

son, he said—"She is, indeed, like her mother, whom I remember, even now, too well. Heaven grant that she may be unlike her in mind. I promised to grant you your request—it is your natal day, too, and I would not have you say, hereafter, that your father stopped before you and happiness. No! no! when I am gone, you shall not have cause to think harshly of your parents;" and the Baronet turned aside to conceal his emotion. "My ever-kind father!"—"Thank it!" said Sir Robert; "you shall introduce me particularly to the lady; it shall be as good as she is beautiful, and your affection be mutual; you have my consent."

Six months after this period, the union of Lady Emily and Arthur took place, and the latter days of Sir Robert Normansville were soothed by the attentions he received from his beautiful daughter-in-law, and enlivened by the playful and endearing wiles of her children.

### THE MONITOR.

#### INFLUENCE OF FEMALE EDUCATION.

*Extract from Judge Story's Discourse before the Harvard Society of the Phi Beta Kappa.*

"Nor should it be overlooked, what a beneficial impulse has been thus communicated to education among the female sex. If christianity may be said to have given a permanent elevation to woman, as an intellectual and moral being, it is as true, that the present age, above all others, has given play to her genius, and taught us to reverence its influence. It was the fashion of other times to treat the literary acquirements of the sex as starched pedantry, or vain pretension; to stigmatize them as inconsistent with those domestic affections and virtues, which constitute the charm of society. We had abundant homilies read upon their amiable weaknesses and sentimental delicacy, upon their timid gentleness and submissive dependence; as if to taste the fruit of knowledge were a deadly sin, and ignorance were the sole guardian of innocence. Their whole lives were sickled over with the pale east of thought; and concealment of intellectual power was often resorted to, to escape the dangerous imputation of masculine strength. In the higher walks of life, the satirist was not without color for the suggestion, that it was—

"A youth of folly, an old age of evils;"

and that elsewhere, "most women had no character at all," beyond that of piety and devotion to their families. Admirable as are these qualities, it seemed an abuse of the gifts of Providence to deny to mothers the power of instructing their children, to wives the privilege of sharing the intellectual pursuits of their husbands, to sisters and daughters the delight of ministering knowledge in the fireside circle, to youth and beauty the charm of refined sense, to age and infirmity the consolation of studies which elevate the soul and gladden the listless hours of inactivity.

"These things have, in a great measure, passed away. The prejudices which dishonored the sex, have yielded to the influence of truth. By slow, but sure advances, education has extended itself through all ranks of female society. There is no longer any dread, lest the culture of science should foster that masculine boldness or restless independence, which alarms by its sallies, or wounds by its inconsistencies. We have seen that there, as every where else, knowledge is favorable to human virtue and human happiness; that the refinement of literature adds lustre to the devotion of piety; that true learning, like true taste, is modest and unostentatious; that grace of manners receives a higher polish from the discipline of schools; that cultivated genius sheds a cheering light over domestic duties, and its very sparkles, like those of the diamond, attest at once its power and its purity. There is not a rank of female society, however high, which does not now pay homage to literature, or that would not blush even at the suspicion of that ignorance which a half century ago was neither uncommon nor discreditably. There is not a parent whose pride may not glow at the thought, that his daughter's happiness is, in a great measure, within her own command, whether she keeps the cool sequestered vale of life, or visits the busy walks of fashion.

"A new path is thus open to female exertion, to alleviate the pressure of misfortune, without any supposed sacrifice of dignity or modesty. Man no longer aspires to an exclusive dominion in authorship. He has rivals or allies in almost every department of knowledge, and they are to be found among those whose elegance of manners and blamelessness of life command his respect, as much as their talents excite his admiration. Who is there that does not contemplate with enthusiasm the precious fragments of Elizabeth Smith, the venerable learning of Elizabeth Carter, the elevated piety of Hannah More, the persuasive sense of Mrs. Barbauld, the elegant memoirs of her accomplished niece, the bewitching fictions of Madame D'Arbigny, the vivid, picturesque, and terrific imagery of Mrs. Radcliffe, the glowing poetry of Mrs. Hemans, the matchless wit, the inexhaustible conversations, the fine character painting, the practical instructions of Miss Edgeworth, the great knows, standing in her department by the side of the great unknowns?"

*Female Government*—Let the sons of a family lose their respect for their mother, and it will be utterly impossible for a substitute for natural authority to be found. I do not hesitate to say, and I do not say it rashly, or without much examination of the subject, that those families, where the character of the mother is depressed to that of a mere house-keeper, are never well governed; and that, on the contrary, the sons of those mothers, whose rank in the family au-

thorizes them to be the counsellors of their children, are in childhood more amiable, and in manhood more worthy, than others. If children were not under the government of mothers, they must necessarily be left very much to their own guidance, and exposed to early associations unfriendly to virtue. Their characters will be mostly formed by the influence of adventitious circumstances; unless, indeed, the father can oversee them constantly, which is rarely the case. The father requires the boy to obey his mother, and perhaps gives him long lessons on the subject; but of how much weight they will be, in turning the scale between duty and inclination, when the child sees that the father does not respect her himself, it requires but little sagacity to conjecture. The habit of trifling, of dissimulation, and of rebellion, is thus acquired; and, if grace effects an alteration in the state of the heart, it certainly operates under circumstances unfavorable to its growth.

[*N. York Mirror*]

#### CONTENTMENT.

All the real pleasures and conveniences of life lie in a narrow compass; but it is the humour of mankind to be always looking forward, and straining after one who has got the start of them in wealth and honor. For this reason, as there are none can properly be called rich, who have not more than they want; there are few rich men in any of the politer nations but among the middle sort of the people, who keep their wishes within their fortunes, and have more wealth than they know how to enjoy.

Persons of a higher rank live in a kind of splendid poverty; and are perpetually wanting, because, instead of acquiescing in the solid pleasures of life, they endeavour to outvie one another in shadows and appearances. Men of sense have at all times beheld with a great deal of mirth this silly game that is playing over their heads, and by contracting their desires enjoy all that secret satisfaction which others are always in quest of.

The truth is, this ridiculous chase after imaginary pleasures cannot be sufficiently exposed, as it is the great source of those evils which generally undo a nation. Let a man's estate be what it will, he is a poor man, if he does not live within it, and naturally sets himself to sale to any one that can give him his price.

When Pitticus, after the death of his brother, who had left him a good estate, was offered a greater sum of money by the king of Lydia, he thanked him for his kindness, but told him he had already more by half than he knew what to do with. In short, content is equivalent to wealth, and luxury to poverty; or to give the thought a more agreeable turn, "Content is natural wealth," says Socrates; to which I add—"Luxury is artificial poverty"—[*Addison*].

Let no allurements nor precepts of fashion induce you to slight the warnings of conscience.