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I. DR. BRIGGS' HIGHER CRITICISM OF THE  
HEXATEUCH.<sup>1</sup>

THIS is in some respects a notable book. The recent, though possibly passing, notoriety of its author, and the importance of the event which was the more immediate occasion of its publication, would, of themselves, be sufficient to give it some claim to this distinction. We must confess, however, that in calling it a notable book, we had reference to claims grounded in other circumstances, which, if not less adventitious, are certainly of even greater moment and graver significance. We refer to the fact that Dr. Briggs' book is one of the latest, and, in our judgment, one of the ablest, attempts to bring the results of radical criticism before the popular mind, and commend them to popular acceptance. Few, comparatively, seem to be aware of the extent, the vigor, and the persistency of the efforts now being put forth for the attainment of this end. Those, however, who have occasion to notice such matters know the tireless energy and ceaseless activity of the representatives of the neo-criticism. Journals like the "*Biblical World*," series of books like "*The International Theological Library*," dictionaries like that now being put forth under the editorship of Drs. Brown, Driver, and Briggs, series of commentaries like the one soon to be issued from the press of Messrs. T. & T. Clark, are exerting a

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<sup>1</sup> *The Higher Criticism of the Hexateuch.* By Charles Augustus Briggs, D. D., Edward Robinson Professor of Biblical Theology in the Union Theological Seminary, New York. Pp. xii., 259. New York: Chas. Scribner's Sons. 1893.

## V. THE SOCIAL AND CIVIL STATUS OF WOMAN.<sup>1</sup>

THIS, beyond all others, is the age of democracy. Its achievements well entitle it to be called triumphant. Absolutism is dead, or doomed, the world over. The divine right of kings has yielded place in the minds of men to the divine right of the people; the idea of magistrate and sovereign is being lost in that of public servant, and the greatest good of the greatest number has become the object, professed at least, of every legislator.

Jefferson's maxim, that all men are created equal, promulgated as a fundamental principle of government, has become axiomatic in the world's thought, and its influence most potential and far-reaching. It has swept chattel-slavery from the face of the earth. It has undermined, and is fast subverting, all distinctions of birth and caste, and is everywhere transforming the slave, the serf, the vassal, the subject, into the citizen, and absolute despotisms into free commonwealths.

Flushed with success and buoyant with anticipation, the new democracy cherishes vast designs for the future. It looks forward to a time when wars shall cease; it expects to realize, far off it may be, the poet's dream of the brotherhood of man and the federation of the world; it hopes to abolish poverty, ignorance, vice, and crime; and fondly dreams of a golden age that is yet to be, when none shall want, and none shall do or suffer wrong.

The new democracy is essentially radical and revolutionary. It has no respect for mere rights of prescription. It cherishes no blind reverence for the past. It pays slight regard to established custom or immemorial usage. It challenges every existing institution and social condition, and hales them to the bar of public opinion, there to give account of themselves, and show the reason for their being. None thus challenged need hope to escape the condemnation of that tribunal, unless it show itself founded in

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<sup>1</sup> An address delivered in the Southwestern Presbyterian University, and published by request of the Board of Directors.

justice and right, and in harmony with the immutable laws and principles of nature.

Among the things thus challenged, whose right to be is now on trial, is the existing social and civil status of woman. It is strenuously contended by some that her existing status is essentially wrong; that the received limitations of sex are mostly conventional; that the restraints which have heretofore shut woman off from the larger and more public life of the world, and confined her to the privacy and seclusion of home, are unjust and oppressive; that woman's condition is little better than one of servitude; and hence it is demanded, with a great flourish of trumpets, that she be emancipated; that all distinctions of sex which are not purely physical be ignored or abolished; that all conventional barriers be broken down, and that she be admitted to a full share of all the rights, duties, and responsibilities of man, to co-equal headship of the family, to absolute identity of civil and political privileges and functions, and in every vocation to an open field and fair competition, with no favors to be asked or shown.

It is my purpose to-day to discuss the principles involved in this contention, and, if possible, to contribute in some degree to its elucidation and right settlement. Which of the two conditions, that which now exists, or that with which it is proposed to supersede it, most accords with nature? Is the distinction of sex purely physical, or does it also affect and sharply discriminate the intellectual and spiritual natures of men and women?

Does the distinction of sex indicate a difference of social and civil functions, and different spheres of activity and usefulness?

The right answer to these questions must prove decisive of the issue at bar. For we cannot get away from nature. We will not, if we are wise, ignore her. She is a kind, but yet a stern mother, and her will must be obeyed.

Our heedless neglect of her behests she may for a time but gently chastise, but contempt for her authority she smites with condign punishment; and visits upon open rebellion penalties which are lasting and disastrous.

Amid all the innovations of radical democracy there is one institution that must stand. The family, as springing from the life

union of one man with one woman in pure and honorable wedlock, is a social necessity. It is the strongest social bond, the surest guaranty of social order. It is the nursery of every grace that adorns, and of every virtue that dignifies, human life. It is the indispensable condition of social purity, of genuine religion, and of high civilization. It is necessary not only to woman's happiness, but also to the development of all the finer qualities of her womanhood. It affords the sole relations in which she can dwell with man without at once forfeiting his respect, and sacrificing her own purity, delicacy, sweetness, and womanly dignity. As long as the family remains our most important social institution, woman's relations to the world must be determined by her relations to the family and her offices and functions therein. Whatever restraints these impose, whatever disabilities these involve, are natural, not arbitrary, are essential, not conventional, are social necessities, not the oppressive impositions of superior power. Woman's chief relation in the family is that she bears her child. Her grand office and function is motherhood. All others are incidental, collateral, subsidiary, and comparatively unimportant. This is supreme and indispensable. The God of nature has honored woman above all his earthly creatures in giving to her, chiefly, the guardianship and tutelage of immortal intelligences. He has committed to her keeping the life of humanity in the weakness, the tenderness, the helplessness, the utter dependence of infancy. In this she finds a work which demands her supremest affection, her unwearying devotion, her utter self-effacement, and which calls into constant exercise all her mental faculties, and all the high instincts and sentiments of her heart. The care of the physical well-being of the child-life alone were no light burden nor trivial responsibility. To properly guard its health, to provide the conditions needed for its full physical development, would make no light demand upon her time and attention, and involve no small degree of self-sacrifice.

But the physical is only the lower and grosser form of this relationship. We are not wholly nor chiefly animal. Our mental faculties, the capabilities of our moral and spiritual natures, prove for us a noble origin, and augur a high destiny. When consid-

ered upon this side of our natures we seem indeed creatures of another sphere and closely akin to the divine.

“ Our birth is but a sleep and a forgetting,  
The soul that rises with us, our life's star,  
Hath had elsewhere its setting,  
And cometh from afar.  
Not in entire forgetfulness  
And not in utter nakedness,  
But trailing clouds of glory do we come  
From God, who is our home.”

It is in the cultivation, the right training and proper development of this immortal and spiritual part of us that woman finds her truest mission and does her best work for the world. It is her privilege to watch the first unfoldings of the infant mind, to aid it in its first efforts to grapple with the mysteries of life and nature, to help it to arrive at correct conceptions of itself and the wonderful world in which it is placed, to guide it into correct mental habitudes, to stimulate, not repress, and to guide into proper channels, its strong natural curiosity, without which there can be no learning and no intellectual excellence. The stimulating effect upon the childish mind, all open to impressions, whose habits of thought are all unformed, of constant association with a superior woman of high intelligence and generous sympathies, who has not lost the child-like in the larger mind, is beyond all estimate. It is claimed, and I doubt not, correctly, that there is no record of a great man who did not have a great mother; and it is a well-known fact that great intellectual power is always largely due to the mother, and this, as I believe, not less by reason of association and unconscious assimilation, than of inheritance.

It is the mother's privilege, also, and her duty, to aid the child in the formation of character. She can make of it largely what she will. The child-life is committed to her, not only innocent and lovable, but pliant and plastic. It is a twig which she may bend, clay which she may mold, marble which she with tireless effort may chisel and polish into beauty. The child must learn from her, if he ever learn it well, the great lesson of obedience to, and reverence for, rightful authority. He must learn from her to restrain the appetite, passions, and impulses of his animal na-

ture, and to place them under the dominance of reason and conscience. He must learn from her honor, truth, justice, integrity, and duty. She must teach him to be gentle, generous, magnanimous. Nor can she leave off here. If she do, her highest, holiest, and most needed work will be left undone. The child must be taught of God, his awful majesty, his power, his holiness, his inflexible justice, that will by no means spare the guilty. He must be taught of sin, its heinousness, that he himself is a sinner, member of a fallen race, involved in its guilt and depravity, exposed to the vengeance of God's violated law, and utterly unable of himself to do anything to merit God's favor or forgiveness.

These are dreadful truths. They fill the souls of men with awe and foreboding. They cut up pride by the roots and humble men into the very dust. There is none from whom a child can so learn them as from his mother, none who can so impress them and make them so much a part of the child's thoughts and his very life—but the child-mind must not be left here, a prey to horror and despair.

He must learn of the tenderness of the divine heart, of God's pity, his boundless love, of the wideness of his mercy like the wideness of the sea. He must be told the old sweet story of Jesus, how he loved us, how he came, the son of Mary, and dwelt among us, knowing our sorrows and acquainted with our griefs; how he endured the derision and contumely of men; and how he died at last, upraised upon the tree, an offering for our sins, and not for our sins only, but for the sins of the whole world.

And from whom can a child so learn these gracious truths as from his mother? What can so interpret for him the love, the mercy, the forgiveness of God, as the warm, tender, compassionate, forgiving heart of his own human mother? And the child must be brought to Jesus, that he may know him, love him, trust him. He must be made to sit at his feet, and learn from him humility, unselfishness, compassion, forgiveness, mercy, and melting charity.

A true mother, the highest type of mother, who loves her child supremely, will do for him all these things, will teach him all these great truths. Nor will she merely teach them; she will

help the child to live them. Under her watchful eye and guiding hand, cheered by her sympathy, and encouraged by her example, he will translate these teachings into deeds, which repeated will grow into habits; and these after a time will become transmuted into character, fixed and unchanging. A child so taught and so trained is saved, and saved now; saved for the life which now is, and for that which is to come. The everlasting rock is beneath his feet, and he stands, amid all the winds and billows of life, steadfast, immovable.

Need I enlarge upon the importance of this mother's work? It is all-important to the child for this life and for the next. It gives the best possible preparation for life; the education to be had in college and university is not worthy to be compared with it. The child who misses it enters life at a disadvantage, from which he never fully recovers. A great merchant who had built up a great business with multiform ramifications, involving the employment of great numbers of men, when asked what was the greatest difficulty with which he had to contend in the management of his business, replied, "the difficulty of finding a sufficient number of young men who have had the right kind of mothering."

Children who have had this mother's training have had wrought into them the essential elements of success, and always, everywhere, they press to the world's high places, and win and hold them by sheer force of superior merit. This mother's training is also the best preparation for eternity. The child that misses it misses God's best and surest means of grace. The child that has received it has, in the years when character is forming, been saved from vicious influences and shut up to that which is pure and good. Such an one is never very far from the kingdom, and to enter is always easy. I am told by a well-known minister that when he, with four others, entered the Theological Seminary at Columbia, they were asked by the venerable Dr. Leland whose influence had brought them to Christ. They each replied, "My mother's." He then told them that he had asked the same question of one hundred and fifty-four others, candidates for the ministry, and one hundred and fifty had answered it as they did. And

I doubt not, if the long roll of God's saints on earth were called to-day, and the same question propounded to each, by far the greater number would reply, "My mother's."

This same mother's training of the children is also essential to the welfare of the state; for it insures good citizenship; it makes the child a blessing, and not a curse, to his fellows; it fits him for honor and usefulness. It makes of him an ally of social order, obedient to and an upholder of the law. And to the church it is indispensable. It is her right arm, the chief source of her power, her great nursery of piety. It is to-day her most urgent need. The cry is coming up all over the land, "How shall we reach the young?" If the church would reach them, she must learn anew a lesson which she seems to be forgetting. If she would save the children, she must save them in God's appointed way, in and through the family, and by means of the training about the hearth-stone and around the mother's knee. If she would reach the rising generation, she must reach them not through Epworth League, nor Westminster Band, not through Y. P. S. C. E. nor Y. M. C. A. She must reach them through their mothers. If these fail her, her task will indeed be an arduous and well nigh a fruitless one. The extent of the mother's influence cannot be exaggerated. I am convinced that it is not fully appreciated even by woman herself. It is true that many beautiful things are said about it, but these are often, I fear, but the language of compliment, and not the expression of serious and profound conviction. Woman herself needs to learn more fully the dignity and responsibility of her station. She needs to be convinced that her life in the home and her work there are the two things which the world can last and least afford to lose; and that if the world is ever to be lifted to a higher plane; if society is ever to be renovated and purified; if the spiritual in man is not to be utterly overwhelmed in the swelling tide of gross materialism, the uplifting, the renovating, the saving power must come from the woman, must come specially from the mother and the home which she creates, the home training and the home culture which she makes possible.

That woman was designed for the home life becomes more evi-



dent when we consider the distinctive natures of men and women. The distinction of sex pervades the whole nature. Woman differs from man in body, mind and soul. She is physically frailer and weaker. Her nervous organization is finer and more delicate. Hence she is more modest, shrinking and retiring, more timid and fearful when confronted with physical danger. She instinctively looks to man for protection, and feels dependent upon him for security. Nor is the distinction of sex less marked in the higher nature. I have no patience with a saying which has received the sanction of some eminent names, that there is no sex in mind. A greater error or one more at variance with a true psychology it would be difficult to conceive. The mind of woman is not as the mind of man. It, like her nervous organization, is finer than his. It is more sprightly and imaginative, more vivid, and in the better sense of the word, more sentimental. If the reason proper ever acted alone, absolutely dissociated from all other mental states and operations, it might be true that in the process of ratiocination, in the drawing of inference and conclusion, the mind of woman would be precisely as the mind of man. But this is a condition which does not and cannot exist. Every act of the reason is accompanied by, blended with, colored and modified by imagination, memory, sensation, some degree of sentiment and feeling. And herein lies the grand distinction between the masculine and feminine intellect. Woman's mind is more enlivened by imagination, more warmed by sentiment, more swayed by emotion; and hence she is mentally more attractive and charming than man. Her mind is more specially adapted to deal with the concrete, with things in detail, and, within her sphere, is more practical than man's, and more to be trusted in the guidance of the individual life, and specially of the child-life. But while this is true, it is equally, and, from the premises, necessarily, true, that her mind is not so well fitted as man's for dry abstraction, for patient analysis, for broad generalization. Here imagination and sentiment must be held in abeyance, and all feeling, as far as possible, suppressed; here is needed to insure truth and certitude, as far as it can be had, the dry, cold light of reason; here sentiment may prove misleading, and partiality, predilection, passion, and

prejudice rush the judgment headlong into error; here the mind of man, because less quick and of somewhat coarser texture, because less imaginative, and less swayed by sentiment and feeling, is generally the safer guide. Hence his judgment is more to be trusted in the larger and broader affairs of life, in the building of states, the founding of institutions, the framing of laws, the administration of justice, the adopting of great social and civil policies. Nor is this disparaging to woman, nor does it argue her mental inferiority. Equal, unequal, can be predicated only of those things which, resembling each other in kind, differ, if at all, only in degree. Between things which differ in nature and in the uses they were intended to sub-serve, such a comparison cannot be properly instituted. The swan is not equal, nor is it unequal, to the eagle, the rose to the cabbage, the fleet courser to the draft horse; and so the mind of woman is not equal to that of man, nor is it superior, nor yet is it inferior, but diverse. It differs from it in nature because designed for different uses and adapted in social economy to different functions.

The distinction is even more marked in the moral and spiritual nature. The moral sentiments of woman are naturally finer than those of man. Her affection is purer, more unselfish, more enduring. Her sympathies are tenderer and more responsive. She is more open to pity, to compassion, to forgiveness. Her moral perceptions are clearer, and her intuitions of what is pure, good, and right are far more unerring. She is more amenable to the behests of conscience, and keeps her grosser feelings more completely under control of her will. She is more loyal to duty, and capable of sublimer self-renunciation in her efforts to discharge it. And she is more spiritual than man. In her weakness and her fears she seems to turn instinctively to religion for support. Her faith in its eternal verities is unquestioning. Her mind is well-nigh a stranger to doubt. Her confidence in God grows stronger with misfortunes and reverses; and in the hour of sorrow and bereavement, when all earthly helps have failed her, she leans most strongly upon his gracious promises. And thus it is that woman is religion's chief promoter. It is through her influence chiefly that it is kept alive and propagated in the world. She is,

in a very true and a very real sense, its anointed priestess. As Tennyson has finely phrased it, she is interpreter between the gods and men. And so she is fitted to be, not merely the household's queen, but, what is more, its spiritual guide and helper.

If the principles which I have attempted to develop be true—and few, I think, will be found to question them—there are certain conclusions which are logically involved. Woman's grand office of motherhood, her physical limitations, the peculiarities of her mental and spiritual nature, all prove that God designed that the home should be the sphere of woman's activity, and the moral and spiritual tutelage of the family her grand office and mission. This being settled, we can now advance with confidence to some other conclusions, which are corollaries of the one deduced.

And first, from the necessities of the case, in any normal condition of society man must provide for the maintenance of the family, he must be its bread-winner, he must provide the things necessary for its physical life and well-being. He must be, also, the guardian of its physical security, and its protector against external aggression and physical menace and danger. He must, of necessity, be responsible for the family in its relations to the world, and guardian of its rights and interests in the social body; and hence he must be vested with authority, he must be the recognized head of the family, he must be its duly-accredited representative in all its relations with the outer world; and his authority as such head of the family and as its representative must, of necessity, within its legitimate sphere, be revered and obeyed. And for this headship and authority he is specially qualified by nature, by reason of his greater physical strength, his firmer nerve, his cooler courage, his calmer judgment, less swayed than is woman's by impulses of sentiment and of feeling. And so we are brought back to that scheme of social order which is as old as the race itself, and which has been tersely, though somewhat bluntly, summed up by Tennyson in these lines:

“Man for the field, and woman for the hearth;  
Man for the sword, and for the needle she;  
Man for the head, and woman for the heart;  
Man to command, and woman to obey;  
All else confusion.”

This is the divine scheme of social order as revealed to us in nature. Upon this allotment of duties and activities society was first formed and government organized. In accordance with these distinctions civilization has been evolved out of barbarism, and true religion has been substituted for idolatry and superstition. It must continue to prevail, for it is necessary to woman's welfare and happiness. Through it alone can be preserved unimpaired her dignity and purity; and, being necessary to woman, it is indispensable to the welfare and further progress of the race itself.

The abandonment of this natural, this immemorial, order for one so revolutionary as that involved in this modern movement for woman's rights, would be followed by certain results which must be held pernicious in the extreme. It would be impossible for woman to invade man's distinctive sphere, and to share his duties and responsibilities, without neglecting her own. These are onerous enough, important enough, and involve responsibility enough, to demand her time, to engross her thoughts, and to fill her heart and life. If she do her own work well, if she accomplish her own great mission, the world will have no right to make any further demands upon her; and it will be most unjust and oppressive if men unload upon her already heavily-burdened shoulders any part of the duties and responsibilities which nature has imposed upon them. If woman do her own work well, she will have no time for the fierce competitions of business life, no time for a professional career, no time for politics and legislation. If she enter upon any of these spheres of activity, and meet with any tolerable degree of success, the home will suffer, and the moral and spiritual welfare of the family will suffer, by reason of the division of her time, the distraction of her thoughts, and the alienation of her interest and sympathy. But it will be said that there are many gifted women who do not care to wed, and who prefer another career to that offered to them in marriage; and that, while for wives and mothers the received limitations of sex and the old barriers are all well enough, and might be endured, yet for the exceptional and superior woman they should all be broken down and swept aside. Ah, indeed! And have we not

here the real motive which underlies and animates this whole movement? Is it not impatience with the limitations and restraints of nature? Is it not a vague desire on the part of some to reform nature? Is it not the ambition of a few to win success and distinction in careers which they know instinctively to be utterly inconsistent with woman's true mission? Is it not a desire to shirk the duties and responsibilities for which woman was specially designed? But the answer to this demand is easy. If the existing order is abolished for one class, it will, in the end, be abolished for all. If it stand for one, it should stand for all. In adopting great principles of government and social order, regard must be had to the wishes and interests, not of a class, but of all the people. Nor can we adopt the policy of holding out inducements or offering premiums for departure from the general order, for this would invite its entire abandonment. If society would not commit moral suicide, it will not tempt woman to a life of celibacy; especially will it not so tempt the gifted, the superior woman. The wives and mothers of the future should be the noblest and most excellent of their sex; and if any discriminations are to be made, they should be the ones most highly honored and rewarded.

The neglect of the home, of home training and home culture, and the consequent diminution of woman's most beneficent influence, could not possibly be compensated by anything which the world would gain by her entry upon its broader, but lower, life.

Woman now occupies the most important and responsible position in society. Her hand is on the springs of influence. She sits by the living fountains, and can make their stream sweet or bitter as she will. She is the household's queen, religion's priestess, childhood's guardian, and man's chief solace and helper. She can, if she will, abdicate her throne. But what can she or the world hope to gain by it? It would be as if a princess of the blood royal should lay aside the purple to serve in the kitchen, the philosopher abandon his studies to feed swine, or a king renounce his crown to dig ditches. The princess might, I grant you, succeed fairly well as a scullery-maid, the philosopher as a swineherd, or the king as a ditcher; but where were the gain of it?

If it be claimed that woman's help is needed as a wage-earner and a bread-winner, I reply, that there are men enough in the world to make a living for the women and children; that this is the normal order and condition, and should be maintained as far as it possibly can be. Woman's invasion of this sphere results in injury to herself, and in positive economic loss. Thousands of men walk the streets of our great cities each winter without employment, while pitiful charity keeps them and their families from starvation; and why? Because of tariff legislation, in part or expected? In some degree, maybe. Because silver has been demonetized, and the volume of currency unduly contracted? In some part, perhaps. But largely because, in shop and factory, in store and office, in a hundred vocations, men have been supplanted as wage-earners by women, who take their places for half their pay, while they are turned off to starve with their wives and little ones.

Whenever woman in large numbers becomes man's competitor for employment, the competition which now tends to force the laborer to a scale of wages barely sufficient to support him and his family in decent comfort will be tremendously intensified; woman and the home will be sacrificed; and yet the two together will receive less for their labor than the man might have earned alone. If it be contended that woman should be emancipated and enfranchised, in order that she may assist in bringing about certain great moral and social reforms, I reply, that there is not now a reform in which woman is interested which she cannot have for the asking. As society is now constituted, woman can get anything which will contribute to her welfare and happiness, if she will but demand it with any degree of unanimity and insistence. Great reforms are brought about, not by the mere depositing of ballots in a box, but, back of all that, by popular opinion, by public sentiment, making possible, necessitating, the result. In the formation of public opinion on all questions affecting her, woman wields the controlling influence. I instance the great temperance reform which, within the last fifteen years, has been accomplished in Mississippi, and which has so revolutionized our sentiments and habits. It came because woman needed, desired, and asked

it. If she had had the ballot in her hands, it would have come no sooner. I verily believe that fact alone would have indefinitely delayed it.

If woman can get what she wants without the ballot, she has no need for it, and ought not to be burdened with the heavy responsibilities which it would impose. If she cannot, if men will not yield to her freely what is needed for her welfare and happiness, and through her, for the welfare and happiness of the race, she could not extort it from them even with the ballot. A majority of men could always find means to render inoperative any legislation passed over their protest by a majority vote of women; and even though they fail in this, the social friction involved in the effort, the antagonisms aroused, the mutual feelings of resentment and antipathy provoked, would prove most harmful to the highest interests of both sexes, and socially disintegrating. But they would not fail. The ballot, in its final analysis, is, at best, only a conventional substitute for the sword. It represents force. The verdict of the ballot-box is respected only as it represents the superior force in the state. Where it does not do this, the ballot becomes absolutely ineffective and worthless. In proof of this proposition, I cite the fact that the white race in Mississippi now controls its destinies. If it were not true, a woman's wish, that she might see black heels on white necks, would have been fully gratified.

It is sometimes claimed that woman's help is needed for the purification of our politics, and that this result would follow if she shared with man his political privileges and duties. But if the stream of our political life is ever to be purified, the work must be done at the fountain-head, and not at the mouth. It were idle to attempt to clarify the waters of the Mississippi at Memphis, while the Missouri, the Ohio, and a thousand lesser tributaries are pouring in, unimpeded, their turbid torrents. If all mothers would teach their sons truth, honor, purity, justice, integrity, and patriotism, and thus prepare them for a full appreciation and a proper discharge of the duties of citizenship, our politics would not need to be purified. And can we be sure that, instead of purifying politics, woman would not be herself there-

by corrupted? There is a homely saying, that no man can handle pitch without being defiled; and it is much to be doubted whether woman can dabble in the dirty waters of politics without contamination. To say the least of it, she should not be exposed to so serious a risk, unless the necessity were more urgent and imperative.

If the existing order should be abandoned, and woman, in great measure, freed from the protecting restraints of the home life, to share, in larger measure, the activities of the outer world, she would inevitably suffer in her own character. While it is true that her moral sentiments are finer than man's, and she is capable of rising to a higher pitch of moral and spiritual elevation, it is also true that the taint of sin is on her, as on him; that her nature, like his, has been corrupted in all its parts; that she, too, is full of weaknesses and imperfections; that she is liable to temptation, can be moved by evil influences, and corrupted and ruined by vice. In the shelter of home, shielded from too close a contact with the rough world without, fenced in from all influences that would sully her purity or coarsen her moral fibre, guarded against all approach that would offend her modesty or tempt her virtue, she enjoys the most favorable conditions and the fullest opportunity to develop all that is most noble and lovable in her womanhood. If she abandon these, and, brushing aside the old restraints, force her way into the world without, a man in skirts, she will, in its conflicts and rough uses, grow stronger, perhaps, but she will also grow coarser; she will become more self-reliant, but also less delicate and refined; she will gain in courage, but lose in modesty. Temptation and opportunity will lead her too often into sin, and the moral defection and fall of any considerable proportion will discredit the sex.

The character of woman, as we love to contemplate it, pure, refined, spiritual, is not indigenous to earth nor native to our race. It is an exotic of rare beauty and priceless worth. It is of delicate fibre, and cannot bear that the winds of heaven should visit it too roughly. It will not endure exposure to Arctic frosts nor branding summer suns. It will not grow with weed or thorn in wood or field. It must needs be sheltered. It must be nourished up with care. It must have painstaking and assiduous cultiva-



tion. If these conditions are afforded it, it will bloom in perfection, and its beauty and fragrance prove rich reward for all the effort needed to bring it into flower.

If woman suffer in character, she will, to the same extent, lose the confidence, the regard, the reverence of man. Man does not admire the masculine woman—the loud, bold, coarse, self-sufficient, self-assertive woman. He requires that woman, to win and hold his regard, should be modest, somewhat retired, fenced off by native reserve from rude approach or pert familiarity. He expects in woman delicacy and refinement of thought and sentiment. He demands, as the condition of his love and reverence, a virtue that is above suspicion or thought of doubt. And even though he himself be vile and wicked, he loves to see in woman goodness and piety exhibited in reverence for God and holy living. Men revere such a woman as they revere nothing else on the hither side of heaven. This reverence of men for true womanhood is a means of grace for them, restraining, refining, and elevating them. It is the chief source of woman's power for good over men. If she lose it, the loss is irreparable. If she lose it, woman herself is lost. She will then, indeed, step down from her place of household queen to become the vilest and most despised of slaves. There is not lacking evidence that, as woman's relation to the world changes in the direction of this new tendency, and as her character changes with it, she loses somewhat of the high regard in which men hold her. She loses their reverence, their homage, their knightly courtesy, their self-sacrificing devotion.

Colorado has recently conferred the elective franchise upon woman. At the annual banquet, some months ago, of the Colorado Bar Association the following toast was drunk: "Our fellow-citizens, the ladies, once our superiors, but now become our equals." To my mind this is most significant, as expressing the opinion of a body of gentlemen of high intelligence and representative character. It was merely the polite way of saying that the change was lowering to the dignity, the character, and the influence of woman, and to the regard in which men hold her. I have no doubt that all who have travelled in the sections of our country where the views I am combatting have been most generally

accepted and acted upon have noticed the lack of respect which men evince for woman. If, in places of public resort, and in public conveyances, a gentleman offers his seat to a lady, it attracts attention, and often causes the suggestion that he must be from the South. I remember one instance of this, with which I was much impressed. At the World's Fair I had succeeded one evening at dusk in getting a seat in an elevated car bound for the city. I was wearied with the day's sight-seeing, and counted myself fortunate in getting a seat. I had hardly gotten comfortably seated when I noticed standing in the aisle a venerable lady of delicate, refined features, surmounted by silvery white hair, which set them off like a halo. She was leaning upon the arm of a courtly gentleman, whom I took to be her son, and seemed utterly exhausted. Seeing there was no vacant seat for her, I promptly offered her mine, as a matter of course, and because, as a gentleman, I could do no less. She at first refused to take it, saying she would not deprive me; but when I insisted that I would suffer in my self-respect if I sat while she stood in my presence, she accepted the seat and thanked me most graciously. When she was seated, the gentleman accosted me and asked me if I lived in Chicago. I told him I did not. He then inquired if I lived in the North. I told him my home was in Mississippi. "Ah!" he said, "that explains it. The Mississippians are a chivalrous people." "Yes," I said, and there was pride in my heart and hardly suppressed exultation in my voice, "we have been so taught." May the time never come when it will not be said of Mississippi and of all the South, "They are a chivalrous people," and, under God, it will never come, so long as our women remember the traditions of the past and are true to our old ideals of womanhood.

The abandonment of the old order for the one proposed would involve disloyalty to God's written word, the discrediting of its authority, and its ultimate rejection as an infallible guide for human life; for its teaching upon this subject, to him who will but read it, is too clear to be denied or explained away. The record shows that in the beginning God created them male and female and set them in families; that woman was created after man, and as a help for man; that immediately after the fall God declared

to the woman that her will should be subject to her husband, and he should rule over her. There is not the slightest intimation, from Genesis to Revelation, that this divine decree has ever been revoked, or this divine scheme of social order ever abrogated or modified. It underlay both the patriarchal and Mosaic economies. It was reasserted with all its logical corollaries, and that with tremendous emphasis, when Judaism gave way to Christianity. It is the fundamental principle of Christian sociology.

The Scriptures of the New Testament, in numerous passages, teach that the man is the divinely-constituted head over the woman, even as Christ is head over the church; that this headship is natural, official and rightful, and entitled to respect and reverence; that it does not dishonor woman, but dignifies and exalts her, and makes her a worthy type of Christ's fair bride, the church. The usual answer to this is the flippant sneer that Paul was a crusty old bachelor, and did not appreciate woman's true nature and real worth; that he wrote and taught under the prejudices of a thousand years; that he could not anticipate the wonderful changes to be made in woman's nature by nineteenth-century culture, and so *ad nauseam*.

And this of Paul, chiefest of the apostles, directly chosen and commissioned by our Lord after his resurrection to bear his gospel to the Gentile world, author, under divine inspiration, of a great part of the New Testament Scriptures, mighty intellect, who first reduced to logical coherence and scientific statement the sublime doctrines of grace, scholar of wide learning, philosopher, before whom Socrates and Plato might well stand uncovered as in the presence of a master. And yet some intellectual weaklings of to-day, who are not worthy so much as to sit at his feet, would sneer at him, revise him, correct his sociology, teach him the right relation of the sexes. It would be less absurd if some cross-roads haranguer should venture to criticise the faultless eloquence of Demosthenes, or some literary hack from Grub street presume to sneer at the poetry of Homer, or some presumptuous tyro undertake to set aside the analytic of Aristotle or the principle of Newton. But if Paul is discredited, what then? Peter must be also, and Moses, for the testimony of each upon this question is

too clear for dispute. In fact, nothing will logically answer the purpose of this insidious and dangerous infidelity short of the utter discrediting of the whole volume of Scripture as an inspired book and a true guide for human life. For it is a consistent whole, and its parts must stand or fall together. And if the Scriptures must go, what becomes of Christ? They were written by his prophets and apostles, through them alone we know of him, and they are indispensable to the longer continuance of his religion in the world. If the Scriptures are taken away, Christ is lost to the world as its mightiest and most benign influence.

It was a woman's voice that centuries ago wailed out on the morning air, "they have taken away my Lord, and I know not where they have laid him." If now the ambitious ones of her sex, because his Scriptures confute their teachings, and his church stands in the way to bar the further progress of this revolution, will take him away out of the world's heart and life, how shall the world be saved? And where, oh! where, shall woman find a friend and helper?

"He was lowly to woman,  
For maid Mary's sake,  
He lifted our sister from the dust, to take  
Her equal place in homes, the household queen  
Crowned and august, who sport and thrawl had been."

If the Christ be taken away, and the sway which he has wielded over the brutish passions of men be broken, woman will become again what she was before her Lord upraised her, what she is yet in Turkey and Persia, in India and China, and wherever else his glad gospel has not been heard and obeyed, a despised thing, scorned and down-trodden, man's sport and thrall.

Over against these miscalled rights of woman I set certain rights, which are founded in nature, and whose denial means moral confusion and social ruin. And I insist first upon the right of every true man to a wife, a pure woman whose destiny is linked with his for life, and who will be to him not a competitor in business, nor a rival for professional success or political honors, but a helpmeet for him, his home-maker, his chief comfort and solace, his moral guide, and spiritual exemplar and inspiration. I know of no sweeter picture of her than Wordsworth's:

“She was a phantom of delight  
 When first she dawned upon my sight,  
 A lovely apparition, sent  
 To be a moment's ornament.  
 Her eyes like stars of twilight fair,  
 Like twilight, too, her dusky hair,  
 But all things else about her drawn,  
 From May time and the cheerful dawn,  
 A laughing shape, an image gay  
 To haunt, to startle, and waylay.

“ I saw her upon nearer view,  
 A spirit, yet a woman, too,  
 Her household motions light and free,  
 And steps of virgin liberty ;  
 A countenance in which did meet  
 Sweet records, promises as sweet.  
 A creature not too bright or good  
 For human nature's daily food ;  
 For transient sorrows, simple wiles,  
 Praise, blame, love, kisses, tears and smiles.

“And now I view with eye serene  
 The very pulse of the machine,  
 A being breathing thoughtful breath,  
 A traveller betwixt life and death,  
 The reason firm, the temperate will,  
 Discretion, foresight, strength and skill.  
 A perfect woman nobly planned  
 To warn, to comfort and command,  
 And yet a spirit still, and bright  
 With something of an angel's light.”

I insist next upon the right of every good woman to the shelter of a home, that safe harbor in which she may rest secure from the tempests and commotions of the outer sea. And as a condition to this, I insist upon her right to the honorable love, the unshaken confidence, of a worthy man, one whom she can love and honor, and, if need be, obey, and that without sacrifice of self-respect or loss of dignity. But if she would have these she must renounce ambition, and relinquish her aspirations to win for herself wealth, power, and fame.

“ Come down, O maid, from yonder mountain height;  
 What pleasure lives in height (the shepherd sang),  
 In height and cold, the splendor of the hills ?  
 But cease to move so near the heavens, and cease

To glide a sunbeam by the blasted pine,  
 To sit a star upon the sparkling spire;  
 And come, for love is of the valley, come,  
 For love is of the valley, come thou down  
 And find him; by the happy threshold, he,  
 Or hand in hand with plenty in the maize;  
 Or red with spirted purple of the vats,  
 Or fox-like in the vine; nor cares to walk  
 With death and morning on the silver horns.  
 Nor wilt thou snare him in the white ravine,  
 Nor find him dropt upon the firths of ice,  
 That huddling slant in furrow-cloven falls  
 To roll the torrent out of dusky doors:  
 But follow; let the torrent dance thee down  
 To find him in the valley; let the wild  
 Lean-headed eagles yelp alone, and leave  
 The monstrous ledges there to slope, and spill  
 Their thousand wreaths of dangling water-smoke,  
 That like a broken purpose waste in air:  
 So waste not thou; but come; for all the vales  
 Await thee; azure pillars of the hearth  
 Arise to thee; the children call, and I  
 Thy shepherd pipe, and sweet is every sound,  
 Sweeter thy voice, but every sound is sweet;  
 Myriads of rivulets hurrying thro' the lawn,  
 The moan of doves in immemorial elms,  
 And murmuring of innumerable bees."

Have you ever heard a sweeter idyl? And it breathes a true philosophy. If the maid would find contentment and happiness, her woman's destiny and her woman's reward, she must leave the barren heights of pride, ambition and selfish isolation, and be content to come and make her home with love in the valley.

And I insist finally upon that most sacred of all human rights, that right which is fundamental, and to which all conflicting pretensions must yield, the right of a child to a mother; and she not a woman immersed in business, a lawyer, doctor, editor, politician, nor even, if you please, a preacher, or any other feminine man of the world, engrossed with its cares, rivalries, ambitions, worn with its toil, distracted with its tumult and confusion, making of home maybe a stopping place for the night, while the unhappy children are turned loose like young animals to grow up on the street or common; but an old-fashioned mother, a home-keeping mother,

a type which I fear will go sadly out of vogue with the incoming of the new order, such a mother as you and I had, to love him, to live in and for him, to find her supremest delight in training him up for the Lord, to teach him the lessons which you and I learned at our mother's knee, to point the road to heaven, and lead the way.

“Not learned, save in gracious household ways,  
 Not perfect, nay, but full of tender wants.  
 No angel, but a dearer being, all dipt  
 In angel instincts, breathing paradise.  
 Interpreter between the gods and men,  
 She looked all native to her place, and yet  
 On tip-toe seemed to touch upon a sphere  
 Too gross to tread, and all male minds perforce  
 Swayed to her from their orbits, as they moved,  
 And girdled her with music. Happy he  
 With such a mother ! Faith in womankind  
 Beats with his blood, and trust in all things high  
 Comes easy to him, and tho' he trip and fall,  
 He shall not blind his soul with clay.”

And now if it were not that the limits of this address are already reached, and your patience and attention sufficiently taxed, I would be glad to show that, while woman's present social and civil status is in principle right, her condition is far from ideal perfection, and should be improved by broader culture, by a more general recognition of her worth and her peculiar needs, and by affording every possible opportunity to develop at all points her distinctive womanhood. But what I would say has been so much better said by my favorite poet, that I venture again to quote, and somewhat at large, from “The Princess.” The Princess Ida had rebelled against nature and had failed. She had dreamed of the emancipation of woman, and had dared to undertake it ; but she sits now beside her lover in sweet submission and acknowledges herself beaten. He consoles her :

“Blame not thyself too much,” I said, “nor blame  
 Too much the sons of men, and barbarous laws,  
 These were the rough ways of the world till now.  
 Henceforth thou hast a helper, me that know  
 The woman's cause is man's. They rise or sink  
 Together, dwarfed or godlike, bond or free :

For she that out of Lethe scales with man  
 The shining steps of nature, shares with man  
 His nights, his days, moves with him to one goal,  
 Stays all the fair young planet in her hands.  
 If she be small, slight-natured, miserable,  
 How shall men grow? But work no more alone:  
 Our place is much, henceforth as far as in us lies,  
 We two will aid them both in serving her;  
 Will clear away the parasitic forms  
 That seem to keep her up, but drag her down.  
 Will leave her space to bourgeon out of all  
 Within her; let her make herself her own  
 To give or keep, to live and learn and be  
 All that not harms distinctive womanhood.  
 For woman is not undeveloped man,  
 But diverse: could we make her as the man,  
 Sweet love were slain: his dearest bond is this,  
 Not like to like, but like in difference,  
 Yet in the long years liker must they grow.  
 The man be more of woman, she of man:  
 He gain in sweetness and in moral height,  
 Nor lose the wrestling thews that throw the world.  
 She, mental breadth, nor fail in childward care,  
 Nor lose the childlike in the larger mind;  
 Till at the last she set herself to man  
 Like perfect music unto noble words,  
 And so these twain upon the skirts of time,  
 Sit side by side, full summed in all their powers,  
 Dispensing harvest, sowing the to-be,  
 Self-reverent each, and reverencing each.  
 Distinct in individualities,  
 But like each other, even as those who love.  
 Then comes the statelier Eden back to man,  
 Then reign the world's great bridals, chaste and calm,  
 Then springs the crowning race of humankind,  
 May these things be."

Sighing, she spoke,

"I fear they will not."

"Dear, but let us type them now

In our own lives, and this proud watchword rest

Of equal: seeing either sex alone

Is half itself, and in true marriage lies

Nor equal nor unequal, each fulfils

Defect in each, and always thought in thought.

Purpose in purpose, will in will, they grow

The single pure and perfect animal,

The two-celled heart, beating with one full stroke, Life."