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ARTICLE I.

Origins of Christianity. Vol. I. The Life of Jesus. Vol. II. The Apostles. By ERNEST RENAN, Membre de l'Institut. Translated from the original French. New York: Carleton, Publisher, No. 413 Broadway. Paris: Michel Levy Frères. 1864 and 1866: pp. 376, 353, 12mo.

The cordon of war thrown around us on land and sea by the late civil contest, if it has kept from our knowledge much that is useful and good, has shut out also much that is evil. The first of the volumes whose title is given above, was published in Paris in 1863, and had a wide and almost unexampled circulation in France, having reached the seventh edition in 1864. It soon appeared in an English dress, both in Great Britain and America. Like the *Life of Jesus* by Strauss, it contemplates the Author of Christianity from a point of view wholly rationalistic, and is suited and was designed to unsettle the faith of men in the evangelical history as a divinely inspired record, and in Jesus Christ as any other than a merely human and fallible teacher. Joseph Ernest Renan, the author, we learn from other sources, was born of humble, it is said of Jewish parents, at Treguier, in Brittany, Feb. 27, 1823, and was educated for the

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should labor earnestly, as one who must give an account of his stewardship, and fearing lest by any means, when he has preached to others, he himself should be a castaway.

It is a great honor, and any man may well esteem it the glory of his life, if God has called him in these troublous times to aid in building up again the broken down wall of our Southern Zion! And it must be an unspeakable delight to any such man to see the work of the Lord prospering in his hands. Solemn indeed are the relations of the pastor with his fellow-laborers and with his people, and high and holy his duties! No other relations or duties can compare with these. Faithful labors in this glorious sphere, all imperfect as they must be, can not fail through grace of a glorious reward.

ARTICLE V.

FEMALE EDUCATION.

In the present circumstances of our country, no subject can be considered of higher speculative interest or of higher practical importance than Female Education—the objects which it should seek to accomplish and the principles on which it should be conducted. The education which woman should receive is determined by the sphere which God in his providence has assigned her. The general idea of what education for a man should embrace, was perhaps never more adequately set forth than by Milton. “I call therefore a complete and generous education, that which fits a man to perform justly, skilfully, and magnanimously, all the offices, both public and private, of peace and of war.” The education of woman should surely be not less comprehensive and complete, within its own proper sphere and with reference to her specific duties.

Education is for all an inevitable process. It is not a matter of choice, whether or not we shall receive impressions, convictions, beliefs, prejudices, methods of thinking, feeling, acting, looking at men and things, possessing a certain definite character and existence in this world and in the world to come. This is not the question; but the question is, Shall this education be good or bad; deliberate or random; in the school of Christ or in the synagogue of satan, for heaven or for hell? What is the world? What this great universe but a school into which the infant mind is introduced; in which and from which, by countless methods, it is to learn to think, to act—and the consequences are to endure—forever! Some years ago, Sir James Johnson, physician extraordinary to William IV., published a volume in which that distinguished authority remarks that the first seven years of life should be devoted to the development of the mind and body, to the total exclusion of books. His idea is that a child need not learn even the alphabet until seven years of age; that the opening years of life should be left to observation and oral teaching; and that as much even of what books can teach, will be learned between the years of seven and twenty-one as between the years of one and twenty-one. Probably more is learned during the first seven years than during any equal period in after life. Then the seed is sown in the virgin soil and between the clefts of the rocks. Then the foundation is laid invisibly deep under ground, on which the stately and shining superstructure is to repose in perpetuity. Then every thing in this breathing and beautiful world is absolutely new. Then the first notes of our life's harmony are struck, and they never cease, in after years, to vibrate and thrill. Then the first beams of the glorious morning brush along the eastern sky. Then the impulses, which in after years are to bear us on over life's sunny or stormy sea, begin to heave. Then the prejudices which are to endure, or the principles which are to bear fruit, in coming time, are woven into one texture or planted in the soil of the immortal spirit.

There was a time when meadow, grove, and stream,
The earth, and every common sight,
To me did seem

Appareled in celestial light,
The glory and the freshness of a dream.
It is not now as it hath been of yore ;
Turn wheresoe'er I may,
By night or day
The things which I have seen I now can see no more.

Alas, then, the glories of childhood have departed ; its blissful visions can never more revisit the soul !

It should be the study of parents and teachers to make the long golden days of childhood the happiest days of life ; as they were plainly intended by a beneficent Providence to be. Pain and trouble, darkness and sorrow, will come soon enough to the most favored of us all. Let there be one period of life to which we can look back as clothed in sunshine and gladness. It is a great blot in some of Dickens's stories that he seems to take a sort of morbid delight in the sorrows of little children.

The first years of life should be devoted to the development of the physical constitution, and the planting, by oral teaching, of the precious seeds of virtue and piety. Then the life-inspiring wisdom of God treasured up in the Bible, the lessons of most sublime truth conveyed in the simplest forms of speech, the matchless narratives of Holy Writ invested with the brightest colors of heaven, that grand old Hebrew poetry redolent of the fragrance and the freshness of an earlier world, should be made familiar to the imaginative spirit of childhood and blend with its brightest visions.

Any proper understanding of the present aspect of human society, and of the phenomena of the days gone by, must proceed upon the recognition of the actual state of human nature as fallen and depraved, alienated from the life of God, and therefore under his sore displeasure, but still as possessing reason, conscience, the natural affections, and the principle of immortality ; as therefore capable of redemption by the blood of Christ and regeneration by the Spirit of God. These great facts cannot be ignored ; they must be assumed in any rational interpretation of what is daily passing before our eyes in this universe and by the providence of God ; and in any rational endeavors to remedy or

mitigate the manifold evils under which the creation "travailleth and groaneth."

The whole theory of the right conduct of education turns upon the two-fold fact: 1. That there are in every human being the latent seeds of evil; false, foolish, base, wicked, and hurtful affections which need to be checked in their growth, and, if possible, altogether eradicated; 2. That, on the other hand, there are certain good principles, or seeds and susceptibilities of good, certain traits and tendencies of our spiritual nature even in its apostasy, which God himself appeals to in Scripture, which need to be addressed, enlightened and renewed; that, in a word, our nature now is a garden in which weeds of noxious quality and rapid growth spring up side by side with flowers of most beautiful aspect and sweetest odor. That most charming of our earlier English essayists, Addison, says that the great difference between a wise man and a fool does not consist so much in the thoughts which occur to each respectively, as in the fact that the one knows which to suppress and which to utter, and the other passes forth profusely and without distinction, good and bad alike. This idea may be extended and applied to our moral impulses, vices, and affections. The difference between a good man and a bad man does not so much consist in the original character of the feelings and tendencies of the mind, as in clearness of reason, the supremacy of conscience, the royal authority of an enlightened will; in a word, the superior discernment and conscientiousness with which the wise man resists the rebellious affections and corrupt suggestions within him, and obeys the nobler dictates of truth and reason. He, therefore, is a wise and fit guide of youth who addresses himself to the moral part of our nature, who seeks to educate conscience and develop reason, to impart to our innate sense of good and evil a finer edge, a sensibility more keen, and give to goodness, modesty, and worth, a higher lustre in the eyes of ingenuous youth. And he is a foolish and a mischievous teacher; who neglects to chastise and control—not to say positively encourages and exasperates the baser tendencies of our nature. How does a blind self-love pervert our moral sentiments. How utterly unlike will the same act seem when

contemplated as our own or another's. How reversed is the rule of judgment. How much more sensible are we of an injury which we sustain than of one equal or greater which we inflict. And so deceitful is the heart, and so blinded is the eye, that even our own act will appear altogether different to us when passion is inflamed and appetite rages, and afterwards when reflection and conscience are heard, when appetite has been satiated and passion has subsided!

In passing through life, we run a thousand risks of fatal shipwreck. As each coast has its own perils—its own rocks and shoals and breakers—as each climate has its own peculiar diseases, so each successive stage of life—youth, manhood, old age—each occupation, business, trade and calling, has its own specific peril for the soul. When we consider the weakness of our nature; the inveteracy of our spiritual malady; the power of our infernal foe; and the strength of our temptations; it is wonderful not that so many make shipwreck, but that any of us should manage to get through life without some great crime and infamy; still greater is the wonder that any should attain and persevere in that holiness without which no man shall see the Lord.

So indisposed is *the will* to the choice and pursuit of duty, that it will choose and persist in it only under these two considerations: 1. The perception of divine truth through an understanding clarified by the Spirit of the Lord, and emancipated from ignorance and error; 2. Affections powerfully drawn towards heavenly things, attracted by the beauty of holiness, the loveliness of Jesus, the sweetness of grace, the glory of God. Let these two conditions be satisfied, let heavenly truth be seen in its incomparable glory and tasted in its ineffable sweetness, and the will, so renewed, cannot but choose it and win it. The heart of fallen man, sanctified by grace, and shone upon by the Sun of Righteousness, though so weak by nature and so defiled by sin, doth yet, like a polished mirror or a pellucid stream, reflect the ethereal purity and beauty of the heavens.

The life that we now live is an education for eternity; and on the proper exercise and discipline and consequent development

of our powers on earth, may depend our progress, the variety, the largeness, and the comparative glory of our attainments in heaven. This may be true, and most likely is true, even of our purely intellectual attainments; certainly of our moral and spiritual. The talent which is now wisely laid out will then be found to have multiplied exceedingly. So that at death there will not only be an immediate, but a progressive and endless reward for our present faithfulness and diligence. Every stroke will go sounding on through the voiceless slumbers of the tomb—through the dateless ages of eternity! The first thing to be considered then, in the education of any man, especially of any woman, is the religious element—the moral and spiritual nature. There is nothing so lovely on earth as piety, and in none is piety so lovely as in woman. As Luther, with his great soul full of the highest and most heroic poetry, said; “There is nothing on earth so holy as the heart of a pious woman.”

The elevation of the female sex, social, intellectual, and moral, is inseparably connected with the Christian system. No where in the ancient world does she appear so lofty and so lovely as in the records of the Old Testament—no where in the modern world as in the “holy women” of whom we read in the New, and in Christian females formed upon the precepts and patterns of the New. Compare the classical conception of woman in its most perfect purity, in its most ancient glory, when invested with the beautiful lights of the eldest and the most glorious of the sons of song—in the Andromache and the Penelope of Homer—with the picture of Elizabeth, the blameless mother of the Baptist, and Mary, the honored mother of our Lord.

As there is nothing so lovely as piety in woman, so congruous, so seemly and sweet—more beautiful than ornaments of gold and gems and costly array—so there is nothing so hideous, so shameful, and so revolting, as impiety in a female. It quite unsexes her. A profane and atheistic woman is a sight more abhorred and horrible “than the sea-monster.” Whatever the “strong-minded” and aspiring among themselves may imagine, there is no man, however impious, who does not respect sincere

piety in a woman—who does not dread, detest, and despise anything approaching to profaneness in her. When Harriet Martineau, an ill-omened bird, was reciting her impieties in the hearing of the late Lord Macaulay, he turned to Lord Carlisle, and quoted those lines from Johnson's description of London—

“ Here falling houses thunder on your head,
And here a female atheist talks you dead.”

The Bible, then, as the repository of inspired truth, as the chart, the compendium, the standard, the guide and the test of human duty, should have the first place in any scheme of a complete and Christian education for women. ●

Next in importance to the education of the moral and spiritual nature, is the education of the intellect. The best method of conducting intellectual education, the objects to be aimed at, and the relative order in which they should be sought, all these deserve to be carefully considered. In this, as in other matters, the behests of common sense are to be obeyed. They are too often despised and violated. As in the rules and duties of morality, justice goes before generosity; as in political and social economics, necessaries go before luxuries; so also in education. The useful, the necessary, the solid, the practical, should take the precedence of the showy and the ornamental. There are certain parts of knowledge, which are indispensable to every woman, whatever her sphere or duties in life. Other things, however desirable as ornaments, may be dispensed with; but these must be possessed as preliminaries. The elements of an English education, grammar, geography, arithmetic, should be thoroughly taught, and taught early in life. Even with regard to those objects for which these attainments are so often sacrificed or slighted, they are of the first necessity. If any thing could disenchant a lover, a letter written indicating deficiencies in the received rules of orthography might be expected to achieve the disastrous result. No mouth, however lovely, can neutralize the painful impression of bad grammar; and it dreadfully disturbs the harmony of song to hear the words pronounced in an ignorant and vulgar style.

The great error in female education is two-fold: in the first place, the endeavors to adorn that bright period of life which is naturally so charming—the period of youth—and doing comparatively little to fit the woman for the duties of after life; and in the second place, making every thing tend to the grand consummation of marriage, and not seeking to impart such an education as will enable the woman to be respectable and happy, though her lot in life should be solitary.

It was a custom among the ancient Hebrews to have all the males—the children of the rich not less than the poor—trained to some useful mechanical employment, by which, in case of necessity, they might gain an honest livelihood. Thus, we know that Saul of Tarsus, ultimately so distinguished as an apostle, was by trade a tent-maker, and there are few passages even in his writings, more nobly pathetic than that in which he said, “These hands ministered unto my necessities.” Our Lord himself, during the greater part of his life upon the earth, (as there is every reason to believe,) wrought at the trade of a carpenter. Most of the apostles were fishermen, one had been a tax-gatherer. These facts are not alleged to vindicate the dignity of labor, of honest industry in a mechanical employment, but assuming this in the case of men, to apply the principle to the matter in hand—the education of woman.

Every woman should be able to take care of herself, to be in the strictest and noblest sense independent. And this every highly educated woman may be. If she is able to teach, she may always command a handsome provision for her own support. The best investment a father can make for his child is in the mind, not in the bank. Let the capital be in the brain, where nothing can touch it but death or madness.

It is, in this point of view, not less important that a girl should be thoroughly taught than a boy. In another point of view, the neglect of education is an act of impiety toward God. When he bestows an intellectual gift, it is a token that he means it to be cultivated and used. This great truth lies at the foundation of the parable of the talents; and is the purest principle of action when we contemplate the education of our own faculties, or the

improvement of others. Whatever gift any of us may have by nature, is a religious trust, for the development of which and its right application, the Giver will hold us responsible. In a well constituted female seminary, provision will be made not only for the harmonious development of the intellectual powers generally, but for the most perfect culture of every special taste or talent ; as for example a taste for music or a talent for painting.

The education which our country and our times demand should be Christian, thorough, and practical. The spirit of Christianity should pervade it. Whatever is taught at all should be taught thoroughly, so far at least as the subject is prosecuted. The ground gone over should be conquered territory. No unsubdued Canaanites should be left in the land to harass and vex in after journeyings. The importance of the practical element has already been affirmed—the necessity of having every young lady thoroughly grounded in grammar, geography, and arithmetic. It may be added that not only should female education be thorough, but the standard should be high. The standard cannot be too high for those who have talent and industry. It is worse than useless to waste money on those of either sex, who have no capacity or zeal for learning ; but a parent can make no sacrifice too great for the thorough education of a noble and gifted child. It might be easily shown by impregnable arguments, that all education rests ultimately on the education of women, that mothers, standing as they do at the fountain heads of all human society, determine the color, the direction, and the force of the thousand streams which flow forth to enrich or to lay waste, to poison or to give health. But it is intended now to point out the bearing of a high standard of female attainment on the interests of education generally, and to show, by reference to the past and the present, what heights of knowledge women may attain without detriment to the delicacy of their modesty, to the tenderness of their affections or to the dignity or sanctity of their moral nature. We are aware that learned ladies have been and are stock subjects of ridicule to unlearned gentlemen. Nor can it with truth be denied that ladies, with some pretensions to science, have sometimes rendered themselves liable to ridicule by

an unseasonable and ostentatious exhibition of learning. It is nevertheless true that the very best method of raising the standard of education among men, is to raise the standard of education for women.

There are certain accomplishments proper to women which are not at all needful or becoming in a man, and there are certain intellectual pursuits, (mainly professional or military, however,) which men must engage in exclusively. But there is no reason why the female mind should not receive as high and generous a culture as that of the man; nor is there any intellectual pursuit in which women have not shone with a far-beaming lustre. Not to speak of Corinne, who five times gained the poetical prize over Pindar, the most charming of lyric poets; or Sappho, to whom her admiring countrymen paid divine honors, and erected temples and altars; or Aspasia, who taught the Athenians eloquence, and numbered Socrates among her pupils, whose manifold charms of mind and person made a captive of the eloquent and accomplished Pericles, for forty years at the head of the government and for fifteen the sole administrator; we draw attention to two Christian women of two different nations, but alike accomplished and adorned: the one an Italian, the other an English woman: the one, Olympia Morata, the other, Lady Jane Grey.

Olympia Morata was born at Ferrara, in the year 1526. She received her first lessons in the Greek language from a foreign teacher, Chilion Sinopi. Her progress in learning was so rapid that in a few months she was able to converse in the language of Virgil and Homer with ease and fluency. When only sixteen years of age, this extraordinary being wrote Greek poems of such beauty as to call forth the enthusiastic praises of eminent scholars. So great was the vigor of her understanding and so splendid were her attainments, that she was called the Tenth of the Muses, and the Fourth of the Graces. Nor was she less renowned as a Christian than as a scholar. The purity of her life surpassed the brilliancy of her verses; and men of all countries delighted to do honor to so much worth and to so much wisdom.

Lady Jane Grey is one of the most beautiful characters recorded in the annals of our race. In the loveliness of her person, in the elevation of her intellect, in the goodness of her heart, in the dignity of her station, and in the greatness of her misfortunes, she combines all the elements that can touch the imagination and the heart. The favorite pupil of Roger Ascham, and pronounced by him the first Greek scholar of the young women of her age in England; spending that time in the profound and absorbed study of Plato in his own unrivalled tongue, which others spent in the pleasures of society and of the chase; yet, more devoted to the inspired volume, which records the words of him who "spake as man never spake," and treasures up the precious words of heaven-taught evangelists and apostles; she had, still, a heart alive to all the tender and generous affections of our nature, and she threw around the most sacred relations of life—the relations of daughter and wife—the consecration and the charm of a heroic and tender fidelity, inspiring the manly heart of her husband with a more noble courage, by the example of her own invincible constancy in the prospect of a speedy and a bloody death. No poem is so truly grand as such a life and such a death.

Sometimes God, in his ineffable grace, sends a beautiful human spirit into this world, like Lady Jane Grey, so wise, so good, so pure, so heavenly, so early sanctified from earthly stains, so wonderfully delivered from the pollutions of the world, as to remind us of our unfallen nature, and foreshadow the spiritual glory of the heavenly state; as to enlighten the atmosphere around us, and make it fragrant as if a bright angel shook his wings.

The education which is commended therefore, contemplates not the period of youth only, but the whole of life; not the present life only, but an eternal existence; not certain branches of virtue only, but the whole sphere of duty. Still it is to be remembered that we never can attain perfection here below, that all progress on earth, whether in knowledge or virtue, is limited; and that to desire rather than to enjoy, to strive after, rather than to attain absolute good, appears to be our appointed portion on earth.

The illustrious women of whom we have spoken were noted for their skill in the languages of classic antiquity. The English women of this period, who received a liberal education, were generally acquainted with these tongues. Lady Jane Grey, although personally so eminent for her attainments and her virtues, was by no means alone in her intellectual accomplishments. Queen Elizabeth was noted for her classical acquirements. We learn from Macaulay, himself one of the finest classical scholars of our time, that all the daughters of Sir Anthony Cook were distinguished for their classical proficiency; that one of them, Lady Katharine Killigrew, wrote admirable Latin verses; that Mildred, the wife of Lord Burleigh, was second only to Lady Jane Grey in the knowledge of Greek; and that Ann, the mother of Lord Bacon, was distinguished both as a linguist and theologian.

There is no earthly reason why women of superior talents, industry, and leisure, should not be acquainted with those "dead but sceptred monarchs, who rule our spirits from their urns." Hardly anything can be imagined more inane and vapid, more perfectly useless and wearisome, than the lives of many—shall we say of most—young women of fortune during the interval of their leaving school and getting married. This period might be spent in laying up a store of pleasant and profitable knowledge, in forming tastes, habits, sentiments, and associations, which would dispose and enable them to discharge the sacred duties devolved on the wife and mother, with exalted fidelity and success.

The knowledge of these languages is important, 1. As an instrument of intellectual discipline, which the experience of the ablest and most accomplished of all the nations of modern Europe has pronounced the very best; 2. As a key to the choicest literature known among men. We should never read any but the very best authors in our own or a foreign language, except with a special purpose either of intelligence or confutation. This key, language, unlocks the secret chambers where are deposited the richest treasures of the master-minds. To use it, therefore, to gain access to vicious or ordinary writers, is as if a

man with a key in his hand to open indifferently rooms in which ingots of gold and lacs of rupees and bags of silver and precious stones were stored, should prefer to enter an apartment in which there was nothing better than painted glass and beads, and old clothes infected with the plague. If we wish to be really superior and to have a cast of greatness in our thinking, we should be careful not to throw away our time on middling or inferior writers. Almost all persons who read at all, read too much; if not in bulk, in variety. The habit of aimless, indiscriminate and desultory reading, is in every way pernicious, as consuming time, which might be much better employed, and as bringing before the mind many things of which we should willingly be ignorant.

In the proper conduct of female education, it is scarcely less important to secure salutary ignorance than sound knowledge. There are many books which it is important that a Christian woman should not have read, which she should blush to know. A large part of wisdom consists in an intelligent ignorance, and never perhaps does human nature appear at once so grand and so lordly as in one who unites the ignorant simplicity of a little child with the splendor of a highly disciplined and gifted mind. This is, indeed, Coleridge's conception of genius.

Thus far we have considered female education principally in its relation to the individual, as giving her the means of gaining an honorable living, as developing the gifts bestowed on her by her Maker, and as opening to her fountains of the purest joy. We should not, however, overlook altogether its relations to society and the State.

All the highest interests of the human race are bound up with the intellectual and social elevation of woman. As the purity and dignity of the individual man may be measured by his estimate of the female sex, so those nations which have honored woman have themselves been worthy of honor; and those periods of the national history in which she has been most highly regarded have been the purest and the happiest. The annals of Judah and Israel show that woman is the fountain of virtue in a community. No matter how pious the father, the defections and

idolatrics of the son are fully explained, when it is added that his mother was of the wicked house of Ahab. And even the wise heart of Solomon was turned aside from the worship of Jehovah to the service of Ashtoreth the goddess of the Zidonians, and Milcom, the abomination of the Ammonites, through the seductive agency of his idolatrous wives.

Public morality is dependent on private morality, and private morality is dependent on the character and influence of woman. Even the physical well-being and ultimately the very existence of the State itself, is dependent on public morality, incorruptible fidelity, unblemished honor, invincible courage, self-sacrificing patriotism. This is clearly illustrated in the corruption and overthrow of ancient Rome. The destruction of private morality is peculiarly fatal; is a blow aimed at the very vitals of the commonwealth; the poisoning the very fountains of the public health; the smothering in the very cradle the infant prosperity of the nation.

On the contrary, no deed of magnanimity or virtue is ever lost or spent. Not only is it recorded in heaven and treasured there, but it is added to the permanent and most precious treasures of this earth. It is the inspiration of coming centuries, and the diadem of all after ages.