that divine axiom in ethics, *it is more blessed to give than to receive*, by the benefactions that make such numbers her grateful debtors.

What, in contrast with a person, and a character so lovely, are we to think of those, unworthy of the name of woman, who, imperiously erecting their own will into absolute sovereignty, dogmatizing their own claims, while trampling in the dust the Book of God, proudly overruling the authority of its Author, display in public the standard of rebellion, and summon the women of the universe together to it, with them ? What kind of wisdom is that, which, forever clamorous about woman's rights, seems to know nothing, therefore to say nothing, about the proprieties and the duties of woman ; if possible, still less, about woman's sins ; hence, utterly denying the glory of woman's Saviour ; while it only prevents woman's piety, by which her immortal interests might be forever availed of His perfect and effectual mediation ?

It is a historical fact, that God never made a queen regnant, as distinguished from a queen consort, in Israel or in Judah. The only one known in biblical records is the execrable Athaliah ; *bar of the Lord*, as her name imports. She, the worthy daughter of the most infamous regal pair perhaps that ever lived, Ahab and Jezebel, was demon more than woman ; an ambitious usurper, a profligate tyrant,

murdering her own grandchildren in her way to the throne that was not hers; for six years enacting idolatry, cruelty, persecution, all manner of wickedness, against the rights of earth and heaven: till by an order from the throne of God, it was said—*Have her forth without the ranges; and him that followeth her, kill with the sword. And there was she slain.*

A kindred doom awaits all kindred characters; and scarce is there a character on the face of the earth more perverse, more purely hideous and revolting, than in a Christian age and nation, a coarse, hardened, brazen-faced brawl of a woman, acting the public orator, declaiming about woman's rights, organizing politico-popular assemblages, addressing a pseudo-lady chairman, challenging any antagonist to answer her; violating all the proper modesty of her womanly nature; ignoring her own sex, her own duties, her own honors, her prerogatives of feminine sacredness; losing the pure gem of modesty; practically scorning our blessed Christianity, contradicting and caricaturing the oracles of God, forfeiting her proper glory as a disciple of our Lord and Saviour Jesus Christ. Such a monster of moral deformity ought to be known only with a shudder. A nuisance in society, her communion is dishonor, her touch pollution, her example contagion; marring all the order, blighting all the beauty, blasting all the dignity of the social state; sacrificing at once the pure fame and the chaste refinement of the sex; while all that is properly delicate, elevated, sacred, in the relations of woman, is profaned, vandalized, exploded, in her conduct; in the tendency at once of her actions and her principles. Here indeed one might be excused, almost, for an unsuppressed torrent of invective and indignant scorn; demanding, if such a fungus, cryptogamic, amorphous, be entitled to the appellation, woman! if such a hideous, hybridous mongrel really belongs, as an individual, to the genus or the species, man! If this seem severe—appearance intentionally responds to reality. Is there not a cause? The injury is too great for apathy or clemency. It is a stab at all we love, value, revere, human and divine. We may not therefore repent, or ask forgiveness, for the rebuke, the denunciation, the execration of thought or utterance, while, in passing, we award the reprehension deserved, against what we know has had its phenomenal display, its varieties of demonstration, in too many places, in some very prominent ones, to the shame and dishonor of our country.

In this connection, I must add, that the sphere of woman is, by the law of her Creator, not the Christian ministry, not the pulpit, not the public platform, not the pastoral office, more than the forum, the judiciary, the senate, or the field of war. * * *

God has decided it. It is plain as the light of the sun. What woman did Christ ever commission to preach the gospel? Twelve apostles; was one of them a woman? Seventy preachers ordained at once—all of the gender masculine. Was Paul, Peter, James, John, Jude, a woman? Was Luther, Calvin, Zuingle, Knox, Edwards, Dwight, Chalmers—or did one of these sages of evangelical wisdom and luminous piety ever sanction either the thing or the idea? Away with the silly falsehood, that we ministers are jealous against them. I am jealous only for them! I love them too much, my daughter, my wife, my mother, my sister, to brook tamely their immolation, the moral Sutteism that finds a worse Hindostan in America; the flame and the ravage of a virtual pyre, for the stealthy cremation of all that is fair and excellent in the vindicated and illustrated character of woman. I am jealous only against her sins; only for her rights; only to advance her duties, her privileges, her honors, her virtues, her hopes; seeking her genuine happiness, shielding her against her most insidious, her most deleterious enemies: also honestly outspoken of what we here inculcate and intend, as we pursue her education in this conservatory; as we endeavor her supreme and final good.

I now ask your attention to the scriptural argument, to the doctrine of the apostles of Christ; in which, referring to the strict interpreted truth of the original, I shall feel necessitated to produce a version of my own differing in some few yet important aspects, in language, in punctuation, in meaning, from that of our vernacular or common use: since, making the oracles of inspiration our supreme standard, both of thought and of inculcation, it is so important to ascertain their native sense, what it is, in order to our vindicated conformity to it in all things. Still, before quoting the words of the Spirit, as fairly settling the law of the matter, I must pronounce my solemn protest against the remorseless levity, nay, the horrid impiety, of some,* who talk of what Paul said, or Peter said, or others said, of the chosen amanuenses of the Holy Ghost; all delivering one and the same doctrine, not their own, but his, whose they are, whom they serve, in whose awful name they speak, or write, the everlasting truth of God, our Maker, and our Judge

We are not of them who praise the Bible, only with more state to forsake it. *But I would have you know that the head of every man is Christ, and the head of the woman is the man, and the head of Christ is God.* * * * *For a man indeed ought not to cover*

* Such expressions as these—Paul was prejudiced; Paul was a Jew; he lived in old times; Paul was an old bachelor; Paul was monstrous hard on the women; *et plurima simillima templa.*

his head, forasmuch as he is the image and glory of God; but the woman is the glory of the man. For the man is not of the woman, but the woman of the man. Neither was the man created for the woman; but the woman for the man. For this cause ought the woman to have power, that is, the symbol of her honorable and modest subordination, toward her head, as veiled in public, especially in public worship, in respect to the ministry, the masters of assemblies, the messengers, or officially the angels of God. Nevertheless, neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman is of the man, even so is the man also by the woman: but all things of God.—1 Cor. xi. 3, 7-12.

For God is not the author of confusion, but of peace.

As in all the other churches of the saints, let your women keep silence in the churches, for it is not suffered for them to speak; but to be under obedience, as also saith the law of God. And if they would learn any thing, let them inquire of their own husbands, or others, at home; since shame it is, in the church, for women to speak. What! from you, originally, proceeded the doctrine of God? or to you alone, in monopoly, has it extended? Have a care! If any one view himself to be a prophet, or spiritual, let him rightly own, what things I write you, that they are none other than the commands of the Lord. If any one be ignorant of this, however, it is plainly his own fault; therefore let him be ignorant (1 Cor. xiv. 33-38) and answer for it to God.

In like manner also it is ordained of God, that the women adorn themselves in attire decorous, with modesty and discretion; not with pompous hair-braids and fashionable splendor of dress, glittering in gold and pearls and vain extravagance; but, what is so appropriately ornamental to women professing Christian piety, with works of beneficence, the richest and the best of all decorations. With silence must woman learn in public worship, with all subjection to God's appointments; but there to teach, or usurp authority over man, instead of remaining in silence, I suffer not, but forbid, as the apostle of Christ. For Adam first was formed; afterward, Eve. And Adam was not duped by the Devil; but woman, so infatuated, became involved in transgression. Still, though now restricted and domestic more, she shall be saved, not less gloriously, as occupied in the duties of child nurture and the holy education of her offspring; if not proudly impatient of her sphere, they piously remain there, in faith, and love, and holiness, with prudential wisdom.—1 Tim. ii. 9-15.

Thus the Apostle describes a pious widow: well attested in good works; if she has educated children; if she has entertained strangers; if she has washed the feet of saints; if she has relieved the

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For God is not the author of confusion, but of peace.

As in all the other churches of the saints, let your women keep silence in the churches, for it is not suffered for them to speak; but to be under obedience, as also saith the law of God. And if they would learn any thing, let them inquire of their own husbands, or others, at home; since shame it is, in the church, for women to speak. What! from you, originally, proceeded the doctrine of God? or to you alone, in monopoly, has it extended? Have a care! If any one view himself to be a prophet, or spiritual, let him rightly own, what things I write you, that they are none other than the commands of the Lord. If any one be ignorant of this, however, it is plainly his own fault; therefore let him be ignorant (1 Cor. xiv. 33-38) and answer for it to God.

In like manner also it is ordained of God, that the women adorn themselves in attire decorous, with modesty and discretion; not with pompous hair-braids and fashionable splendor of dress, glittering in gold and pearls and vain extravagance; but, what is so appropriately ornamental to women professing Christian piety, with works of beneficence, the richest and the best of all decorations. With silence must woman learn in public worship, with all subjection to God's appointments; but there to teach, or usurp authority over man, instead of remaining in silence, I suffer not, but forbid, as the apostle of Christ. For Adam first was formed; afterward, Eve. And Adam was not duped by the Devil; but woman, so infatuated, became involved in transgression. Still, though now restricted and domestic more, she shall be saved, not less gloriously, as occupied in the duties of child nurture and the holy education of her offspring; if not proudly impatient of her sphere, they piously remain there, in faith, and love, and holiness, with prudential wisdom.—1 Tim. ii. 9-15.

Thus the Apostle describes a pious widow: well attested in good works; if she has educated children; if she has entertained strangers; if she has washed the feet of saints; if she has relieved the

afflicted; if in every work of goodness she has been occupied.—1 Tim. v. 10.

Of others in contrast, he says: *Withal they learn to be idle, wandering about from house to house; and not only idle, but babblers* also and busy-bodies, speaking things which they ought not to speak. I counsel therefore that the younger ones marry, nurture children, preside in the family, giving to the adversary none occasion for reproaching us.*—1 Tim. v. 13-16.

He elsewhere orders, in the name of the Lord, to *the aged women likewise to be in behavior as becometh or adorneth holiness, not calumniators, not given to wine, teachers of good, so as to influence the younger ones to love their husbands, to love their children, as prudent, chaste, domestic, good, subordinate to their own husbands, in order that the doctrine of our God may not suffer, as blasphemed on their account, among the wicked.*—Tit. ii. 3-5.

I cite only once more, and that from another Apostle: *Likewise ye wives be in subordination to your own husbands, so that if any obey not the word, they also may without the word be gained, as they view your purity of deportment, characterized by reverence; whose ornament let it be, not that external of hair-plaiting, and the glare of jewelry and fashionable finery of attire, but rather that interior, hidden in the heart, which is incorruptible, even that of a meek and tranquil temper, which is in God's sight very precious and beautiful. In this style also the holy women of old that hoped in God, adorned themselves in subordination to their own husbands; as Sarah, for example, obeyed Abraham, calling him Lord; of whom by piety ye have become the daughters, doing good, and not intimidated, as with any consternation, from the path of duty. So also ye husbands in enlightened piety dwelling with them, render considerate honor each to his own wife, whose framework is more tender, as feminine, but whose soul is equally precious, since both are co-heirs of the grace of life; so that your common prayers and praises may ascend together, unimpeded, to the throne of God.*—1 Pet. ii. 1-7.

The plan of God is properly the only one. It is the best, and we adopt it: its importance lies at the very foundation of the fabric, social, civil, domestic; and the fiend who disturbs or would subvert it there, ought to be viewed and denounced as a traitor to his country, to his species, and to God. Pre-eminently is he the foe of woman! not more a foe, her primordial deceiver. The same protean personage indeed is not dead, but speaks, as well as lives and acts, in all those variegations of preaching infidelity that would supersede

* Strong-minded women, amazons, though not wholly like their similars in our own times! What is the model woman of the Bible?

the wisdom of inspiration; preferring that which the Holy Scriptures denounce in contrast as *earthly, sensual, devilish*, that which tends to revolutionize society into the worst of anarchies, to make every house ultimately less a Bethel than a brothel, and our whole country one great national Utah of "free love," and every other perversion of freedom, where woman's murdered honor and man's established pandemonium would leave us nothing but squalid misery, rampant impiety, unmitigated despair, instead of the true blessedness of Christian society.

We have alluded to the pensile or parasitical nature of woman, not in any sense to disparage, but only to define her proper sphere, so to assert her natural and gracious claims to benignity, protection, love, courtesy, service from man; her pristine archetype, her masculine counterpart, her Heaven-ordained companion, counselor, champion, her affectionate conjugal ally, protector, lover, in all their common pilgrimage, to a *better country, that is, an heavenly*. We call her *parasite* only in a sense honorable, proper, original, divine; ordered at first, displayed in the perfection of paradise; subsequently continued, not however without some penal modifications, requisite after the grand apostasy; yet, under the glorious system of mediatorial government, then supervening and inaugurated; thus converting all disciplinary privations and inflictions into ultimate benefit and resulting good. We call her *parasite*, possibly against her pride, in some less educated and less amiable instances—but in no instance against her honor, her happiness, her duty, her safety, her social beauty, her proper dignity and welfare. We are friends, not flatterers. We practice no ambiguity of censure, no concealed astetism: we are kind and sincere; calling her *parasite*, not *epiphyte*, to use a botanical distinction not inapposite; since she adheres not ungratefully, not ungraciously, not ungracefully; not as extraneous, obtrusive, usurping, not an unwelcome or heterogeneous invader; but, as Adam at first delighted to salute her, of kindred essence with himself, his needed and loved accomplishment, parasitical but compensating, at once his ornament and his delight. So any happy husband may appropriately say to her, in the words of Horace to his patron Mæcenas, not half so justly valuable, or necessary, or precious, to the adulatory bard:

O et præsidium et dulce decus meum!

which we thus venture to paraphrase and appropriate:

O thou, heaven's latest gift to social man,
 Proof of God's goodness in his wondrous plan,
 Protecting thy protector! thee I own
 Guardian and glory both; my shield, my crown;
 Thee grateful I salute, my sweet renown!

So ought men to love their wives as their own bodies. He that loveth his wife, loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church. For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined to his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the church. Nevertheless, let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

Loftier thoughts than these of the honor and nobility of woman, purer and richer sentiments of the married relation, it is impossible for man or angel to understand, prefer, or know. That relation is there, as in other places of the Bible, made the type of the eternal espousals, the ineffable beatitude of the Son of God, and his own glorious church in heaven. How sublimated then is woman! how right to have a high idea, a just theory of her proper grandeur of character and destination! how plain the duty, the importance to society of her organized improvement; her ample and appropriate education, her just enrichment, her substantial accomplishment in whatever renders her estimable, influential, valuable, in her peculiar mission, as God ordains and blesses her to man!

Here indeed we Americans have no heraldry, no peerage, no wealth, no factitious honors, like those in which monarchy glories, which vanity often desiderates in our own august republic. But we have what is infinitely better—freedom, virtue, talents, a pious lineage, the means of cultivation, a just equality in the eye of law, every needed and auxiliary good, to make our daughters and our sons, if not despising their birthright, if not recreant to their parents, their country, and their God, to become the *élite* of mankind; worthy, learned, useful, lovely, honorable, religious, glorious forever!

And why not confederated America lead the way; the banner nation, the constellation pacific and serene, E PLURIBUS UNUM, in this needed, this genuine, this higher civilization? The annals of our parent country are lighted and lustrous with mental and moral heroines that raise the rank of woman; that augment the dignity of the species; that well may fire the filial and virtuous ambition of the sex in our own country, to emulate and multiply such specimens at home. I note, or simply name, a few luminaries forming a galaxy select, celestial, which might—we trust will—virtually, why not? be both reproduced and surpassed in the future characters of our own hemisphere, like the stars of heaven for multitude: the Lady Jane Dudley; the Lady Rachel Russell; the Lady Lucy Littleton; Mrs. Elizabeth Rowe; Mrs. Hester Chapone; Mrs. Hannah More;

Mrs. Mary Lundie Duncan; *stelligeræ, mortuæ, vivæ, tamen, celebres et felices, duobus in mundis immortales, adorantes—non adorandæ*. This implies necessarily the progress of education, the loftier cultivation of mind; solid and substantial, more than superficial and ornate; the real preferred to the merely seeming and showy; all intending, in the ways of wisdom, at the end of every process, preparation for a glad eternity. How many, alas! invert this order, pervert and ridicule this method; as, in result, how many elaborated counterfeits, living and ornamented mummies, bedizened gossamers, fitted only for a world that is not, courting phantoms, feeding on romance, too refined for facts, too polite to be good, too fashionable to be useful, too genteel to be honest, too much absorbed in folly to be saved! Yes, too proud to learn truth, too indolent for effort or application or system of any kind; knowing not for what they were created, caring not a rush for salvation. They are educated—they say! understanding all the fantasies of dress, with all the frivolous modes and capricious rules of the *Haut ton*. They speak a few phrases of French, possibly a few of Italian. They have familiarized the mincing dialect of dandies. Their fingers are educated—they can play; their toes—they can dance; their forms—emaciated, spectral, corseted, bodiced, laced, tortured, to the prescribed dimensions, the newest imported style; so fair, so pale, so consumptive. How beautiful a faded lily, a perfumed victim, a decorated corpse, a dead worldling, a lost soul!

Education may be viewed as substantially three-fold: physical, intellectual, moral or religious. To this we might append, as congenerous to all the others, the place and the part of esthetics; by which is meant the theory and the practice of the beautiful, culturing taste and forming manners to kindred elegance, perusing all the models, all the specimens, ancient, modern, of nature and art.

As to *physical* education, strength—growth—proportion of the corporeal frame; the arts of health, firm nerves, fleet motions, invigorated limbs, a form erect, symmetrical, a well-expanded bust, with whatever best promotes the true and equal development of the person; proper and wholesome diet, ventilation, calisthenics, walking in the open air, periodical exercise, gymnastics, regularity of all the functions, seasonable rest, recreating sleep, nature flourishing in her own best way, not much medicine of any kind, in therapeutics hobbies of no kind; so that healthy women may result from well-trained daughters; beauty be ever associated, in their thoughts and ours, with robust, agile, roseate forms and faces; we only say, fully appreciate we the basal importance of this branch of our whole system; caring for it among our first regards and duties; never

wishing or suffering a pupil, pursuing her studies, classical or occasional, to continue sedentary and assiduous, at the expense of her health! The science of hygiene we value and explore; with no empiricism, no wild or unproved theories, no speculations or experiments; trusting for prevention or for cure only what the best authorities, the most certain rules, concur to prescribe.

The *intellectual* division of our system; this, or the manner of success in it, attained or imputed, that always gives character, good or bad, attractive or repulsive, eminent or indifferent, waxing or waning, to a seminary of learning. So it was among the ancients; at Crotona, at Athens, at Alexandria, at Rome; the porch, the lyceum, the academy, the grove; so for more than half a century,* while incomparable Busby taught in Westminster, from the reign of the first Charles to that of the third William; so Eton, Winchester, Rugby, Harrow, and other schools at present in the British Islands; so of many in our own country—though, that our schools and colleges are always parallel in their fame and their worth, is what this deponent says not; especially as he knows it is not true. The training of mind, the acquisition and use of liberal knowledge, every mental improvement in science, art, general literature, this will be our labor, service, care, pleasure, in a routine and organic way, in the INGHAM COLLEGIATE INSTITUTE OF LEROY.

The studies we pursue and prescribe, as announced in our annual CATALOGUE, are perhaps sufficiently known. We here allude to them mainly, with some general strictures suited to the occasion. We ask that you will credit our aims, in favor of such propositions as the following: that our curriculum is intended to be liberal and large; that we expect rather to amplify than curtail it; that some required improvements may be gradually and wisely initiated; that the standard of scholarship is not to be reduced; that our corps of instructors is to be maintained, as forming a FACULTY of sound, competent, varied, co-operative, devoted, trustworthy qualifications; that in the normal department, where we are to educate teachers, we intend to have for our motto, THOROUGH AND COMPLETE; that we graduate, and authenticate to the public, those only whose attainments and capabilities justify the truth of their testimonials; that we mean to make scholars uncommon in their all-pervading common sense; that they shall know with discrimination, generally, all the attributes and affections, together and apart, of these three grand and comprehensive categories—words, thoughts, things; variously distinct, variously related; that they shall, when they leave us, having com-

* 1646-1695.

pleted their course and taken their degrees with honor, be able to write a letter, on any subject, with no wrong spelling, or false punctuation, or other bad grammar—but with correctness, propriety, ease, taste, finish; evincing method, superiority, accomplishment; that they shall be prepared to hold a conversation with educated persons, on any ordinary subject; without sheepishness, or vanity, or forwardness, or low-bred impertinence of any sort; so as to give and receive both instruction and delight; that they shall possess an educated facility to use their powers in any needed direction, learn whatever they find necessary, execute any occurring business of life, and condescend, with genuine utilitarian grace and willingness and tact, to superintend, or, if requisite, to manage and perform all the mysteries of housekeeping; thinking it not at all beneath them; prepared to make the beauty of the parlor and the finish of the refectory answer for the order of the kitchen; while every chamber and apartment of the whole house demonstrates the presence and the inspection of a presiding mistress, who knows how to make home attractive; herself the estimated glory of the mansion, from roof to cellar: as her good manners, her good sense, her good temper, her good principles, find their willing trumpeters, unpaid—not unrewarded, in all the other members of her domestic commonwealth—their better remuneration in the admiring gratitude of her joyous husband, conscious of his prize, verily thinking that never man was blessed, in that way, equally with himself. Perhaps, if more husbands had such wives, fewer wives would find themselves miserably conjugated, with husbands of worthless principles; infidels, blasphemers, drunkards, gamblers, tavern-haunters, sabbath-breakers, heart-breakers, life-breakers, hope-breakers; to their own undone condition and that of their children with them!

These aims, however, are not alone for the normal department, though we may well consider, among all who learn, those who expect to teach; who will therefore require more time, as well as more maturity, to fit them for their duties.

If this is aiming high, we ask, is it then censurable? How low, exactly, ought we to aim? We wish to make the most and the best of all our jewels, our daughters—and yours! Besides, when, in the rapid lapse of time, they shall in turn see around them the growing honors of maternity, sons and daughters of their own—here we solemnly presuppose that they have not so cheapened or abjured themselves, are not such elaborated fools, one of them, as to wed a fool for a husband—we hope they will be the elect ladies to demonstrate the abiding virtues and resources of their own education, not entirely exhaled and lost in the interval; oracles of precious wisdom,

fit for the post of maternal usefulness they occupy, there to protract their natural jurisdiction over sons, as well as daughters, for their incomparable good ; letting the precocious nurslings feel, even when in College, as ever after, that they are blessed with a mother that knows more than they do ; that hence her religious lessons, her cares and her prayers for their salvation are not to be contemned at a discount, as if her classic attainments were meagre, her knowledge homely and superficial. Show me a great and a good man, any where—and, as an ordinary thing, I will show you one that had a mother—a great, a good mother ; whom God made his minister of mercy, in her powerful sphere, to nurture and to mold that son to be that man !

There is another stage of life. Mothers become old. They die not all young, of a broken heart ; because of a worthless husband or a dissolute son ! Beauty is succeeded by the ravage of decay. Wrinkles, and toothless infirmity, usurp too palpably the places where once dwelt floridity, with lilies, roses, charms, smiles, in their kindly radiance, their soft and dear assuasion ; where elegant proportions, graceful movements, sounds of witching and euphonious sweetness once made an atmosphere of odors and spangles around their possessor, which every guest or spectator loved to breathe. Now—*quantum mutata ab illa*—all that, is gone ! Age, decrepitude, debility, dependence, is all that remains ; except the nearness of dreaded dissolution—death !

Did you ever see, “spectatress both and spectacle,” a sorry sight ! a talkative worldly crone, without knowledge, without mental culture, without good manners, without the grace of God—yet vastly fashionable, hideously polite ; not without vanity, petulance, affectation, forwardness, ill-adjusted trinklets in profusion, remarkably jealous of attentions, at three-score and ten ! in her mind, arid as her body ; in her language, vulgar as her origin ; in style and topics, repetitious, frivolous, inane ; in her information, communicative and ridiculous ; in her remarks, indulging vainly the cant of criticism, or some other cant, equally vacuous and vapid ; in all her ways, accusing her early education and the dotage of her parents ; suggestive of her darkling prospects for unperceived eternity ; endeavoring to re-act the charmer or coquette she might have seemed or been, half a century ago :

Like damaged clocks whose hands and bell dissent ;

Folly rings six, while nature points to twelve :

thus shaming all the better company occasionally condemned to endure her presence ; only for reasons as good perhaps as these, single or combined :

1. She *will* show herself to others, as if only desired and admired by them; as she was, for previous hours, at the toilet and the mirror, by the only mortal there admissible—herself; when so absorbed at her secret devotions, staring alone at the reflection of face and person!

2. She is a relative unhappy, aunt, grandmother, uncle's widow, or some other lateral of the stock, residing in the family, having no other home.

3. She is *rich*—unfortunately! The patience of her prospective heirs is very exemplary in their trials; inspiring decent forbearance for a necessary—they hope, a brief—season, till, what is written, can be fairly and fully executed, and made their own! They are mainly anxious, lest she—marries again!

What a pity! She once figured a lady of mark and mode; indulged, flattered, courted, hallucinated while yet in her teens. When only a child, or just efflorescing prematurely into womanhood—how were spent her hours? how formed her habits? how disciplined her ways? Alas! not in study; nor in prosing contact or contemplation of truth; not in anticipation of the future that is now the past; not in getting wisdom or discretion; not at the INGHAM COLLEGIATE INSTITUTE, you may be sure! No! At sweet sixteen she “came out,” educated—as much as she ever wished to be, and considerably more. She was soon enjoying life, with a witness—flaming at parties, waltzing with fops, milksops, macaronies, at the midnight ball; learning morals at the theater; improving her taste at the opera; occupied all the week in routs, masquerades, flirtations; rising “in the morning” at one o'clock P. M.; breakfasting at two; dining at eight; going to some scene of “select” social pleasure, with seventy other revelers, at ten; returning home, very early; an hour or so before sunrise, for necessary repose! So following her history, she marries at seventeen a polite loafer of her own class—all for love, certainly not for money. He reverses it; marries all for money, certainly not for love. Friends applaud the match. They now ride in a coach with dazzling livery; own a box in the most sumptuous theater, a pew in the most fashionable church; with no danger of learning, in either place, *what is the chief end of man?* Soon they are the parents of several pitiable—but fumed and envied children; all of whom are bred to resemble remarkably their parents—what a hopeful family! The father is a man of honor; of course, duelist, gambler, drunkard; most probably, to show his religion, universalist; sincere as the man that teaches him. One day, he is brought home, unexpectedly, a corpse; fresh bleeding from the field of honor, gory with glory,

His hopeful widow survives him—forgets him—sends her children, “to get rid of the brats,” to some fashionable boarding-school, where they teach politeness! So, at leisure, she soon marries again; to as hopeful and garish a gentleman as she had, alas! the misfortune to lose in her former one! Her wealth remains; but soon late hours, carousals, company, casualty, again relieve her of a husband—him of a wife! Now, she loses her spirits; in spite of cordials, aniseseed, life of man, perfect love, eau-de-vie, and other costly comforts and confections; all prescribed by her physician! She thinks her dear five hundred friends begin to care not so much for her as she thought they did. Her health is on the wane. Her countenance looks not so fresh, her stomach feels not so well, as formerly. She wonders what can be the reason—she has always taken such good care of herself! Her mental resources, her spiritual, in this cloud of her calamity, are all what they used to be, *empty cisterns, that can hold no water.* She fades, collapses, deteriorates in more ways than one; loses the obsequious respect even of her servants; has no real virtue; enjoys the society of others no more than they enjoy hers. Wisdom is none of her attributes. She has no friend in the universe. She begins to harvest in her age the seed sown so copiously in the wasted spring-time of her life. See—what a beacon, what a warning! The portrait is drawn not wholly from imagination. Fashion breeds many like her. In such metropolitan nurseries as Vienna, Rome, Paris, Madrid, London, and many others in Europe, the examples, the victims, many of them far worse, are multiplied by thousands. I will not inquire what such a patronage may be doing for YOUNG AMERICA; in Boston, New York, Philadelphia, Baltimore, Washington, Charleston, Savannah, New Orleans, or to what our nation may be coming, in proud and prosperous progression. I have seen myself, on both sides of the ocean, enough to make me tremble for my country; as I inquire, Christian parents, of you, who have offered your children to God in baptism, vowed to rear them for Him—do you desire to secure for them, at all events, a first-rate FASHIONABLE education? or, shall I show you a more excellent way?

Blessed be God, we have all seen many a bright reverse of such a picture. We hope to teach our pupils, with their whole soul's conviction, to anticipate it, to desire it. If God shall spare them to be old, we wish them both to know and to show, ripe in its proper honors, that *the hoary head is a crown of glory, if it be found in the way of righteousness.* Thus they still are lovely; mature and redolent of heaven; desired, valued by all, who know them; paragons of moral beauty, adorned with virtues that never wither, flowers of

paradise, immarcessible, divine : living when they die, dying for better life ; since death among mortals is birth among immortals ; to join *the general assembly, even the church of the FIRST BORN that are written in heaven* ; enrolled there ; not their names, but their persons, as denizens, welcome, happy, at home forever. How glorious life's evening ; since like the sun unclouded in the west, brightest when lowest, setting to rise again, they sink, serene, conscious ; trusting the Lamb of God ; sure to find the morning orient in splendor. They fall on the bosom of the Saviour ; vanish invisible to us ; while angel comforters forbid our tears, saying, as in Milton's beautiful monody :

Weep no more, woeful shepherds, weep no more,
For Lycidas your sorrow is not dead,
Sunk though he be beneath the watery* floor ;
So sinks the day-star in the ocean bed,
And yet anon repairs his drooping head,
And tricks his beams, and with new-spangled ore
Flames in the forehead of the morning sky.

We are here to educate for realities and duties ; not phantasies or phalansteries ; for the real of life, not its ideal only ; for depth, for heaven ! Let who will, or who can, excel us ; we only rejoice at it. We religiously and philosophically detest the world as a master ; we deliberately reject it as a portion.

For myself—not alone, I speak now of some studies that may possibly be called my favorites ; not without reason. I allude to the Latin language ; in some cases perhaps a little of the Greek : to history as a science, pursued consecutively, with outline and method : to chronology, as related in history, the common era, genealogy, the pretensions—contemptible enough ! of the Chinese, the Egyptians, the ephemeral and successively bursting bubbles of infidelity ; to mnemonics, or the regular culture of the noble but neglected faculty of memory ; the value of making and using a historical common-place book ; to poetry, ancient and modern, English and American, in select and approved authors and examples ; antiquities, ancient geography, general literature ; the love of the Bible, its curiosities, its wonders, its inexhaustible riches of truth, the blunders and mistakes of its revilers, the rational evidence that vindicates its inspiration, the luminous halo that pervades and surrounds it ; the glory ineffable of its spiritual interior, its immense value as used in the economy of God the Spirit, *working salvation in the midst of the earth* ; all unknown as the boundaries of space, to the carping skeptic, the impure, the covetous, the ignorant, the false !

* Milton's friend, Edward King, drowned in the Irish Sea, Aug. 10, 1687.

In respect to the Latin language, as a normal study, allow a word of commendation. It is held by intelligent and erudite judges to be the proper sepiment that divides the scholar from the sciolist, the master from the pretender; this the rule, whatever exceptions may possibly be found to it. A dead language! better, on that account, to learn; as immutable forever, its sense, its form, its rigid strength, finely embalmed, still florid, beautiful in its structure, its power, its poetry, its prose, its documents of immortal verdure and fruit; the language of scholars, in which alone so many different nations can correspond and even converse; the living language of the learned world. This is eminently true of all Europe, of both Americas, of all their colonies, congeners, dependencies throughout the world. Mother or cousin-german to all the languages, mainly of the West, with much in the East, of what was once the great Roman empire; Italian, Spanish, French, English, are all either derived from it, or greatly modified and enriched by it. Our own vocables by thousands, the terminology of our philosophers and authors, the nomenclatures of almost universal science; our best old writers, fathers of the reformation, founders of our modern literature and science, to mention no more, all depend on that massive, brave, powerful old language. And their classics, poets of the Augustan age, or those from Catullus to Juvenal, orators from Tully downward—of course; historians, Christian fathers from Justin Martyr to Jerome, and Augustine and Chrysostom, writing in it, or in Greek, inaccessible without it, are demonstrations piled of its worth and importance.

As a study, for liberal use, especially, pre-eminently for mental discipline; as a thesaurus of inexhaustible wealth of thought, there is nothing that can take its place, or do as well, as that same wonderful language, whether derived, as critics and antiquarians variously aver, *et adhuc sub judice lis est*, from Greek, or Hebrew, or Sanscrit. Would you well understand English grammar and the philosophy of universal speech? Study and subdue the Latin. Would you discriminate different shades of meaning, the variations of synonyms, managing emphasis and quantity, commanding an elegant orthoepy, selecting with taste and correctness the words of our own vernacular? Study that of Cicero, and Virgil, and Quintus Curtius. Would you conquer, appropriate, enjoy it? Attack it with calm, resolute appreciation, with cool courage, proper helps, serene persistence, familiar repetition, certain of success. Victory shall wait on your march, soon surrender your own. Mingle habituation with analysis, analysis with habituation. Learn to speak in it, think in it, translate it mutually into English, read it familiarly,

trace its wonderful etymologies, familiarize its rules of syntax and their *rationalia* with them. Enrich your thoughts with rare passages, culled from authors, who wrote some of them before our blessed Saviour was born: from Cæsar and Cicero, Horace and Virgil, Ovid and Quintilian. Read the Latin Vulgate, the Latin Testament of Beza, the rhyme Latin of the monks, the original of Lord Bacon's immortal and grandly useful work, *NOVUM ORGANUM*. Thus will it discipline and help your mind to think with accuracy and system, to distinguish, abstract, generalize, compound, and distribute. Most wondrous will be its power to unlock the treasures of science in all other directions, *clavis literarum et scientiarum omnium*. In learning French, Spanish, Italian, German, English, Greek, or any other language, it will be comparatively easy, if you have well learned Latin previously. The idea that it is hard, above ordinary capacity, dry, repulsive, of very little use, all that is simply false, coined mostly in the mint of indolence, for the currency of excuse; this qualified only by assuming that it is wisely and thoroughly taught and learned, as it is not, too frequently; since smattering, sciolism, mouthing phrases, all this is not the thing we are considering. Pleasure and profit assist and largely compensate all the labor of learning this language, through life, in every department, thus establishing it as an incomparable mental gymnastic, which ought to assert its place in every system of high education, which it costs so much more to want than to acquire, that all the argument is fixed at last on the affirmative, the commendatory side of the question.

In just proportion of progress and distribution, we honor the whole circle of sciences, polite and useful arts, liberal and general knowledge: mathesis proper, or the exact sciences, in all their luminous and expansive march of demonstration and infallibility; in their various and sublime applications to the planetary and the sidereal universe of our astronomy; natural science, marking the phenomena of nature, scrutinizing their causes, their operations, their processes, their results: these, with geology, botany, chemistry, and their kindred pursuits, crowning the general pyramid of correct and common education; in all endeavoring to illustrate and exemplify what I would venture to recommend or assume as the appropriate motto of our INSTITUTE, VERITATI, UNITATI, UTILITATI, floating over us, inspiring us; as it were a scroll of flame in an angel's hand, FOR TRUTH, FOR UNITY, FOR USEFULNESS; all we do, all we desire or attempt.

In respect to the prevalence of order in such a literary and do-
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mestic community as ours, I only say here—it is every way indispensable. The spirit of the fifth commandment must interpret at once the relations and the intercourse of officers and pupils. On the part of authority and administration, there must be many of the parental qualities and functions; with wisdom, kindness, impartiality, steadiness, equity, politeness, fidelity, truth, patience; no ostentation, or noise, or discord. On the part of pupils, there must be shown many of the filial virtues, such as respect and reverence, obedience and promptitude, candor and industry, veracity and beauty of behavior, simplicity, love for their superiors, reason in all their exactions and expectations, humility, friendship, honesty, forbearance, concurrence in securing their own improvement and the permanent success of our system; with generous, even jealous regard for the best prosperity of ALMA MATER: as it so well becomes her heart's whole treasure, her gems of cherished glory, her future stars in heaven, her large family of daughters, her own *alumnae omnes dilectae*, ILLI VENERABILI *decus et tutamen*.

II. ADVANTAGES, TO THE GENERAL STUDENT, OF THE STUDY OF GEOMETRY.

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THIS branch of Mathematics claims our antecedent respect from its great antiquity, and from the illustrious names with which its progress is associated. It is the earliest of the sciences. Its infancy was cradled by that land, of old, the foster-parent of literature and the arts. On its introduction by Thales, in the fifth century before Christ, from Egypt into Greece, it was cherished by the greatest philosophers with a regard bordering on veneration. When tired of tossing on the uncertain sea of metaphysical speculation, they turned with delight to a pursuit where the mind could rest on the sure basis of demonstration. Among its distinguished votaries are found the names of Anaxagoras, whose lonely prison-hours were beguiled by attempts to solve that world-renowned problem which has bewitched the brains of mathematical wits from that time to the present, the Quadrature of the Circle; of Pythagoras, whose enthusiastic devotion to his favorite pursuit is traditionally attested by the hecatomb offered to the Muses for the discovery of the beautiful proposition