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Margaret E. Scott



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MARY LYON.

From a miniature painting in 1832

THE POWER
OF
CHRISTIAN BENEVOLENCE

ILLUSTRATED IN
THE LIFE AND LABORS
OF
MARY LYON.

A NEW EDITION
ABRIDGED AND IN SOME PARTS ENLARGED.

PUBLISHED BY THE
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PREFACE.

“The Power of Christian Benevolence illustrated in the Life and Labors of Mary Lyon, compiled by Edward Hitchcock, D. D., LL. D., President of Amherst College, with the assistance of others,” was originally published at Northampton by Messrs. Hopkins and Bridgman, in 1851, and that edition is continued in circulation. That work has been made the basis of this; but much has been omitted, especially in numerous details of the Mount Holyoke Seminary; much has been added, and many parts have been recast. This has been chiefly done by those who furnished the principal material for the first edition, and who were long and intimately associated with Miss Lyon in her public labors. Invaluable as their services have been, their names, at their united request, are here omitted, as is also that of the Rev. Dr. Hitchcock from the title-page at his own suggestion. The work is intended as a monument, not to its authors, nor to Miss Lyon, but to His most holy praise through whose mighty power and abounding grace she became what she was, and finished the work which was given her to do.

The life of Miss Lyon is a lesson and a treasure



to the race. The wise may be made wiser and the good better by it. It will teach the teacher and furnish impulse and encouragement to the Christian minister. It will kindle in the hearts of many young ladies new desires after knowledge and usefulness. It will show them that they can worthily imitate Miss Lyon by Christian fidelity and energy in their appropriate sphere, though God should not call them as he did her to the work of founding a new and peculiar seminary. It will deepen the public sense of the importance of Christian education, and show how, by heavenly wisdom and zeal, it may be promoted. It will illustrate the value of moral and religious influence in regulating the conduct and forming the character of the young. It will show what a wise economy there is in making religion the first, the second, and the third thing in a literary institution. It will prove that the entrance of the word of God into a school of any kind giveth light and comfort, and every blessing to teacher, parent, and pupil, as well as to the church and the world. It will do something to stay the general declension from the good old way of our Puritan fathers, who taught their children betimes to worship God and fear his holy name. It will add fresh fuel to the flame of missionary zeal, and bring forward many a living sacrifice to the work of the gospel among the heathen. Fathers and mothers by their firesides may learn wisdom from it. The Christian philanthropist may see where rests the great hope of the world's regeneration and of the coming in of millennial glory; and scarcely any trav-

eller to the shores of eternity can read without profit the story of Miss Lyon's pilgrimage thither.

To the service of the Redeemer, in the fervent hope that it may contribute to these blessed ends, the present work is devoutly consecrated.

APRIL, 1858.



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LIFE AND LABORS

OF

MARY LYON.

CHAPTER I.

EARLY LIFE TO HER ENTERING MR. EMERSON'S
SCHOOL AT BYFIELD.

1797-1821.

MARY LYON was born in Buckland, Franklin county, Massachusetts, Feb. 28, 1797. Her ancestors were among the first settlers of Ashfield, a town adjoining Buckland, in the same county. As far back as they can be traced, they lived, with one or two exceptions, to a very advanced age, were remarkable for the discharge of filial duties, and were of irreproachable character. All were followers of Christ.

Deacon Isaac Shepard, her maternal grandfather, was an eminently pious man. His six children all became Christians in early life, and were blessings to society around them. His father and his son bore the name of Isaac, and each held the office of deacon, thus

making three deacons in succession of the same name in the family. A letter from her maternal grandmother is preserved among Miss Lyon's papers, written with the tremulous hand of extreme old age, in which she says it is more than seventy years since she "listed a soldier for Jesus." She was the daughter of Chileab Smith, a man of ardent piety, whose prayers for his "posterity to the latest generation" are still remembered by those who heard them.

There being no Baptist meeting in the vicinity, and Mr. Smith having a preference for that denomination, he opened his house for public worship, and was instrumental in organizing a small church from the borders of three adjoining townships, Conway, Ashfield, and Buckland. Of this church, Mr. Smith was the first leader and instructor. Two of his sons became preachers in the Baptist denomination. One of them succeeded his father in the care of this little church—a good man, who long and steadfastly resisted the current of error and immorality which at times threatened to overwhelm that community. This church still exists, a blessing to the neighborhood.

Aaron Lyon and Jemima Shepard, the parents of Mary, were both members of this church. Their residence was in Buckland, within half a mile of the Ashfield line, and about one mile and a half from the parents of each, and from the place of worship. They therefore continued to worship with their fathers. These and other circumstances led Mary often to say, playfully, that she belonged to both towns.

Her father was remarkable for the uniformity of his temper. He was never known to speak an angry

word. Kind and obliging in his manners, he was greatly beloved by his acquaintance, and often was sent for to pray with the sick and dying. Her mother was a person of strong mind and active piety. Her praise is in the churches, and it is enough to say of her here, that Mary was emphatically in her mother's own image. These parents were united in honoring the institution of the Sabbath, and in training their children to make preparation for entering on holy time at an early hour Saturday evening.

Under such influences, "the germ of Mary's character received the culture that decided its future form and growth." It is not known how many of her excellences or principles of action are to be attributed to early and judicious *parental* training; for often "the descending stream of influence owes its salubrity to the salt some pious hand cast into it at a point so high that it has ceased to be acknowledged or known."

Mary was the fifth of seven children, of whom only two, the eldest daughter and the only son, survived her. Her parents, though in comfortable circumstances, were not among the rich of this world. With industry and economy, they were enabled to meet all the *necessary* wants of their rising family. On the death of the father, in 1802, at the age of forty-five, the family were left to depend mostly on their own exertions.

Let us learn their situation from Mary's own words in the "Missionary Offering," a small book written by her in 1843. After speaking of a want of correspondence between the dress and contribu-

tions of a widow and her daughter, who were supported by the widow's needle, she says, "I was strongly reminded by contrast of another widow, whom I knew and loved forty years ago, and of her 'mountain home.' She was not rich in the treasures of earth. Her little farm was surely not more to her, in providing for her seven, than was that skilful needle in providing for the one. But want, at that 'mountain home,' was made to walk so fairly and so gracefully within that circle of limited means, that there was always room enough and to spare for a more restricted neighbor. I can now see that loved widow, just as I did in the days of my childhood. She is less than forty years of age, and her complexion is as fair and her forehead as noble and as lofty as on her bridal day. Now she is in that sweet garden, which needs only to be seen to be loved. Now she is surveying the work of the hired man and her young son on that wild, romantic farm, made, one would think, more to feast the soul than to feed the body. But almost always she was to be found busy, both early and late, amid her household cares, and in the culture of the olive plants around her table. In that domain, nothing was left to take its own way. Every thing was made to yield to her faithful and diligent hand. It was no mistake of that good-hearted neighbor who came in one day, begging the privilege of setting a plant of rare virtue in a corner of her garden, because, as he said, there it could never die. The roses, the pinks, and the peonies, those old-fashioned flowers which keep time with Old Hundred, could nowhere grow so fresh and so sweet as in that little garden.

Nowhere else have I ever seen wild strawberries in such profusion and richness as were gathered near by. Never were rareripes so large and so yellow, and never were peaches so delicious and so fair, as grew on the trees of that favored farm. The apples too contrived to ripen before all others, so as to meet in sweet fellowship with peaches and plums, to entertain the aunts and cousins.

“I can now see that ‘mountain home,’ with its sweet rivulet finding its way among rocks and cliffs and hillocks and deep craggy dells. Then just beyond the precincts of the family domain was the ‘top of the hill,’ crowned by its high, rolling rock, ever inviting the enterprise of each aspiring heart. Every one was amply repaid who would climb that steep hill and ascend that high rock. There might be seen the far-off mountains in all their grandeur, and the deep valleys and widely extended plains, and more than all, that village below, containing only a very few white houses, but more than some young eyes had previously seen. But sweetest of all, the length of a mile or more, to the village church, was that wild, winding way, traversed each Sabbath morning by that orderly group, while the family pony gave the mother her horseback ride. There too in winter was that sleigh, packed so snugly and gliding so gently over that same winding way to that same small church.

“At that ‘mountain home’ every want was promptly and abundantly met by the bounties of summer and the provident care for winter. The autumnal stores, so nicely sorted and arranged, always travelled hand in hand, through the long winter, like the barrel of

meal and cruse of oil. The apples came out fresh in the spring, and the maple sugar, that most important grocery of the neighborhood, was never known to fail, before the warm sun on the sparkling snow gave delightful indication that sugar days were near. When gathered around that simple table, no one desired a richer supply than was furnished by the hand of that dear mother. The simple school-day dress too, so neat and so clean, and amply sufficient in the view of those young minds, should not be forgotten; while the rare gift of the Sunday suit, kept expressly for the occasion, formed an important era in the life of the possessor, and was remembered with grateful smiles for many days afterwards. The children of that household, thus abundantly supplied, never thought of being dependent or depressed. They felt that their father had laid up for them a rich store in grateful hearts, and among the treasures which will never decay; and that their mother, who was considered in all that neighborhood a sort of presiding angel of good works, was continually adding to those stores. I can now remember just the appearance of that neighbor who had a numerous household to clothe, as she said one day, 'How is it that the widow can do more for me than any one else?'

"But I remember the sorrows as well as the joys and the labors of that loved widow, that dearest friend of my young heart. On the 21st of last December, about noon, the days of forty long years were just numbered and finished since death came to that 'mountain home' and took away that affectionate husband, that kindest of fathers. The dying scene in

that retired 'north room' I can never forget. How mournful was the contrast between the clear midday sun and those sorrowing hearts, those bursting sighs, and those flowing tears. Those last faltering words, 'My dear children—what shall I say to you, my children? God bless you, my children,' have not yet died away on my ear. Then came the funeral, which gathered all the neighborhood around that mourning circle. Gently was it whispered by one and another, 'We have all lost a friend; the peacemaker is gone.' How deep were those weeds of mourning, shrouding that family. Even the plaintive tones of the little one, but just able to lisp her father's name, were oft and long repeated by kind-hearted neighbors. Then came that first cold winter of widowhood. How mournfully did the cheerful fire blaze on the domestic hearth, as we gathered around that bereaved family altar. What child of that household could ever forget those extraordinary prayers of the sorrowing mother for the salvation of her fatherless children, as they were offered up, day by day, through all the long cold winter? Before that mourning day came, the eldest, while yet a child, professed to love the God of her fathers. As the remaining six were gathered in one by one, and all before they had passed the years of their youth, the mother failed not to refer to her own agonizing prayers during that first winter of her widowhood. But the mother is gone, and most of the seven are gone. Together they are gathered to their peaceful rest. Only a remnant is left to talk of that sweet 'mountain home,' of that bereaving December, and of those never-to-be-forgotten prayers."

From all the sources left us, it appears that from childhood to womanhood Mary was remarkable for a solidity of mind and sobriety of deportment rarely found in the volatile season of youth. With teachableness, energy, frankness, and warmth of heart, were combined elasticity of spirits and an ardent desire to do something to augment the happiness of her friends. To this were added a keen perception of the ludicrous, and a power of humorous description, which rendered her a very enlivening companion.

In childhood her opportunities for education were limited; but being one of the youngest of a family which is known to have excelled in intelligence and scholarship, she undoubtedly received much instruction at home. Until she was six or seven years of age, there was a district school within a mile of her mother's residence. From the time that she was old enough to walk that distance, she attended it regularly when it was in operation. It was then removed two miles from them, and she attended but occasionally. Sometimes she lived with her relatives in Ashfield, sometimes near a school in Buckland, assisting the families into which she was received, as a remuneration for her board.

She was early noticed for her uncommon progress in study. One of her teachers said, "I should like to see what she would make if she could be sent to college."

She committed to memory with unusual facility, and recited with verbal accuracy; yet she did not fail to get a clear understanding of the meaning of her lessons. The teacher is now living with whom

she studied Alexander's Grammar; and he says that in four days she learned all that scholars were accustomed to commit, and repeated it with correctness at one recitation. Her progress in arithmetic was equally rapid, and she understood clearly and at once the reasons for every operation. But instead of depending on genius, as minds less gifted are prone to do, she believed that her school lessons were to be mastered only by hard study, and applied herself to them with great assiduity and perseverance. She could not express her thoughts in as few words as many do who have fewer thoughts to express; and her enunciation was so rapid as sometimes to be painful to the listener. She is remembered, even when quite young, to have been particularly attentive to religious instruction. There were then no Sabbath-schools; and when the weather would permit, it was customary, during the interval of public worship, for the congregation to resort to the cool grove, or the burying-place of the dead. As a consequence, especially where young people are thus grouped together, levity and conversation unsuited to the Sabbath would prevail. Mary is remembered as withdrawing herself from those circles, and expressing surprise to her associates that any one could indulge in such things on God's holy day.

The old beech-tree is still remembered which stood behind a school-house in Ashfield, on whose crooked trunk, in a season of religious interest, she used to sit during the school intermissions, and tell those who gathered around her of the way of salvation, as she had been taught it by her parents, though, as she

supposed, she had not then herself begun to tread in it.

It is not known that she has left any record of her mental conflict while under religious conviction. Some of her early friends know that the first exercises of her mind, which she was led afterwards to look upon as indicative of a saving change, were in 1816, under the plain, simple explanations of Bible truth from elder Enos Smith, the brother of her grandmother. The day which she afterwards regarded as probably the one on which her heart was renewed by the Holy Spirit, was the Sabbath. The sermon to which she had been listening was on the character of God; and as she walked through the fields, on her return home, reflecting on his glorious attributes, her mind was filled with a sweet sense of his love, and her affections seemed for the first time to flow out towards Him whom she had revered, and whose character she had approved from her earliest recollection. But her feelings were not then so marked in their character as to lead her to speak of them to others, or to give her much confidence that she was accepted of God.

Let us return to the inmates of "the mountain home." The three sisters older than herself, at a suitable age, entered into the married state. In 1810, her mother married again, and removed to Ashfield, taking with her the two younger sisters. Mary, with her only brother, remained at the homestead. For a year previous to the marriage of this brother, she, being about fifteen years of age, took charge of the house. The remuneration which she received from

him aided her in the prosecution of her studies. From this time until 1819, when he removed to Chautauque county, N. Y., her home continued to be in his family.

The removal of her brother, to whom she was tenderly attached, was a great trial to her. She felt that, for the second time, she was made an orphan. Not only must she leave the spot that gave her birth, but she must also be separated from the family so dear to her heart. Yet, while distressed at the separation, with characteristic composure she handed these lines, from an old familiar song, to her brother's wife :

“Not one sigh shall tell my story,
Not one tear my cheek shall stain;
Silent grief shall be my glory—
Grief that stoops not to complain.”

But those dear children, whose “little hands cling closest to the heart,” how did she grieve for them. Her friends that remained with her well remember her grief as they were borne away. For months afterwards, whenever that brother was spoken of in her presence, her tears would flow, and her silent and subdued feelings did not hinder her friends from seeing how deeply and tenderly she loved him. Little did she then imagine that in process of time those daughters were to return, to receive instruction from her lips in a seminary founded by her instrumentality, and to go forth, some to labor as teachers in our own country, and one to teach the benighted heathen under the shadow of a Chinese pagoda.

From her brother's marriage until 1817, little is known of her, except that she occasionally attended school, and commenced her career as teacher near

Shelburne Falls, Massachusetts, receiving as compensation at first seventy-five cents per week with board

In the autumn of 1817 she entered Sanderson Academy at Ashfield, between four and five miles from her birthplace. She was then emphatically nature's child. Those who knew her only at Ipswich or South Hadley, can realize but little of the Mary Lyon of those days. One remarked of her then, "She is all intellect; she does not know that she has a body to care for." But a warm and true heart soon gained the love and confidence of her associates. Her whole appearance at that time was so unique, her progress in study so unprecedented, her broad intelligent face so inviting, that no one who was then a member of the academy will ever forget her; nor how the scholars used to lay aside their books when she commenced her recitation. Here she found friends to encourage and assist her in her search for knowledge. In the rough specimen, they could see a diamond of uncommon brilliancy, and knew that it needed only to be polished to shine with peculiar lustre.

Her slender means, received from her brother and obtained by spinning, weaving, teaching, etc., were soon expended. She was about to return to her old employments, when the trustees of the academy gave her the free use of all its advantages. It is supposed that this was the time when she resolved to prepare herself particularly for teaching. She collected her bedding, table linen, etc., constituting the full amount of her household treasures, and exchanged the whole at a boarding-house for a room and a seat at the table. Nothing could exceed the eagerness with which she

engaged in the prosecution of her studies. It was judged by the family where she boarded, that she slept on an average not more than four hours in the twenty-four; and all her waking moments, except the time occupied by her hurried meals, were spent in study. The academy in Ashfield, although it may at times have enjoyed more prosperity, yet never had collected within its walls minds more fitted to bless the world by their influence. But distinguished as some of them have been for talents and acquirements, no one was able to keep up with Mary in her recitations; and one additional study after another was given her by her teacher to keep her within reciting distance of her classes. But all proved insufficient for the purpose. The more her powers were taxed, the more she seemed capable of performing. At last her teacher gave her Adams' Latin Grammar, directing her to omit her extra lessons while committing it to memory, only keeping up with her regular classes in their studies. This, he supposed, would employ her for some time. But within *three days* she had committed and recited all those portions which students then commonly learned when first going over the work. Her teacher, who preceded her to the spirit-world, was frequently heard to say that he never knew the Latin grammar more accurately recited; and there are persons now living who heard the recitations, and can bear the same testimony.

Her services as a teacher soon began to be eagerly sought, and wherever she could find an opportunity to improve herself and others, she would take a class of pupils. When she had thus obtained sufficient

means to justify it, she would go to some place and receive instruction on particular subjects in which she found herself deficient. No one was more ready to set about and accomplish an improvement in any respect, *when convinced it was necessary.*

At one time she might be found in a family school in Buckland, teaching all the variety of studies necessary or desirable for an intelligent group of sons and daughters. At another time she resided for a season in the family of Rev. Edward Hitchcock, then pastor of a church in Conway—now Dr. Hitchcock, President of Amherst College—learning from him the principles of natural science, and from his wife the arts of drawing and painting. In that place also she taught a select school with much ability and success. Then we find her for one term in Amherst Academy, when for the first time she encroached on the small patrimony left her by her father.

At this period of her history, a love for spiritual things did not prominently appear, and she studiously avoided any allusion to her own exercises of mind.

About two years after first entering the academy at Ashfield, being desirous of improving her handwriting, she placed herself under the instruction of one who was known to excel in the art of penmanship. From him we have the following testimony as to her character and appearance at that time :

“About the year 1819, I was engaged as usual in instructing a district winter school. After I had taught a few weeks, as I went one morning into the schoolroom, I saw there a stranger seated with my first class. They immediately introduced her, stating

that she wished to attend a while, and devote her time especially to penmanship. With that unassuming manner which ever characterized her, she took her place among the common scholars, until, by their request, she was furnished with a chair and a place at the table, there being no desk in the house. Here she patiently sat from day to day, affording assistance in instructing the younger classes as she found she was needed, until she had acquired the elementary principles of the art. After beginning to combine those principles, she handed me her book for a copy. I wrote it in Latin. She returned her book, requesting that she might have it in English, remarking that she feared those who might review her book would think her to be *wiser than she was*. I mention this circumstance merely to show that it was a prominent trait in her character *never to appear better than she was*. She was naturally unostentatious, willing to be taught, thankful for favors in any form, but especially for those which related to the mind."

CHAPTER II.

LABORS AT ASHFIELD, AT BUCKLAND, AND AT
DERRY.

1821-1828.

WE have now traced Miss Lyon's course until 1821, when, with the avails of her labor and the remnant of her patrimony, she went to attend the Rev. Joseph Emerson's school in Byfield, near Newburyport, Mass.

Miss Amanda White, afterwards Mrs. Ferry, a missionary at Mackinaw, influenced Miss Lyon to accompany her to Byfield, and was her room-mate while there. She writes, "My first acquaintance with dear Mary was at the time when she became a pupil in the academy at Ashfield. On returning from a religious lecture, we fell in company with each other, and we needed no formal introduction. Her frank, open countenance invited confidence, and a mutual interest was at once awakened. Our walk was a long one, and we conversed freely on various subjects. Learning that I was expecting to enter the school also, she expressed a wish that we might occupy the same desk. With this I readily complied; and I pursued the same branches of study that she did, so far as I could keep up with her. She was ever ready to lay aside her books, and lend a helping hand to those of weaker intellect. Though nearly thirty years have elapsed since then, I seem even now to see her cheerful, laughing face turned upon me, as

I presented some Gordian knot in my studies for her to unravel."

When she entered the school at Byfield, her mind was active and powerful, but undisciplined. Mr. Emerson remarked, years afterwards, that in original power, though not in discipline, he considered her superior to any other pupil he ever had in his seminary. In a letter written at that period, her roommate says, "Mary sends love to all; but time with her is too precious to spend it in writing letters. She is gaining knowledge by handfuls."

From this friend we have also some account of the growth in her religious character while at Byfield.

"Within two or three days after our term commenced, Mr. Emerson, having prepared the way by appropriate remarks, requested such of his pupils as were professors of religion, or hoped they had been renewed by divine grace, to remain in the seminary hall during the time of recess, that he might see them a few minutes by themselves. He then endeavored to show them their responsibility as the representatives of Christ in that school; the importance of their growing in grace while there; and the propriety of their exerting an influence in favor of the Redeemer and his cause upon their fellow-pupils. He then appointed a weekly prayer-meeting, which he requested they would all uniformly attend. This caused Mary much agitation of mind, for she felt that here was a dividing line. She must now class herself with the children of God, or with those who knew him not. She said that she had too long denied Christ before men, while her conscience testified that the friends of

God were her chosen companions. After much deliberation, she concluded to attend the meeting. She never regretted her decision, although for some weeks she was so entirely absorbed in her studies as to neglect many Christian duties. There was unusual interest in religious subjects, and Mary's mind became deeply exercised. She said she had neglected duty, yielded to temptation, and that her unbounded thirst for knowledge had so absorbed every feeling, that there was no room left for a Saviour's love. "Oh my leanness, my leanness!" was her bitter cry. In the course of a few days she became more calm. As there was no family worship under the roof where we boarded, she proposed that we should invite one of the young ladies of the family who was serious, to unite with us in our evening devotions. From this time Mary was faithful in conversing with her and her sisters; and she seemed, in her daily pursuits, to do all heartily as unto the Lord."

The following letters to her mother and sisters should here find a place: -

To her Mother.

"BYFIELD, May 13, 1821.

"I feel that this summer is, or ought to be, peculiarly profitable to me. Much depends on it. Such a spirit of piety is mingled with all Mr. Emerson's instructions, that the one thing needful is daily impressed on our minds. From our scientific pursuits he is ever ready to draw practical and religious instruction. Oh my mother, I know you would be delighted to witness our devotional exercises, both morning and evening, to hear him read and explain the Scriptures,

to hear such pious counsel from his lips, and to unite with him in his fervent prayers at the throne of grace in behalf of his scholars. He renders every recitation attractive. Never have I attended one from which I might not gain valuable information, either scientific, moral, or religious. We have Sabbath lessons to recite Monday morning.

“You ask if I am contented, and if I am satisfied with my school. I am perfectly so. I can complain of nothing but myself.”

To the same.

“July 21, 1821.

“Each passing day carries my heart home to you, my dear parent, and all my other friends, till I can no longer refrain from writing. Did you know how much my heart dwells on her who loves me with a mother’s love, some of you, ere this, would have filled a sheet for my perusal. I long to see you; but I will suppress my tender emotions, while I have recourse to my slow, feeble pen, as a poor substitute for the rapid conversation at the meeting hour of a mother and daughter—conversation which stops not for thoughts. Recently I have thought more of you than ever, and there has been a *reason*. Dear mother, could you in imagination have visited Byfield this week, and have had presented to your view a true picture of the passing scene, your heart would have risen in gratitude to Him who is able to soften the hardest heart, and arouse the most stupid mind. We have a female prayer-meeting on Saturday evenings, termed ‘the seminary concert,’ for those members of the school who dare to hope that they have an inter-

est at the throne of grace ; and these constitute about half our number. This has been regularly attended ever since the establishment of the seminary. Four or five weeks ago, it began to be an inquiry with many, what they should do for the salvation of their own souls and the souls of others. Even eight or nine weeks since, as I was conversing with Miss D——, a young lady whom I mentioned to you as designed for a mission to Jerusalem, she expressed great anxiety for those who had no hope ; observing that she thought Christians had much to do, and that their situation here as school associates gave them a peculiar advantage. Her observations made some impression on my mind, but on my heart I fear such impressions are mostly 'like the morning cloud and early dew.' With many other excellences, I believe she is eminently pious ; and I hope she will be an instrument of much good in her anticipated situation. An increasing anxiety for a revival in the seminary began to prevail. I believe that in this respect Mr. Emerson has been highly blessed in his school. I cannot but think it has been owing, in a great measure, to his excellent instruction, together with the influence of his pupils, a great number of whom are pious. All at this time appeared to believe that it would be their fault if this stupidity and carelessness continued through the summer. Miss Grant expressed her views at one of our meetings, in the most affecting manner. She feared, she said, that the Saviour was here wounded in the house of his friends ; that Christians in this school were grieving the Holy Spirit ; that the state of their hearts presented obsta-

cles to his special presence and work. The solemnity, affection, and tender solicitude with which she uttered these remarks, appeared to make a deep impression on every mind. Since that, a visible change has been in progress in the school. This week, especially, a deep solemnity has been depicted on every countenance. Sometimes, during devotional exercises, or while listening to Mr. Emerson's instructions and solemn warnings, scarcely a heart has been able to refrain from sighs, or an eye from tears. Four express a faint hope that they have passed from death unto life; but they hope with trembling. They feel that there is great danger of being deceived—that they shall believe insensibility to be trust in God, and thus sink down in security, and finally plunge themselves in everlasting ruin. Such fears seem to me not unfavorable. Well may they fear, and well may we tremble for them, and for all those who are passing this critical period, this all-important moment of their lives. Should any cherish a false hope, should any lay their foundation in the sand, almost as easily might the dead be raised, as such be rescued from eternal destruction. May this not be the case with me.

“This attention is entirely confined to the seminary. Imagine to yourself a little circle of about forty females almost excluded from the rest of the human family, all appearing solemn as eternity.

“Monday evening. We had a solemn time yesterday. Mr. Emerson is very solicitous for our spiritual, as well as temporal welfare. This morning he made some remarks on the importance and manner of studying the Scriptures, and the importance of prayer. He

daily gives us much good instruction. Friday morning was a solemn time. Mr. Emerson remarked upon the great importance of improving the present period to secure our salvation, observing that a little cloud had arisen, which was gently distilling a few drops on this favored spot. Though it was equally easy with God, yet it was not probable, when most of us should disperse and mingle with our friends and companions, that the cloud would follow us; but most likely that those who had not made their peace with God would gradually lose their impressions, and when they should return, the shower would be past. This school term closes to-morrow, and the vacation is two weeks. After earnestly and solemnly inviting, entreating, and warning us not to let the present moment pass, he closed by saying, 'What you do, do quickly.' There is great reason to fear that this cloud will pass by. It reminds me of the favorable appearance at Buckland last fall; but, alas, it passed away. Will that be the case here? I cannot bear the thought. As we are about to separate, the members of the seminary concert met at our chamber after school for prayer. We had an impressive season. O my mother, will you not remember this meeting Saturday evening?"

To her youngest Sister.

"BYFIELD, August 11, 1821.

"I have many facilities for improvement, but they only increase my obligation. I believe I have never before realized the solemnity of living, so much as I do this summer. I often think that, if possible, it is more solemn to live than to die. What important consequences may depend on a single word, or

on the most trifling deed. With how much care and deliberation should we regulate all our conduct, and even our every thought. This requires the most vigorous exertion of all our faculties; nay, more, we need constant instruction from heaven, and the daily guidance of the Holy Spirit."

Miss Lyon ever regarded her connection with Mr. Emerson's school as an important era in her life. She remarked, a short time before her death, that she owed more to Mr. Emerson than to any other teacher. In teaching, no less than in learning, it is of the greatest consequence to get a right start, and she always felt she first received that at Byfield. Previous to her enjoying his instruction, the intellect rather than the heart had occupied her attention; from him she learned that she ought to give to each its due proportion. On being asked about the story of her learning the Latin grammar through in three days. "Oh," she replied, "it was at one of those schools where they do nothing but *study and recite*; not at all so good for the character as Mr. Emerson's. You just learned what was in the book. I traced out the likenesses and differences among the declensions and conjugations, and I could commit any thing to memory quick, when I was young; and as to the rules of syntax, they are so much like those in English grammar that it did not take long to learn them. So you see," she said, "it was no great feat, after all." She went on to praise Mr. Emerson's school as the one where she treasured up great principles of action, and received a complete change in her views of education.

The school at Byfield was superior to any Miss Lyon had attended, in the society of mature and cultivated minds which it afforded ; in giving the first place to efforts for enlisting its pupils in the work of blessing the world, and in leading them to adopt principles of faith and action ; in making the Bible prominent among its text-books, and referring all questions of truth and duty to its decisions ; and in aiming immediately at the conversion of sinners and the edification of Christians. Many there learned the way of salvation, some entering its strait gate under the eye of their heavenly-minded instructor, while others treasured up his instructions, and months or years after they left the seminary, turned their feet into the path pointed out by their beloved teacher.

Miss Lyon's prodigious powers of mind, her docility, her good-will to all about her, and her unclouded temper, made her from the first an object of special interest to her teachers and companions. No pupil of her own was ever more industrious, more yielding, or more respectful. At twenty-four years of age, and after having taught for several seasons, her obedience and submission were as implicit as she ever desired to see in her own scholars.

While her instructors took delight in their pupil, and sought to mould her wonderful powers aright, she in gratitude, spoken and unspoken, treasured up every hint, and endeavored to put it in immediate practice. With fear and trembling she ventured to class herself with those who loved the Lord ; and in no knowledge did she grow faster than in that of God and his will. How often have her pupils heard her quote the pre-

cepts and sayings of "my beloved teacher, now in heaven," the style in which she usually spoke of him after his removal thither.

In the fall of 1821, Miss Lyon returned to Ashfield, and engaged in teaching in the Sanderson Academy, which was then under the care of Mr. Abijah Cross. There had been a season of deep religious interest in that academy, and Miss Lyon coming into it directly from Byfield, where her spirit had been quickened, there was an evident change in her religious character. She was not then inclined to speak to others of the things concerning their eternal welfare, nor did she acknowledge much religious enjoyment; but she listened with the greatest deference and interest to religious instruction, and it is the testimony of Mr. Cross that her influence was decidedly for Christ and his cause.

It should not be understood that she did not at this time converse with her pupils on what would generally be termed religious subjects. Her regard for the Bible was so fervent, and her reverence for it so profound, that she would dwell on its beauty and sublimity with deep interest. She would also talk with great delight of the principles of natural religion; and when instructing in natural philosophy, astronomy, etc., she never omitted an opportunity of impressing on the minds of her pupils the power, wisdom, and goodness of God, as displayed in his works. But she was not then in the habit of bringing Bible truth to bear on the minds of her pupils, and of leading them to feel personal responsibility in the great work of renovating the world. Indeed, the desire to

labor for Christ had not then possessed her own heart as it afterwards did. Still, her consciousness of reliance on him for salvation, and of her obligation to honor him by obeying his last command, led her openly to profess her faith in him by uniting herself with the Congregational church in Buckland in the spring of 1822.

Moments often occur in the lives of individuals which give character to their whole future existence. There were two of these seasons in Miss Lyon's life, in which we cannot but admire and adore the wisdom of that Providence which led her in a path that she had not known. One was when, principally for want of success, she seriously contemplated never again engaging in teaching. She has been heard to remark that the reasons for and against it were so nearly balanced, that the least circumstance on either side would have turned the scale. But she was guided by an unseen hand, and was induced again to make the attempt. The other was when she was invited by her brother, in 1822, to go to Chautauque county, New York, as a teacher. The question then before her was one which tried her exceedingly, and was not only one of the most difficult, but one of the most important of her life. On the one hand were the wishes of her dear and only brother, who had come from a great distance, with all the anxiety he would naturally feel to secure her return with him; the consideration of his increasing family, in a comparatively destitute region, and her own personal affection for them. On the other hand were the expectations of the friends who had encouraged and assisted her to

fit herself for what they thought a more appropriate sphere than a new country, and their increasing esteem for her services in that sphere. For a long time she hesitated, and seemed to find no relief in her perplexity, save in her flowing tears. But God opened to her mind the way she should choose.

Soon after her decision not to go with her brother, she was invited to assist Miss Z. P. Grant—since Mrs. Banister—in the Adams Female Academy at Londonderry, now Derry, New Hampshire.

The following letters will show the light in which she viewed this invitation.

To Miss Grant.

“ASHFIELD, Dec. 1, 1823.

“I will not waste time in describing my feelings on receiving a letter from your own hand. I had received some indirect information respecting the academy at Londonderry before. A few days previous to the reception of your letter, a secret desire entered my heart that you might be connected with that institution. After breaking the seal of your letter, and eagerly running over the contents, said I, ‘Is this a dream, or a sober reality?’

“I must say something upon the great question before me, and I hardly know what to say. The academy in which I am now engaged is an infant institution. The founder, Rev. Alvan Sanderson, was governed by the purest motives; and I consider it a privilege to aid in carrying out his benevolent designs. Many of its guardians are my friends, and from them I have frequently received favors. This is the school where I was principally educated, and

to which I feel in no small degree indebted. It has so far been a silent and powerful means of doing good. The number of pupils has usually been small; but I believe the church will hereafter count some able supporters which she would not have had if this school had never existed. Soon after I returned from Byfield, I entered this school as an assistant. No other female teacher has ever been employed by the trustees, and they earnestly desire to secure my labors as great a proportion of the time as their funds will permit. Besides, there have been circumstances which have led me to think that my usefulness might be more extensive here than in almost any other place of equal importance.

“Yet the inducements to accept your invitation are great. It seems to be a field especially adapted to my capacity. The systematic arrangement which you propose meets my views. Finally, the pleasure of spending the time with you is truly inviting. If I am not deceived, I have taken some satisfaction in committing this subject to God. If that is not the place for me, may he give you some other one, who will be a useful assistant and a pleasant companion. I slept but little for one or two nights after I first heard from you; since that time, my mind has been remarkably calm. May the Lord direct our course. I cannot, I would not choose for myself.”

To Miss Grant.

“ASHFIELD, Dec. 30, 1823.

“By the last mail I received your letter. I am glad you have decided affirmatively respecting Derry. The plan of that school will require some peculiar

qualifications in those who are to take charge of it. The more I think of the plan, the more I approve it. Should it succeed, the influence of example would be something. Public opinion in favor of systematic female education needs support. Every proof that system is practicable, would add its weight in the scale.

“Respecting myself, though the proposal did not strike my mind unfavorably at first, yet the more I think of it, the more I am inclined to decide affirmatively. The obstacles have seemed gradually to diminish, and the favorable circumstances rather to brighten by examination. In relation to my own *personal situation*, the prospect, since you first wrote me, has appeared sufficiently pleasant; indeed, I fear too pleasant. I tremble more than if the path appeared more rugged. The desire you have expressed that I should engage with you, has been one means of inclining me to believe that my field of labor is with you. It did, however, lead me to much self-scrutiny. Expect not too much from me, I beseech you. I fear you will be disappointed. I have a strange, rebellious, wicked heart. When shall I be wholly devoted to God? I cannot trust myself. I find my best promises violated, my best resolutions broken. The half cannot be told.”

At the close of another letter to the same friend, she writes,

“January 15, 1823.

“Pray for me, that I may habitually know and feel my dependence on God. How safe it is to trust

in God. How easily can he give counsel and assistance in all things, the smallest as well as the greatest. And how ready and willing is he always to assist. It would seem that I have too frequently tried my own strength, that I have experienced too many instances of the particular guardian care and protection of God, to doubt in whom I should place my trust. Alas, I have a treacherous heart. But our God is faithful. The unfaithfulness of his rebellious creatures cannot exceed his merey and long-suffering. His mercy endures for ever, and his promises never fail."

As the result of this correspondence, Miss Grant paid a visit to Miss Lyon at Ashfield. Miss Lyon, having decided to go with her to Derry, attended Professor Eaton's lectures on chemistry and natural history at Amherst, Massachusetts, that she might be prepared to illustrate by experiments the science of chemistry.

As the plan adopted in the school at Derry was the commencement of that which was so successfully carried out at Ipswich, and afterwards at South Hadley, a few extracts will be made from her letters during the first summer she was at Derry, which will at once introduce us to the operations of that school, and carry forward her personal history.

To her Mother.

"LONDONDERRY, June 5, 1824.

"My health has been much better since I came here than it was during the spring. My spirits, which commonly rise and sink with my health, are consequently very good. We have a very pleasant

school, over sixty in number. There are two assistants besides myself, and we all find enough to engage our whole time. So many young ladies are collected here from different places to gain knowledge, and form habits which they are to carry with them to their respective homes, that it is to us an interesting spot.

“We hope a few of our pupils love the Lord Jesus Christ in sincerity. What cause of rejoicing, should others be added to the number. You will not cease to pray for us, my mother, that we may be blessed, and that we may be made a blessing in the world.”

To Miss H. White.

“LONDONDERRY, July 2, 1824.

“The regulations of this school are such as to enable us to have much system and order. This regular system is calculated to give our pupils faithful, attentive habits. They understand that their course is marked out, and that whatever is assigned them is to be accomplished. Composition, you know, is one of the most trying exercises. But even in this we have not had an instance yet in which any young lady has been in the least delinquent. In some respects, perhaps, this school meets our wishes more fully than any I have seen. Miss Grant has adopted a plan to prevent whispering, which has been very successful. After leading her pupils to feel the importance of being truthful, and stating facts as they are, she requires each to bring in a weekly ticket with her name attached, stating whether she has, or has not, made any communication in school during the week, either by whispering, or by writing, or in

any other way equally suited to divert the attention. We have some young ladies who have succeeded in controlling themselves entirely, and probably none who have not passed some weeks without a failure on this point. Miss Grant of course would not adopt this plan unless the scholars evinced a conscience both enlightened and lively as to the distinction between truth and falsehood.

“The prospects of this school at present are very promising. The trustees take a deep interest in its prosperity. They place great confidence in the principal, and are ready to do every thing she requests. The location here not being favorable for a winter school, our academy is open only thirty weeks in a year; Miss Grant devoting the winter, however, as well as the summer, to the interests of the institution.”

To her Sister F—

“LONDONDERRY, July 7, 1824.

“Although I am pleasantly situated, and have no more cares and little daily trials than I should expect, yet it would be pleasant to spend an hour with one of my dear sisters, to whom I could tell all my heart. The fact that no two of our family, unless it be our brother and our sister Rosina, are spending this summer together, awakens emotions peculiar and rather gloomy. Ever since I heard of brother Moore’s death, but more particularly for two days past, I have thought much of my brother and sisters. I have seemed to review twenty years in relation to ourselves. Change and revolution, uncertainty and disappointment, decay and death, are stamped on every

object. I see this family, that about twenty years ago were prattling children, united and happy in the arms of their fond parents, now scattered over four different states of the Union, and some of them seven hundred miles apart. I see the eldest, in whom we all placed confidence as a counsellor and friend, and to whom we are in some degree indebted, separated from her friends, carried by Providence into the lonely wilderness, there to pass her days almost alone and unpitied, where no one of us can give her a cheerful smile or a word of consolation. I well remember how much animation and energy she possessed, when she used to spend her days in teaching. But over her head age has crept apace; ill health has worn down her spirits; and to use her own language, 'sickness and trials have followed, till now this terrible blow is struck.' Where now are her buoyant spirits; where her resolution? I see another sister too, passing through different scenes, and now called to consign her oldest child to the silent tomb.

"You wrote in somewhat of a gloomy strain, but I hope it was only momentary. You will do well to endeavor to gain the confidence of your pupils, and to make them see the reasons of your requirements. Do not say too much to them at one time. I think it best to devote some attention to their behavior, even if they do not study so much. If your older pupils should be disposed to trouble you, perhaps it may be beneficial to converse with each one out of school, and entirely alone. By taking such a method occasionally, you may reach their feelings, and lead them to a right determination, when you otherwise could

not. The good influence of every well-behaved pupil in school is great. Endeavor to lead them *always* to speak the truth, and then let them know that you depend on their word.

“Let me hear not only from yourself, but also from my other friends. Separation does not lessen the interest I take in their welfare. When I think of the older members of our family, I also involuntarily think of their children. I have the same kind of interest in their prosperity that I have ever had for that of their parents. Sometimes I feel that it would be a privilege to live, if I could only render myself useful to the children of my brother and sisters.”

To Miss Amanda White, her room-mate at Byfield.

“LONDONDERRY, Sept. 26, 1824.

“I am now engaged in teaching in the ‘Adams Female Academy,’ Londonderry, N. H. The plan of the school may be called *Emersonian*, though considerably altered to meet our particular purpose. Miss Grant spent about six weeks here last autumn, making arrangements with reference to the school. In every part of the plan I can see her design; consequently it is much more easily executed. Although I have the highest opinion of the utility of Mr. Emerson’s plan for young ladies of adult age, yet I never considered it fitted for a whole course of education; I mean, as conducted when we were at Byfield. It supposed too much previous improvement. The course was too rapid for ordinary minds, and also for such as were young, or but little improved. We have more classes, our course is slower, and the increased number of teachers will enable us to execute our plans

thoroughly. We have three regular classes, denominated Senior, Middle, and Junior. Certain defined qualifications are necessary to enter each of these classes. Members of the Senior and Middle classes can attend a course of drawing and painting if they choose. We have also as many preparatory classes as circumstances require. The young ladies are examined, and are classed, not according to the number of books they have studied, but according to the real knowledge they are found to possess. We have but very few under fifteen years of age who can enter the regular classes. You know that Mr. Emerson attended to many little things in his school which were not common in schools generally. Some, however, he was able only to recommend, and leave for the young ladies to accomplish or not, as they thought proper. The design of Miss Grant is to have every thing that is proposed for immediate attention accomplished, and the teachers see that it is done. Each pupil, for instance, is required to write with a pen of her own making, and no one is allowed to request any of her mates to make or mend her pen.

“In several branches we use a method commenced in Mr. Emerson’s school, and termed the *topic system*. Subjects are selected from the lesson, which are first to be simply defined; and then more or less, or all that the book contains, is to be learned and recited.

“Before coming to this place, Miss Grant had tried the experiment, term after term, in her own private school, of having young ladies give daily attention to lessons from the Bible. She has great confidence in the study of this book for intellectual discipline, as

well as for the guidance and control of the heart. Before she engaged to take charge of this academy, she gained the consent of the Executive committee, that, in accordance with a deeply-cherished purpose, she should be at liberty to employ one-seventh part of the intellectual energies of her pupils in the study of the Bible. While examining the classes at the commencement of the school, all the scholars were occupied daily in the study and recitation of Scripture history. Every week of the term, each pupil is expected to apply her mind closely, two hours or more, to the Scripture lesson given out early in the week, and recited the next Monday morning. This study has excited more deep and universal interest than any other. Some now feel the force of the truths they are learning; and many, I trust, will eventually be made wise unto salvation.

“I will annex a few of the topics selected from Genesis: Creation; the Sabbath; garden of Eden; tree of knowledge of good and evil; tree of life; the serpent; disobedience of our first parents; expulsion of our first parents from the garden of Eden; Adam; Eve; sacrifices; Cain; Abel; Enoch; wickedness of man; the flood; Noah’s ark; the rainbow; Noah; Babel.”

As the school year at Derry did not include the winter, Miss Lyon returned late in the fall to Buckland, and writes to Miss Grant under date of December 13:

“I ought to be thankful that Providence has so ordered it that I do not spend the winter at Derry,

because I think the privilege of seeing my friends, and enjoying more society, is favorable to my health and spirits, and conducive to my usefulness.

“Rev. Mr. Clark, the pastor of this church, has proposed my taking a school in this place, if pupils can be obtained, and I have concluded to do so. As the school will be small, I shall not have to make exertions that will injure my health, and thus prevent my usefulness next summer.”

This school in Buckland was the origin of a succession of winter schools in that place and in Ashfield. Many teachers of the common schools in that vicinity availed themselves of these opportunities. They were the means of awakening a lively interest in the cause of education, and some efforts were made to retain her there permanently. The influence of her school attracted the attention and secured the coöperation of the clergymen throughout that region; and the seed there sown is now bearing fruit a hundred-fold.

The following letter, written to one of the teachers at Derry, gives some account of this school, and shows her diffidence at this period of her life:

To Miss C—.

“BUCKLAND, Feb. 21, 1825.

“MY DEAR MISS C— —My school here consists of twenty-five young ladies. Before it commenced, I had some anxiety respecting it. As I possess not much natural dignity, I foresaw my scholars crowding around the fire, some whispering, some idle, etc. I remembered that, several years ago, I had a school of young ladies in this town, in which there was more

whispering than in all the schools in which I have been engaged for the last three or four years. The fault then was mine, and I knew not but that the effects might be felt even now.

“At the commencement, I thought it best to borrow Miss Grant’s plan to prevent whispering. All came into the arrangement except one of the best scholars. But after I had passed a few almost sleepless nights about it, a kind Providence so directed and guided her mind that she came cheerfully into the arrangement.

“One pupil refused entirely to write; but I was assisted in leading her to comply with the requirement. Some other things I could mention. Suffice it to say, that I have had just enough of such things to give me continual anxiety; but God in his providence has been very kind to me. Many events have terminated as I desired, when it seemed not at all in my power to control them. My school, in many respects, is very pleasant. I have but two or three pupils under sixteen years of age. On the whole, I think it the best school I ever had; I do not mean the best in which I have been engaged. I have an opportunity this winter to see the value of what I gained at Derry.

“I hope, my dear sister, you live near your Saviour, while I am far from him, and walk on in darkness. I hope you enjoy the light of his countenance, and rejoice in the God of your salvation. I do not think it favorable to piety to have so much anxiety as I have had this winter; but I would not attribute my coldness to any outward circumstances; I would

rather fear that I have never known the love of the Lord Jesus Christ."

After the close of her school in Buckland, she went to Troy, N. Y., and passed her vacation in the family of Professor Eaton, from which place she wrote to Miss Grant.

"April 1, 1825. I wrote to Professor Eaton, stating my general success and difficulties in experiments in chemistry, last summer. He returned an answer, generously inviting me to his house, and saying that I should do well to come to Troy, even if I could stay only two or three weeks, as he could tell me many things during that time which would be useful to me. Accordingly I packed up all, as soon as possible, and arrived here this morning.

"I shall attend what lectures are given to the Rensselaer school while I am here, principally in chemistry and natural philosophy. I shall endeavor to review the most difficult and most important principles of chemistry, in order to avail myself of the opportunity to gain the information which I need."

To her Mother.

"LONDONDERRY, Sept. 7, 1825.

"Our school continues prosperous and pleasant. We had one hundred scholars the first term; now we have ninety-two.

"We need the influence of the Holy Spirit more than any other blessing. Most of our scholars are probably without hope and without God in the world. We have here the children of many pious parents,

whose prayers are daily offered up for them and us; we also have the prayers of many others. Several mothers who have daughters here, devote a little time every Wednesday morning, between eight and nine o'clock, to supplicate the influence of the Spirit on this institution. Will not you, my mother, sometimes think of us at that hour? May we not hope for a blessing?"

To the same.

"September 25, 1825.

"I have thought much more of you than usual for a week or two past. Although my situation is necessarily rather different from what it was in childhood, yet you will not suppose that on this account I love my friends less. I sincerely desire that I may ever be saved from neglecting my early friends, especially my mother, to whom I am more indebted than to all others, except my Maker. When I think of my mother, I think of one who ardently and unceasingly desires my temporal and spiritual welfare; one to whom I owe much that I can never repay; one who never forgets me, and never forgets that I have an immortal soul; one the benefit of whose prayers I have long enjoyed, and whose desires, I trust, are now every day ascending to the throne of mercy in my behalf.

"I have thought considerably this day of the importance of being prepared to do the will of my heavenly Parent. What is more desirable than to have such a frame of mind, that the habitual and uniform desire of the heart shall be, 'Lord, what wilt thou have me to do?' But I find a strange propensity to desire ardently those things which would seem to be a

peculiar gratification to myself. I *would* desire such a frame of mind that I might be ever ready to say, 'Not my will, but thine, be done.' I would not desire any thing that would not be for the glory of God, and in accordance with the will of my Saviour. Sometimes I almost *feel* that I am not my own; but then again I find my heart desiring those things from which I had hoped it was for ever separated."

To Miss Grant.

"BUCKLAND, Dec. 26, 1825.

"At present there is a little more than usual religious attention in this town. This circumstance produces in my mind some hopes and some fears. It adds, if possible, to my responsibility. The thought that some who were beginning to think about their eternal interests, may become so much absorbed in their studies as to exclude God from their hearts, is truly painful. I hope I may not be the instrument of hardening the hearts of those whom I tenderly love. My pupils appear very attentive to religious truth. Some are thoughtful, though I have no evidence that any are particularly serious, except those who profess to love the Saviour. Two or three of the latter appear very well. That heart must be insensible which could not feel, on observing the general attention manifest when a sermon is reviewed, a Bible lesson recited, or any religious subject brought forward. Perhaps the Lord may visit us with his grace. In him is all our hope.

"For a long time I have at intervals been anxious about my own state of mind. I have felt that if I were ardently attached to the Saviour, my desires to honor him would be more uniform. I have hoped

that the Lord would direct to means which would effectually move my soul, so that I could no longer sleep when reflecting on the cause of our dear Redeemer. I have thought that possibly Providence had brought me to this place for good, that this season might be profitable to my soul. But let me not depend on any means; let me depend on nothing short of God. I know, my dear friend, that you will pray for me. Pray that I may be altogether devoted to the Saviour, that I may ever do his will, ever honor his name.

“Fourteen of my scholars board in the family with me. The members of the school in the family have a table by themselves. As I was well aware that it would require more than an ordinary share of dignity to prevent improper conversation at meals, I thought it was best to introduce some entertaining exercise. This requires an effort on my part, which I had scarcely realized. But I find it pleasant indeed. I frequently think, ‘How *could* Miss Grant take care of so many last summer?’ But I recollect hearing you say that your first schools were as much your all as your one hundred pupils at Derry.

“My spirits have been unusually uniform for four weeks. I do not recollect an hour of depression. I consider this a blessing for which I ought to be thankful.”

TO MRS. A. W. F.—

“BUCKLAND, Feb. 20, 1826.

“I can scarcely believe I have written you so seldom since you have been away. The truth is, for two years past my time has been so constantly occupied

that I now understand what you mean, when you say that it is almost necessary to blind the eyes and harden the feelings against present and urgent calls, and calmly sit down to write letters of friendship. Besides, every thing which I could write you will receive from other sources.

“Your sister H—— assists me, and we have a pleasant school of about fifty members. I enjoy so much that I sometimes almost fear lest I may have all my good things in this life. We have eleven in our school professedly pious, and some of them appear very well. Some others are particularly attentive to religious truth. I have had a faint hope through the winter that this town and my school might be visited by the special influence of the Holy Spirit.”

The hopes expressed in the foregoing letters were realized, and several under her care there commenced a religious life.

To her Mother.

“LONDONDERRY, May 20, 1826.

“I hope my friends will remember that I am interested in little things. It does my heart good to read a page filled with home, friends, and acquaintance. Especially am I interested in all that I can learn about my dear pupils, or rather, those whom I called such last winter. My attachment to that school and to that spot I cannot well describe. I delight to dwell on some of the last weeks of that term. Those days must be numbered with the most precious of my life; and sometimes I can scarcely believe that all of those scenes were real.

“I do not number it among the least of my bless-

ings that I am permitted *to do something*. Surely I ought to be thankful for an active life. I hope, however, not to be so attached to activity, that, if health should be taken away, all my enjoyment would be gone. I would rather so enjoy present favors, as coming from the hand of God, that, should the streams hereafter be cut off, the fountain might remain to me a never-failing source of enjoyment. I would desire ever to acquiesce in all the dispensations of Providence. I would fain have it my first desire to do those things which are well pleasing in the sight of God; and I believe I may safely leave all futurity in his hands. For this, my dear mother, I hope I have your daily prayers.

“We have a pleasant school of ninety pupils, thirty-nine of whom have been with us before the present year. They are very attentive and studious. Only a small proportion profess religion, or hope they are Christians. At this period, when so many spiritual blessings are bestowed on literary institutions, may we not hope that ours will be among the favored number? Many Christians, parents and others, have been interested for this institution. We hope their prayers will be answered.

“The young ladies are so very attentive to Bible lessons, that I sometimes hope there are good things in store for us; but my own heart is so cold I have reason to fear. Surely there is no hope but in the mercy of God.

“The intelligence which we receive of the work of grace in Dartmouth College is refreshing. I hope the students from Ashfield share in the work.”

To her Sister F.

“LONDONDERRY, July 4, 1826.

“This day, you will recollect, completes half a century since the declaration of our Independence. How interesting must be the reflections of those few who can remember that eventful day! And to every one, the events in our history must be an exciting theme. Who, on the face of the earth, fifty years ago, could have anticipated such results? It is true that Washington, and almost all Americans who lived in his day, hoped for independence. But did they anticipate such a nation as this? Must not all believe that ‘promotion cometh neither from the east, nor from the west, nor from the south; but God is the judge; he putteth down one, and setteth up another?’ Must not all exclaim, ‘This is the finger of God?’ We wonder why we are made to differ from others. Perhaps that same Being, that could with a glance look through the course of the Israelitish nation, from the selling of Joseph to the coming of the Messiah, has designs of mercy on all the nations of the earth, through the unparalleled blessings which he has bestowed on this great people. And have not his dealings with our beloved country some connection with the causes which will bring forward that happy day, to which all who love the Lord Jesus Christ are looking with earnest prayer?

“Considerable attention has been devoted to the celebration of the anniversary in this place; consequently we have not been able to continue the usual exercises of the school. We have had some anxiety for our young ladies, as the scenes of the day would,

of course, be rather exhilarating. Perhaps you will wonder why there should be this anxiety. I will tell you, my sister. We believe the Holy Spirit is now with us by his special operations. I think the school is in such a state as ours was last winter, about three weeks before its close. Seven or eight give more or less evidence of a change of heart. Several others are more or less solicitous, and perhaps nearly half the school occasionally inquire with interest what these things mean. We have about ninety pupils, and a great variety of character. A large number continue thoughtless. Throughout the school, however, there is a propriety of conduct, and an interest in Scripture recitations; and when I look on their state, it seems as if 'the fields were white already to the harvest.'"

To the same.

"LONDONDERRY, July 30, 1826.

"I seem to hear you anxiously inquiring about our school. The showers of divine grace continued to descend after I wrote you, even to the close of the term. But to give you a just account of the work would be difficult. If you will look back to our school last winter, you will have a more correct view of our state than I can give you, as the scenes of a few weeks past have brought that season vividly before my mind. The attention cannot be considered so general here as it was in my school near its close last winter. This might naturally be expected in a school like this, where there is such a variety of character in the young ladies. Their habits, education, views, feelings, and principles are so entirely different, that it is

to be expected that there will be a great number who will feel that it is all an idle tale; a great number who will have it in their hearts to ridicule, could they but find a favorable opportunity. I have no doubt that many left the school as thoughtless as when they entered. This painful conviction forces itself on our hearts. But on the other hand, we are encouraged. We have decisive evidence that the Spirit of God has been present with us. The hearts of several have apparently been humbled—hearts which the power of man could never have softened. When our term closed, about twenty had expressed hope; a few were anxious, while others were just beginning to ask their own hearts whether these things concerned themselves. In this state of things our pupils dispersed; and what will be the result we know not. Revivals in seminaries of learning generally terminate with the commencement of vacation. Yet there are some exceptions, and we hope that our case will be one of these exceptions. For this, I believe many of our Christian friends are praying; and we hope their prayers may be heard and answered. Should the Spirit leave us now, it would be mournful indeed. Much the largest part of our school are still without God. At the commencement of the term, eleven indulged a hope that they loved the Saviour, though they were not all professors; add to these the new plants, some of which, we trust, will bear fruit, and you will see how many are left in the gall of bitterness and in the bonds of iniquity.

“Do write to me immediately, and tell me all I want to know. Give a great deal of love to our dear

mother, brothers, sisters, nephews, nieces, and all my friends."

During the next term, the religious interest was deep and extensive; but there is no record of the *number* who received the truth in love.

To the same.

"LONDONDERRY, Oct. 25, 1826.

"The influence of the Holy Spirit on schools is indeed a great blessing. It should call forth the gratitude of Christians, that this blessing is more frequently and abundantly bestowed than in former days. I trust you will not forget my anticipated charge for next winter, in Sanderson Academy, and that you will pray that we may there receive a refreshing from the presence of the Lord. The school commences December 13. About the 20th of next month you may expect me.

"Give a great deal of love to my mother. I want she should share largely in this hasty letter."

To Miss Grant.

"ASHFIELD, March 13, 1827.

"I must confess, were it not for my personal attachment to yourself, I believe I should feel an increasing inducement to devote my labors to the youth of my native hills; but as it is, I am not inclined in the least to give any encouragement of teaching here in the summer, before I shall have again seen you. There is an increasing interest on the subject of education in this vicinity. The number prepared to teach is much greater this winter than last; and the demand from our common schools is so urgent, that I feel it to be a duty to endeavor to do something, at

least *one winter* more. I have therefore made engagements to return here next autumn."

To her sister F—.

"DERRY, Aug. 22, 1827.

"I love Miss Grant's society more than ever, and I believe we may love our friends very ardently, and love them according to the principles and spirit of the gospel. I also think we may love them in a manner displeasing in the sight of God. May I love in that manner which God will approve. I have been interested in the lovely and perfect example of Jesus Christ. Though he loved all his own as the world loveth not, and though he laid down his life for his enemies, yet as a man we have reason to think he acknowledged some as his particular friends. It is said emphatically, that Jesus loved Martha and her sister and Lazarus; and among the twelve was found 'that disciple whom Jesus loved.'

"My health is very good. I believe I have had more vigor of body and mind than usual this summer."

When Miss Lyon left Derry, in the autumn of 1827, the question was pending whether the plan commenced in the Adams Female Academy should be carried on there or in some other place. After reaching Ashfield, she writes.

To Miss Grant.

"ASHFIELD, Nov. 26, 1827.

"I do ardently desire to continue with you, if I can be useful, even though trials should beset us behind and before, on the right and on the left. My own trials from without have seemed to decrease with

my distance from Derry, while the privilege of being with my dearest earthly friend has increased in my estimation. If I am ever permanently separated from you, I hope it will be by slow and cautious steps, and that I shall have clear evidence that I am deprived of this precious blessing by a direct dispensation of Providence."

To the same.

"ASHFIELD, Dec. 10, 1827.

"I ought to be humbled in view of my own ignorance, and to be led to depend more entirely on God. I know that I have been earthly and grovelling in my desires, that I have been far from the fountain of life, and that I have been inclined to trust the creature more than the Creator. Since I received your letter I have deeply felt that I needed a heart conformed to the will of God, and I believe that my distance from the fountain of all consolation does not seem quite so great.

"If I should try to tell you how much I sympathize with you in your trials, and how I want to be with you, and share in your daily sorrows and joys, the attempt would be altogether in vain. I know I can do nothing but commit you to God. May I have a heart to do this daily. May I remember you as Paul did the Romans. Rom. 1:9.

"It is a sweet relief to my mind that you have a Father in heaven, and I do believe that all things will work together for your good, though the way in which this is to be effected may seem to us very undesirable. You may not be saved from trials, but I believe you will be supported under them; and after

all, I trust you will find more enjoyment even in the present life than the worldling who has no such support.

“When you supplicate the throne of mercy in my behalf, pray that I may love my dearest friends according to the spirit and precepts of the gospel; that I may so regard and improve my most precious blessings, that it shall not be necessary to take them from me; and that I may be like Him who when on earth was holy, harmless, and undefiled. You know I am prone to be earthly, and that I need the grace of God.”

To the same.

“December 26, 1827.

“I fear that I ask more for you that is temporal than I do that is spiritual. I have been led to inquire whether it is not very common for my prayers to centre on blessings which may end with this life. Three things I desire for you, and for these I daily supplicate the Father of mercies: that you may have wisdom from above to direct you to the best measures; that you may daily trust in your almighty Friend, and in him find immediate and continual support in every time of need; and that you may be saved from overwhelming trials.

“If you should leave Derry, my feelings are all in favor of engaging with you summers. If, however, Providence should so direct that you should think it not my duty to be with you, probably a field of labor would be opened in this region. But I do not purpose to make any provision, even in my mind, for *summers* at present, for I do not mean to be reconciled to

parting with you, unless I see that I must. About the winter I am not so confident. I have gone on here from winter to winter in a regular and advancing course; and in scarcely any sphere can I expect to be so useful; but I entreat you not to act on the idea that I cannot be with you winters.

“We have between forty and fifty pupils in school, and more are expected.”

“Dec. 28. The care I had at Derry of two troublesome pupils caused me more anxiety than my whole school this winter. I must confess that I have a strong partiality for pupils in this region; they are so easily guided. I ought to be very thankful that I have so good a school, when I must go on without my best friend to counsel and comfort me.”

“Jan. 6, 1828. For some time I have been endeavoring to examine my past life. The review is sad and mournful. It is now the twelfth year since the thought first entered my mind, ‘Can these be the feelings of an unregenerate heart?’ I remember the moment as well as if it were but yesterday; but since then there has been a period of clouds and thick darkness. What an immense loss I must suffer through life, on account of the misimprovement of so long a period of my existence. I humbly hope I shall finally be saved, although as by fire; but I have no reason to expect ever in this world all that spiritual enjoyment with which I might have been favored, if all these years had witnessed a regular advance in a life of faith and piety. Neither can I expect that satisfaction and success in laboring in the cause of the Saviour which I might enjoy, if I had received that

preparation which can be gained by no means but by a long course of active, faithful obedience. May I be enabled to improve the precious moments as they fly, realizing that when they are gone they can never be redeemed.

“It seems to me more and more important that the professed followers of the Lamb should commence their Christian course guided by the pure and perfect standard of truth. Is it not too true that many take their standard from those around them, and on that account live a life which leads others justly to inquire, ‘What do ye more than others?’ During all these years, I know not how many just commencing a life of godliness may have received an impression from me which will be felt all their lives. May I in this be saved from blood-guiltiness. But I tremble lest even this winter should bear witness against me. You know that I frequently feel that I can do little or nothing to aid Christians in a life of holiness. In this respect my responsibility is greater than ever before; indeed, it is so great, that I know not what to do. Almost half of my pupils have more or less hope that they are the friends of the Redeemer. Several have indulged this hope but a few months; in some it is like the faint glimmering of a distant taper. But few can be considered established Christians; and of scarcely any have I much evidence that they possess deep feeling and a lively faith. Here we are; what shall we do? What can we do? The influence of these on each other, the influence from absorbing studies, and that which I may exert, may produce an impression which shall affect their whole lives. These

precious souls have been sent here by the providence of God; but what to do I know not. I am weaker than weakness itself, and my wisdom is altogether folly. May I be more and more sensible of the preciousness of the direction; "If any of you lack wisdom, let him ask of God."

"Jan. 8. I hope you will never fear lest your letters should increase my solicitude for you; for the reverse is always the effect. The more definitely I know all about you, the less difficult I find it to avoid that restlessness which I always find so unprofitable. What you have written to me, from week to week, has been useful as well as gratifying. Sometimes, when I have been reperusing your letters, sentence by sentence, to see if there was not some idea expressed or implied which I did not at first apprehend, I have thought it would be well for me to read my Bible with like care."

"Feb. 12. The privilege of laboring is to me more and more precious. I would not choose the spot. I would not choose the circumstances. To be able to do something, is a privilege of which I am altogether unworthy. Should I be laid aside, as a useless servant, it would be just. I would humbly seek that I may be permitted to labor faithfully and successfully, that I may be saved from those temptations which my feeble heart cannot withstand, and that I may be blessed with whatever may be desirable for health of body and health of mind, and for general usefulness. For little else of this world do I feel at present that I ought to ask. May I be the Lord's, spirit and soul and body."

It was at about this period of Miss Lyon's life, that she came to a settled purpose that, however distrustful she might be of her own good estate, she would spare no effort for the salvation of others. Her prevailing fear had been, that she loved human science more than divine truth. Her mind, she often said, was of such a cast, that she could not look for much religious fervor or enjoyment. She often remarked to her intimate friend and religious adviser, "I think it very doubtful whether I ever see heaven myself, but I mean to do all in my power to prepare others for that blessed world. It will be a comfort to think that there are souls among the saved whom I helped to draw from the dreadful pit."

Committing the salvation of her own soul to her Redeemer, and setting herself with a single eye to the work of saving others, she advanced rapidly in the divine life. In a few years her feeble hope became such an assurance, that she remarked to a friend, that though in degree her peace and joy were to those of a saint in glory only as the tiny pearl in a ring to heaven's massive gates, she yet trusted and believed they were of the same kind.

To Miss Grant.

"ASHFIELD, March 18, 1828.

"I have this day parted with my dear pupils. Since I last wrote you, my labors have been greatly increased; but that they have been thus increased, I consider one of the greatest blessings I have ever enjoyed.

"When our school commenced, I had a faint hope that the Lord would visit us by his Holy Spirit. But

on viewing my own heart, I felt that I had very little reason to expect it. There I found an apathy, chilling and distressing: It seemed almost as if the fallow ground could not be broken up. I felt that I was taking on myself a great responsibility; but what to do I scarcely knew; and the little that I did know I was very poorly prepared to perform.

“The first week I made a separation in the school, after the plan that you have generally practised. To my surprise, nearly twenty were found who, in some form or other, indulged a hope that they were the friends of God. This affected my heart. The responsibility of attempting to do something for their spiritual improvement rested on my mind with an indescribable weight. It seemed to me that something must be done; but I felt that I could do little more than endeavor to ascertain something about them individually, and attempt to commit them to God. You know that this is a field of labor which I have generally avoided. I felt myself like a little child, without resolution, without strength, without experience, and without wisdom. During my life, I have done very little for the growth of Christians; but through the mercy of God, I humbly hope, that during the present winter, I have been enabled to labor rather more in this field, and that I have labored more successfully.

“For several weeks, my desires for the impenitent were faint and few; and almost all I met, either in school or out, appeared to partake of the same spirit. I used to say to Miss W——, that if the Lord should visit this school, we must always remember it as one

of the more wonderful displays of his power, which he sometimes condescends to make. We would recount the scenes of Buckland, and contrast some who, from the commencement of the term there, seemed to pray the prayer of faith, with those in this school who were the most interested for the salvation of souls; and we would say, 'There is no prospect of a revival, for this is not the way that God generally works;' and then my heart would sink within me. Thus I lived on, week after week, till more than half the term was gone. But while man looketh on the outward appearance, God judgeth righteous judgment. I now believe that the eye which saw seven thousand in Israel who had not bowed the knee to Baal, has seen the effectual prayer rising continually from some hearts in towns around us, though I knew it not at the time.

"The eighth week of the school, Rev. Mr. M—— of H—— called to take a daughter home on account of sickness in the family. At the time he came for his daughter, I saw him only a moment. After expressing a great interest in the school on account of its influence on society, and on account of its containing so many teachers for district-schools the ensuing summer, he said that he had been anxious for its *spiritual* prosperity. *He only said it*, but it found a resting place in my heart, and there it has rested to the present time. I could read in his countenance and manner, that it was not an expression of common interest. It seemed suited at once to encourage and reprove me, and also to humble me in the dust. I have since learned, in more ways than one, that he

has undoubtedly had great anxiety for souls here ; and I believe some others have had a like spirit. It is worthy of notice that the attention commenced among the young ladies from his parish, and was almost entirely confined to them for some time. It did seem that the prayers of this good man were answered. He has since said to me, that he had indeed been anxious for the school ; but in the ardent desires of his heart, he had not been conscious of making any selection, even though he had a daughter here without God and without hope.

“This daughter returned, after an absence of three weeks ; but her father said he did not bring her depending on the school to give her a new heart. She found the influences in her room entirely changed. Her three companions, young ladies from the same town, were all rejoicing in hope. They had been ardently desiring her return, and now they could not see her willing to reject the Saviour. She was immediately affected ; but I did not dare to hope, for a while, that it was any thing but sympathy. Soon, however, her tears were exchanged for a solemn and distressed countenance, which bespoke deep, heartfelt sorrow. For a few days her distress was great. Though generally very much inclined to converse, she would now pass the whole morning, scarcely speaking a word ; and her companions, though possessing all the joy and ardor of young converts, were awed into silence ; and like Job’s friends, ‘none spake a word.’ In eight days after her return, she was brought to rejoice in hope of a blessed immortality.

“During the whole winter, Scripture recitations

have been uncommonly impressive, compared with the means used to make them so. This interest was most manifest when the subject was a solemn one, such as 'the mercy-seat,' 'the thunderings of mount Sinai,' etc. During some of these still and impressive exercises, it did seem that the effect must remain; but the first recess would carry it all away. It was not until about the middle of the term that I became sensible that professing Christians were more awake, and felt more deeply their responsibility. Sometimes we hoped that the mind of here and there one, among the impenitent, was not quite so indifferent as usual. The first of the tenth week I was convinced that the Holy Spirit was indeed among us. From this time, with a very few apparent interruptions, the work went forward with a regular and increasing advance, till the very last day. About twenty expressed hope in the Saviour, six or seven left without hope, of whom two were not deeply affected. One of them tried to be interested, depending on her own efforts; but her efforts were in vain.

"The work was very still; so much so, that many in town knew scarcely any thing about it. Our school exercises were as usual. Many of our friends who visited us observed nothing to mark this as the place where the Spirit was operating so powerfully, except a general stillness, and here and there a deeply solemn countenance. But to us connected with the school, the work has appeared great and wonderful. We have daily said to each other, 'Can this be true?' It has been carried on so independently of means, that we have frequently felt that our best hopes might

easily be blasted, and as frequently that the Lord could work and none could hinder. We have all had the conviction daily that this work is wholly of the Lord. The effect of this revival on those who indulged a hope at the commencement of the school, has been favorable. Many of them seemed to leave the school with a much higher sense of their obligation to labor continually for the kingdom of Christ."

To the same.

"ASHFIELD, April 3, 1828.

"I am not indifferent to enjoyments. Your society seems to me a greater blessing than ever before. If I should enjoy it, may my soul be filled with gratitude to God: if in his providence he should deprive me of this in a greater or less degree, may I never complain *in my heart* of him who does all things well. The will of the Lord be done. My own strength is weakness. I am a sinner, a great sinner. I can have no hope but in the infinite mercy of God. Sometimes I do hope I depend on him. But Oh, my wicked heart; I dare not trust it. Still the Lord can give me pardoning mercy; he can give me strength; he can give me submission to his will, and a faithful, obedient heart. It may be he will do it. My daily desire for myself is, that I may know and do the will of God; that I may live by faith; that I may have a calm and quiet mind; that I may be a help to you; that I may be useful in your school; and that, in some way or other, I may be permitted to do something for the salvation of souls. I know I am remembered in your prayers."

CHAPTER III.

LABORS AT BUCKLAND AND AT IPSWICH.

1828-1830.

IN the spring of 1828, Miss Grant removed from Derry to Ipswich, Massachusetts, where a large number of her pupils followed her. Miss Lyon, as before, coöperated personally with Miss Grant in the summer, and kept up her winter school at Buckland the two following years. The school at Ipswich was in operation throughout the year.

Near the close of her first summer in Ipswich, Miss Lyon was confined with a bilious fever, from which she had not entirely recovered when she went to her friends in Franklin county. From thence she wrote to Miss Grant.

“November 28, 1828.

“It seems to me more and more that we must expect afflictions in this world; but I think it appears to me more and more too, that they are no cause for despondency. I feel that it is safe trusting in God; that he is a sure rock, which can never be removed. I believe that the blessings of this life are very great, and will continue to be so; and that trials are trials under all circumstances. But I think I can faintly see that there is a foundation for support, when this world is not made all in all.

“I believe I mentioned to you that my sister Putnam and her husband were both sick. My sickness,

and all its attendant consequences, seem to me a small trial, compared with what I am now called to experience on account of their family."

Miss Grant proposed to Miss Lyon to assist her at Ipswich during the winter as well as summer. In reply to this proposition, Miss Lyon writes,

"BUCKLAND, Jan. 22, 1829.

"Had you made the proposal contained in your last two years ago, I should have had no doubt about the path of duty. But within this time, I have given encouragement of continuing in this region winter after winter. Within this period, the number of the friends of my school has greatly increased, till now there are many who would not justify my leaving this region, except for obvious and sufficient reasons.

"The present necessities of this region; the experience I have had in attempting, during five winters, to accommodate my plan to the wants of this community; the increased number of schools in the vicinity of Ipswich, compared with the scarcity here; your abundant ability alone to form all your plans; the ease with which you could procure experienced assistants in the winter—lead me to doubt very much whether we should do right to be together the whole year. In endeavoring to decide, I do not estimate what I should accomplish with you, but compare what you would accomplish with my assistance with what you would do with the assistance of other experienced teachers. This I have considered a just balance, and weighed in this, you can judge as well as I how the subject appears to me. Since I last saw you, the im-

portance of this field has increased in my estimation. May we both be directed from above.

"I have seventy-four pupils, and Miss L. B—— assists me this winter."

Miss Lyon was nearly a year considering the questions, "Where can I do the greatest good? Where am I called to serve my Lord and Master?" At Buckland and Ashfield, she was surrounded by sensible and efficient young women, who looked to her with filial confidence and respect, and who, in most cases, could not command the means to go to the more distant and more expensive school at Ipswich. By them she seemed to be able to take hold of society, as of a sheet knit by its four corners, and raise it towards heaven. For them she had given up all elegant leisure and hours of literary recreation. Many of them she had pointed to the cross of Christ, and been the instrument of opening to them, in the certain future, the gate of heaven, the entrance to his presence. Her spiritual children, her sisters in Christ, as they were, could she leave them to be guided by other and unknown hands?

To Miss Grant.

"February 16, 1829.

"The past week has been an unusual time. I trust it has been a time when many hard hearts have been softened, and many a proud one brought low. I should be glad to tell *you* all, but I cannot describe the scenes I have witnessed. It is the Lord's doing, and it is marvellous in our eyes. The rapidity with which this work of grace has been carried forward

the week past, has never been equalled, I think, where I have been permitted to be an eye-witness. It is now just a week since the first instance of conversion, and fifteen are now indulging a hope, though very feeble in some cases, that they know the grace of God in truth. I find it difficult to know how much to press study. I am satisfied, however, that it is not best to make much alteration from the usual course. On this point I have had the advice of some of my judicious friends, and this is their opinion. On the whole, there is not much excitement in school, but all appears as usual, and in order. I have encouraged their coming to me frequently and familiarly. As my room is in the same building with the school, and as twenty-five of the pupils board here, my opportunities for private conversation are very good. I have had many interesting interviews with individuals, several since I have been writing this."

"BUCKLAND, March 2, 1829.

"As you have cast on me all the responsibility of deciding the place for my labors next winter, I have now only to tell you that the matter is settled. I have followed the course of Rev. Mr. W——, when he could not decide whether to go to N——. He did not *decide*, but continued where he was.

"In settling this question, I have looked at the situation of my sister's family, and the probability that my being here might enable me to render them some little service. I have looked at the marked providence that has led me along since I have occupied this field, Gen. 32:10, and especially have I reflected on the spiritual blessings bestowed on this school

from time to time, notwithstanding my extreme unworthiness, base ingratitude, unbelief, hardness of heart, and blindness of mind. When I reflect on these things, I fear to forsake this field of labor.

“There have been no new cases of seriousness in school recently. Still we have evidence that the Holy Spirit has not left us altogether. Do pray for us. Your niece Mary expresses some hope that she has commenced a religious life. I consider her case unusually interesting.”

To her Mother.

“IPSWICH, Sept. 21, 1829.

“I have been considering, or rather reconsidering the subject of my winter labors. I am more inclined to think that I ought to continue them here through the winter. My dear mother, what do you think about it? At first, it seems more like parting with my family friends, than the present arrangement. But at second view the subject appears rather differently. It is true that I have not generally favored visiting so much as to approve of the feelings and conduct of some who seem to think that every thing *must* bend to this one object; that, however much self-denial they might practise in relation to others, if it is a mother or sister, every other object must yield. I would have all contented, wherever Providence may place them, whether or not they may be favored with the society of father or mother, brother or sister. And if duty should call, I would endeavor to be contented, though years should pass without my beholding the face of one near relative. With my present prospects, I have no need to anticipate this trial. By

visiting my native place once a year, disencumbered of school affairs, I might in a few weeks enjoy quite as much of my friends as I now can.

“The religious state of our school is interesting, and has been so for several weeks. The Spirit of God is evidently among us, operating on the hearts of our dear pupils. The work is silent and gradual, but the effects are certain; and that it is the work of God there can be no doubt. Eight or nine have indulged hope that they have found the Saviour, and the state of many others is very encouraging. So far the work has been slow; but the way seems all prepared by the Holy Spirit for richer and more abundant displays of mercy. It does appear that the fields are white already to the harvest. The blessing seems just ready to descend upon us. If there is no Achan in the camp, if there is no stumbling-block in the way, if there is not a manifest and decided fault on the part of Christians, we shall probably see greater things than these. Perhaps the Lord may put it into the heart of my dear mother to pray for these souls that prayer of faith which God will hear in heaven, his holy dwelling-place, and answer on earth. The school is very attentive to general instruction on the subject of religion, but still there are many who think little or nothing on these things, and care as little as they think.

“Give my love to your family, especially to Mary. When I last parted with her, I supposed ere this she would probably be called to know the realities of eternity. May the Lord bless her.”

The following letter will show her interest in *individual* scholars:

To Mrs. Ferry.

“IPSWICH, Oct. 1, 1829.

“MY VERY DEAR FRIEND—I know you feel a deep interest in ——, and that your first inquiries would be about her. She possesses a large share of our affection, and her welfare will continue to be a subject of anxious solicitude, and I hope of our faithful exertions. She is more than commonly engaging, and she requires more than common care. The ingenuousness with which she receives *new* ideas is very gratifying. This is particularly manifest in gaining instruction from the Bible, whether this instruction relates to historical facts, or to its doctrines and duties. She began to think of her own salvation nearly three months ago, just before vacation. During vacation she quite dismissed the subject; but soon after her return, she began to realize that in the giving up of seeking religion for the world, she had greatly sinned, if in nothing else. Since that time, she has evidently experienced much of the strivings of the Holy Spirit. Her feelings have been variable, but her case has been very interesting, and for a few days particularly so. The result we must leave with God. When you remember yourself at the throne of grace, I know you will remember her.

“The religious state of our school is encouraging. Between ten and fifteen are indulging more or less hope. Several others seem near the kingdom of heaven, and in many there is an habitual solemnity.

“I am to teach in Buckland again next winter.”

Miss Lyon's multiplied labors, near the close of the summer term at Ipswich, in 1829, the journey thence to Buckland, and the care and toil connected with commencing her own school there for the winter, together with a severe cold, almost prostrated her. Her friends, as well as herself, saw that she might injure her health, and be lost to the cause of education.

Writing to Miss Grant soon after her school at Buckland commenced, she says of these ills, "Perhaps they were sent in kindness to convince my friends here that my health can fail."

When her friends in the western part of the state saw that she could not with safety labor in two fields so distant from each other, they urged her to locate herself with them. To this request she had but one reply—that she had sacredly pledged her assistance to Miss Grant for the summers.

To Miss Grant.

"BUCKLAND, Nov. 18, 1829.

"Though my school is such as to involve great and increasing responsibilities, yet some things are encouraging. I have quite as many of mature age in school as I have ever had, and I think quite as much improvement. Our present number is ninety-nine, and about forty indulge more or less hope that they love the Saviour. Pray for us that these may not be dead, while they have a name to live."

"Nov. 30. I have just had an interview with Rev. Dr. P—— of S——. He waited on me to express the wish of the Franklin Association of ministers, that I would continue in this region. He took up the com-

parative importance of my labors here and with you. I did not succeed in my efforts to lead him to look directly at the two important points : one, the great difficulties of my laboring in two places ; and the other, that I am pledged to you for summers. He brought no argument to prove that I ought to labor in both places, but like many others, urged that I ought to labor here both winter and summer."

In view of her happiness, her health, and her consequent usefulness, Miss Lyon finally decided to unite with Miss Grant for the two succeeding winters as well as summers, leaving the question as to the place of her labors after that period for future consideration. In a letter of December 9, 1829, communicating this decision to Miss Grant, she says, "It is fully understood that I leave Buckland because I consider it injudicious to attempt to occupy two fields of labor so distant from each other.

"One year ago, I should not have supposed that I could so quietly and cheerfully have decided to leave this beloved field. The prospect of my future labors is pleasant, but excites no high anticipations. Your society will always be to me a source of the highest earthly enjoyment, but I do not mean to make it 'my meat and my drink.'"

This decision was, no doubt, a wise one. She had won confidence and honor in her own country, and He whose counsel she devoutly sought, saw that it would forward the work which he had raised her up to accomplish, if she should for a time fully identify herself with the Ipswich school.

To Miss Grant.

“BUCKLAND, Jan. 1, 1830.

“My labors are indeed abundant, my cares almost overwhelming, and they continue to increase. I devote more attention to individuals than formerly. I consider it an important way of doing good, especially as this is my last winter with them. It is always convenient to find some one whom I want to see, or some one who wants to see me; so that I have not a single half hour on which I can depend, from eight in the morning till nine in the evening. You will say that I need more aid, and I am happy to say that I have engaged Miss White for the remainder of the winter.”

To her sister Rosina.

“BUCKLAND, March 9, 1830.

“It is now a week since I parted with my pupils. I believe that my schools have been more and more interesting every winter, and we all think this has been the most so of all. I have never witnessed such an improvement in moral character, in ardent desire to possess meekness, humility, patience, perseverance, etc. A spirit of benevolence has prevailed among us to such a degree that selfishness has appeared to most of our little community somewhat in its own character. We have made it an object to gain enlarged and correct views, especially relating to our own country, its present state, its interesting character, its wants, its prospects, as to what needs to be done, what can be done, what ought to be done; and finally, as to what is our duty. Many intelligent, refined young ladies, who have been brought up in the lap of indulgence, thought they should be willing to go to the

remotest corner of the world, and teach a school among the most degraded and ignorant, might it only be said of them by their Master, as it was said of one of old, 'She hath done what she could.' But more than all, we have been visited by the influence of the Holy Spirit. Soon after the commencement of the school, the gentle dews began to descend, and continued to increase until the last week, when we were blessed with a plentiful and refreshing shower. More than thirty expressed some hope that they had found the Saviour precious to their souls. At the commencement of the term more than forty indulged this hope. Among these there was evidently a great improvement in Christian character. It has seemed as if the effects of this work of the Spirit must continue."

The success of the beloved school to which Miss Lyon bade a final farewell, March 2, 1830, shows what one competent woman can do with comparatively small accommodations, in a community alive to the blessings of education. In Ashfield, she had the use of the academy building; in Buckland, where she spent the first two and the last two of the six winters, her school-room was a hall used for social religious meetings; and as the pupils increased, the teachers used their own rooms for recitations. The first winter, the school numbered twenty-five; the last, nearly one hundred. The scholars of one winter were an advertisement for the next. Hiding herself in the shadow of her own loved hills, happy in her work, and seeking only to do it well, she and her assistant were often occupied with it twelve hours out of the twenty-four.

The school was moderate in its expenses; the families near by, sensible of its advantages, made every effort to board the pupils, one family receiving twelve, and another fourteen. The friends of the school opened their houses, not to make a living, but to accommodate the young women, who were expected to wait on themselves as much as they could without hindering the work of the family. They either did their own washing or sent it home. Tuition was three dollars per quarter, and board from one dollar to one dollar twenty-five cents per week. This school becoming the resort of many who had been, or expected to be teachers, and Miss Lyon aiming to fit them for their work, reading, writing, spelling, mental and written arithmetic, geography, English grammar, and the Scriptures, were made leading studies. Herself a pattern teacher in them all, she showed every pupil how to teach. After the first winter, she introduced one or two higher branches, varying the choice so as to meet the wants and wishes of the former pupils. The celebrity of the school in that region was such, that to have attended it one or more winters became a letter of recommendation to a candidate for teaching. If she had the imitativeness, tact, or talent to make her scholars do as well as she had been made to do, she was sure to be employed and to be wanted in the same district the next year. Though the word had not then found its way thither, it was, to all intents and purposes, a *normal* school.

The religious character of the Buckland school, more than any thing else, drew the hearts of the good people towards it. Daughters who went thither

thoughtless and bent on pleasure, returned home serious, and bent on doing good. The gentle influences of heaven falling on the school, its members were turned from the path of sin and death to that of holiness and life, till, to the churches in the vicinity, it became a consecrated spot. In many a working-man's house, at many a family altar, it was remembered daily with earnest prayer and with pious gratitude. The absent daughter and her youthful companions were prayed for together, with hope and trust that there they might learn the way of life. Ministers in the sanctuary, when they prayed for colleges, did not forget the school at Buckland. Pastors and people alike felt that *there* education was truly a handmaid to religion.

The young women gathered into that school had been trained to consider the mind more than raiment, and education better than the most palatable dainties. Equally removed from luxurious effeminaey and abject dependence, neither fearing the rich nor despising the poor, they sought to turn their time and means to the best account, to make the most they could of themselves for the high purposes of usefulness and duty. Their minds and hearts were open to receive the great truths and principles which Miss Lyon revelled in presenting, and as it were, infusing into the minds of others. Becoming acceptable teachers in that part of the state, they made Miss Lyon known as a capable, efficient, and benevolent woman, untiring in her efforts to benefit the young. "Oh," said Miss Lyon in after-years, "how I used to enjoy my labors in the western part of the state; and how hard it was to me to break

away from that beloved spot. I used to wish I could find some retreat in the woods where I could gather all the young women, and explain to them the great principles of benevolence, and set them to doing good." What she was able to do, only revealed the more fully what remained to be done. She often quoted a remark of Dr. Lyman Beecher: "The wear and tear of what I cannot do, is a great deal more than the wear and tear of what I do." Of the few, comparatively, for whom she labored there, she lived to see some eminently useful. Their history would exhibit the fruit of Miss Lyon's labors—fruit "whose seed is in itself," thus yielding its hundred-fold.

One of those pupils may be referred to as a specimen. For six successive winters she was under Miss Lyon's care. With her she studied arithmetic and grammar, geography and history, astronomy and chemistry. With Miss Lyon, too, she studied the Bible, and under its light and guidance, sought first the kingdom of heaven and its righteousness; and from this early choice she has never wavered. Her mother had trained her to habits of courtesy, self-denial, and patient labor. There was but little in her external life to alter, when she subscribed herself the Lord's. Her habits are all unobtrusive. Her spirit preferred, and prefers retirement. But she learned from her teacher that the business of her ransomed spirit, while on earth, should be to make this world the better for her presence in it. Who, save the pupils themselves, can ever know the impressive manner in which Miss Lyon could say, "O young ladies, as they bear your body to its resting-place, may all who have known

you be able to say, 'She hath done what she could.'" Thus educated, and thus impressed, this beloved pupil of Miss Lyon, many years ago, left her father's rural home, closed behind her that pleasant chamber, so comfortably and neatly furnished, bade farewell to the privileges of her New England home, and took up her abode in a western territory. Miss Lyon's blessing went with her, and the blessing of many has fallen upon her since. She became an inmate in the house of a married sister, who, as to the good things of this life, was far differently situated from their parents in the old country. In a small room of their small house, she opened a school for any who wanted instruction. Fifteen timidly came in. She took them, such as they were, French, Dutch, and Yankees, taught them what they most needed to know, spent time, energy, and pains upon them, as though they had been princes, and she were to be richly remunerated for her labors. Plain in her person, and simple in her manners, almost as much out of sight as moles or miners, she labored to do good to those fifteen youthful minds. Others soon came in. The private dwelling becoming too strait for the school, the next year a house was built for its accommodation. The number of pupils often exceeds one hundred. Very many of the younger people of that region have been under her instruction. Her youngest scholars are children unable to speak plain; her oldest, in the winter, are often masters and sailors of the vessels that ply on the lakes in summer, and these are among her most docile, studious, and agreeable pupils. On the Sabbath, when there is preaching in the school-house, it

is her business to keep her little scholars in due order. When they are not favored with preaching, as well as when they are, the Sabbath-school is held in this same school-house, in which, besides being the superintendent, she has charge of a class of twenty of the younger scholars. Every one in that part of the state—for it is no longer a territory—knows her, loves her, and reverences her. The man who represents the town in which she lives, in the state legislature, at this very writing, was for ten years her pupil. Perhaps Miss Lyon herself, in the same situation, could hardly have been more useful than this lady. A number of her school-mates at Buckland and Ashfield have been called to labor among the heathen in lands beyond the seas; and though they may be more conspicuous, they are not more self-denying, more patient, or more Christlike. Her vacations are short. The one room of her narrow school-house is her dwelling, for the most of her waking hours. When she can stand the additional labor, she opens it for an evening school in grammar, spelling, and the like, and among her pupils come parents as well as children. Some from the old countries have learned at this evening school to read, write, and cipher. She has always on hand stockings to knit, or garments to make for the orphans and the destitute among her varied flock. While she is doing much service for her Master, chills and fever, toil and time, are bringing her nearer every week to his glorious face. A few more years, and her humble soul, laying aside its weary, aching, and way-worn tenement, shall pass the portals of heaven, and enter on its promised rest.

What a happiness to Miss Lyon, as she looks from her Father's presence, from the heights of heaven, on the scene of her earthly labors, to behold not one, but many such streams of influence, destined to deepen and widen as long as earth and time shall endure. She has had many equals in disciplining minds and imparting information; she has had few in training characters for usefulness and happiness. The durable impression for good that has been made on the multitude of living minds brought under her control; the intellect unrolled in her presence, on which, by God's grace, holiness to the Lord has been inscribed in deathless letters; the hearts of immortals, starting on an unending existence, which have been swayed aright; the souls which, under the influence of her fervid eloquence, have been kindled with zeal to go and do likewise—the privilege to have been a co-worker with God in bringing about such results—this, and nothing less, is the imperishable work of her life. Its fruits must meet her, not only when she glances from heaven to earth, but at every turn of her walks in paradise. The brick walls, the library, the apparatus at South Hadley, nay, even the cheapening of education to the daughters of our country, were but the external conditions to this work, and valuable only as they conduced to its accomplishment.

CHAPTER IV.

EXCLUSIVE CONNECTION WITH THE IPSWICH
FEMALE SEMINARY.

1830-1834.

HAVING relinquished her own winter school, Miss Lyon gave herself exclusively to that of Miss Grant at Ipswich. Her labors here were varied, numerous, and important. She heard one, two, or three recitations daily, but gave the most of her time and strength to the duties of an assistant principal. The care of so mating scholars in their boarding-houses and rooms as to secure their highest good, of classing them and appropriating studies to each, and of arranging recitations, devolved at times in whole or in part upon her. She counselled the younger teachers, attended their recitations, kept order in the seminary building, and acquainted herself with the character, progress, and wants of every pupil. She gave much general instruction, had an open ear and a quick, ready sympathy for every scholar, and was regarded by all as a general friend and adviser.

The following extempore remarks will illustrate the manner in which she would introduce a new regulation, and lead the pupils to self-discipline.

"Early rising, young ladies, is not rising at any particular hour; for what is early for one, may be late for another. Early rising, for any individual, is rising at the earliest time proper for her under the existing circumstances." The hour of rising should

not be decided on in the delicious dreaminess of the half-waking and more than half-dozing state of one's morning slumbers, but the decision should be made when you are up and awake, with all your powers in vigorous exercise. In deciding, you must take into view your age. Young persons, who have not fully attained their growth, need more sleep than those of mature age. You must consider the state of your health. Feeble persons, with constitutions made to run only half the threescore years and ten allotted to man, often need more sleep than the strong and healthy. Some allowance, too, must be made for the temperaments of different individuals. Some require more sleep than others; but those who need a large amount should take their additional sleep in the early part of the night. Who was it that said, 'One hour's sleep before midnight is worth two after?' Yes, Dr. Dwight, a man of large experience and careful observation. Now, young ladies, you are here at great expense. Your board and tuition cost a great deal, and your time ought to be worth more than both; but, in order to get an equivalent for the money and time you are spending, you must be systematic, and that is impossible unless you have a regular hour for rising. If that hour is five, and you are on your feet before the clock has done striking, then you are punctual; but if you lie five minutes, or even one, after that hour passes, you are tardy, and you must lose a little respect for yourself in consequence. Persons who run round all day to regain the half hour they lost in the morning, never accomplish much. You may know them by a rip in the glove, a string pinned

to the bonnet, a shawl left on the balustrade, which they had no time to hang up, they were in such a hurry to catch their lost thirty minutes. You will see them opening their books and trying to study at the time of general exercises in school; but it is a fruitless race; they never will overtake their lost half hour. Good men, from Abraham to Washington, have been early risers."

She kept on in this lively strain, till she saw the school prepared to make a proper decision, when she would say, "Now, young ladies, I want every one of you to fix on an hour of rising for a week to come. Be sure not to fix on too early an hour, for it would not injure your character so much to make a mistake, and decide to rise at six, when you might rise at half past five without any injury to your health, as to fail of meeting your own appointment."

In the freshness of the forenoon, their minds unclouded by overeating, overstudy, or unhealthy excitement, the pupils would generally fix on an earlier hour for themselves than their teachers would for them.

Miss Lyon would proceed: "All who have decided on their time of rising, for a week, may raise their hands." The irresolute and the sluggish would be unable to come to any decision. She would next say, "You may all rise; *all* means *every one*. Yes, *all* are on their feet now. If you have decided on your time of rising, you may take your seat." The lovers of their own ease and comfort would be left standing, while a large majority of the school were comfortably seated. "As fast as you fix on the hour, you may

take your seats," was the curt and effective address to those who were still unable to decide. No one could sit down *undecided*, without acting a falsehood, which was considered in the school dishonorable, as well as wrong. If any were inclined to stand it out, she was patient with them, and willing to stand as long as they did. When all had signified that the decision was made, they were directed to write down their decision, and hand the papers to her, or keep them till she called for them. One of the first remarks on the succeeding day would be, "How did you succeed, young ladies, about rising? You may all stand. Those who were up this morning at the time they set yesterday, may take their seats." A very large majority would be found to have kept their resolutions, and the delinquents could complain of no one but themselves. Having broken their own rules, and fallen short of their own standard, they could not but feel self-condemned.

The school at Ipswich continued to increase until, in 1831, there were one hundred and ninety pupils; but as there were not suitable and available accommodations for so many, the number was reduced: first, by not receiving any under the age of fourteen; then by requiring certain qualifications for admission; and finally by limiting the number of boarders to one hundred. On all these pupils, Miss Lyon inscribed her name and character as ineffaceably as she had on those at Buckland and Ashfield. They went their several ways when they left her, with the impression that, for efficiency, for unpretending goodness, for power to direct and control mind, and for skill in

exhibiting divine truth, she had scarcely an equal among the daughters of men.

The following letter to her mother gives us a glance at the religious prosperity enjoyed in that school during the first winter she was connected with it.

"April 9, 1831. In great mercy, the Lord has been pleased again to visit our school by the influence of his Holy Spirit. There is seldom a time when some one belonging to the seminary is not apparently seeking the way of eternal life. During most of the winter, the school has been in an interesting state. For several of the last weeks it became much more so. Not far from twenty indulged a hope of having passed from death unto life. Our school will soon be together again. I trust you will pray for us, that we may again be visited by a refreshing from the presence of the Lord."

In the autumn of 1831, after Miss Lyon had been continuously with Miss Grant, in the Ipswich seminary, for a year and a half, the latter committed the charge of the school to Miss Lyon, and sought the restoration of her health in a milder climate. Though unable to resume her active labors until the spring of 1833, the hope of a more speedy return led to a most copious correspondence between these ladies. In this Miss Lyon found her pastime, generally filling a sheet of folio post weekly. From these letters a few extracts are here given.

"Oct. 24, 1831. Rev. Joseph Emerson was in school this morning. O for a multitude of such souls as his. Could they be scattered all over the earth,

this polluted and wretched world must soon become changed. The more I see of the rest of the world, the more I admire, the more I love such a spirit as his. What a delightful place will heaven be! Thanks be to God, that 'nothing shall enter there that defileth, or maketh a lie.' Shall we, my dear sister, after passing through this wicked world, and having been so severely tried with our own evil hearts—shall we, being washed and made white in the blood of the Lamb, be permitted, through rich, free, and wonderful grace, to sit down in that holy place, where there shall be no more pollution, no more pride, no more selfishness, no more disobedience to God; where we shall be no more distressed with our own sin, no more pained with the sins of others? May you, my dearest friend, be ripening more and more continually for that blessed home."

"Jan. 29, 1832.) I am almost a stranger to lively faith and sensible communion with spiritual things. Subjects of great anxiety, I believe, I generally delight to commit to God; and I seem to have a reliance on him which casteth out fear. But most of these subjects are more or less connected with the world. In view of invisible and divine realities, my mind is darkened, my perceptions feeble, my heart cold and stupid. It seems as if such a low, groveling worm of the dust could never be fitted for heaven. With men it is impossible, but with God all things are possible.

"Ever since vocal music was introduced into our seminary, I have had an increasing sense of its great practical importance. By our influence, and the influ-

ence of our pupils on this subject, probably hundreds may be benefited, for a succession of generations. Those who have been able to sing from childhood, do not know by experience the feelings which *some* have who cannot sing. When passing near the music-room last summer, and thinking that a large part of the choir, probably, had no more of a natural voice than myself, I found it necessary to restrain, with firm determination, a rising murmur. I have sometimes felt, that I would have given six months of my time, when I was under twenty, and defrayed my expenses, difficult as it was to find time or money, could I have enjoyed the privileges for learning vocal music that some of our pupils enjoy."

When, in 1823, the trustees of the Adams Female Academy at Londonderry invited Miss Grant to take charge of it, they stated to her their design of making it a permanent school of a high order. Entering into this design, and forwarding it all in her power, she had become, when she left Londonderry, exceedingly interested in the idea of a seminary which should be to young women what the college is to young men, and was full of the earnest purpose of doing what in her lay for embodying this conception.

Miss Grant naturally conversed much with Miss Lyon on the subject of the establishing of a seminary, with buildings, library, and apparatus, owned as colleges are, where successive generations of young ladies might be trained for respectability and usefulness; but Miss Lyon entered into the project very slowly. "Never mind," she many a time said, between 1824

and 1829, "never mind the brick and mortar; only let us have living minds to work upon."

Miss Lyon, however, became convinced of the importance of such a seminary, and entered into the project, not merely as before from sympathy with Miss Grant, but also from her own firm and deep conviction that the thing was both desirable and necessary.

During the summer of 1830, after the crowning success of her sixth winter in Franklin county, after she had decided to coöperate with Miss Grant winters as well as summers, and her mind had become interested in the idea of a permanent foundation for a school of substantial character, she gave the final negative to the question of marrying. Weighing carefully the probabilities of her comparative usefulness in wedded life and in teaching, the latter, in her view, predominated. The occasion of her decision was a tempting offer which she thought held out as good a prospect of a life of love and happiness as any she could expect. When she had once decided on giving her undivided labors to the advancement of female education, it was fixed beyond reconsideration. The answer to any letter of a particular character thereafter was quickly despatched. If the bishop of all the churches had thrown an apple of gold in her path, she would not have stopped in her race to pick it up. But between the day in which she sold the *et ceteras* towards beginning housekeeping which she had collected, like her sisters before her, and the day in which she made up her mind to give herself wholly to the work of female education,

there was time enough for her to have been sought and won, if any one could have gained her respect and love. A warm heart beat in that broad chest, which, once appropriated, she would never have wished to recall. She was without ambition to be known; and, settled for life, she would have moved along in an even, lovely course, like her noble mother before her. Her life might have been many years longer here below, but the Holyoke Seminary would be among the things yet to come. Whatever were the means or the occasion, we cannot but see a providence in the fact that she did not become encumbered with domestic cares, but remained heart-whole for the work of her life.

Feb. 4, 1832, she writes to Rev. Professor Hitchcock of Amherst :

“REVEREND AND DEAR SIR—Knowing that you are interested to learn any thing about the plan for a permanent female seminary which has been agitated by some of our friends for more than a year, I make no apology for this communication. The friends of this object, I think, are beginning to look upon it as connected with the prosperity and advancement of female education in general, and not simply as a *very good* thing to promote Miss Grant’s and Miss Lyon’s school, and facilitate their usefulness. These local, private, and personal views, I think, should be far removed from this object. Could I but be permitted to labor in the portico, and spend my days in clearing the ground for that which is destined to continue, and to exert an extensive and salutary influence on female education and on religion from generation to

generation, it would be the height of my ambition. What permanent female seminaries are now in existence? What one in New England, of a high character, is necessarily from its plan destined to outlive its present teachers? Ought this so to be? Are not a few permanent female seminaries needed; say one or two in a state? Could there be a few of this character, designed exclusively for older young ladies preparing to teach, and soon to go forth and exert an influence in a variety of ways on the cause of education and religion—a place of resort, where those from different parts of the country designing to spend their lives in doing good, might come together, together receive instruction, form and mature their plans, and exert over each other's views and feelings an extensive and powerful influence—would not great good result? Might not such seminaries have an extensive influence in removing that false mantle of charity which has been thrown over a great many *little* schools, and great ones too, which have to a great extent had the moulding of the female character, but which have not been what they should be?

“The prospect now is, that this subject will be presented to the public in some form or other. To give the public confidence, it has been considered very important to obtain an able board of trustees. This business has been on hand several months. It is now settled. Seven have been appointed as trustees elect, and have accepted, and if the plan should go forward, will obtain an act of incorporation, and will become the trustees.

“It is generally understood that the location

should be in Ipswich, but some of the trustees consider it somewhat doubtful whether this is the best location, and will be disposed to make inquiry about other places. Feeling that a genial soil would be of vast importance in this first attempt, I have been exceedingly desirous that the locations on Connecticut river should receive at least a little attention, before it is finally settled in Essex county.

“I desire that the state of feeling in your vicinity should be tested, if there is any way in which it can be done. I can do nothing more than to mention it to some of my friends there. One reason why I feel desirous that your part of the state should be selected as the location is, that I think it might affect the public in general more favorably, and give a greater prospect of success. If you think it a foolish and impracticable scheme, my only request is, that you would commit this sheet to the flames, and bury the whole in oblivion.

“Nothing can be done on a subject like this, without the attention of a few benevolent individuals, whose time and talents are exceedingly precious, and whose hands are already full of other great and important concerns. None but such could excite an interest on this hitherto neglected subject. None but such could carry it forward. None but such could give any hope of success.

“I must now, my dear sir, beg that you will not look on this subject in the view of personal friendship, and feel under a kind of obligation to treat it with some little respect. Unless it commends itself to your judgment as one which has a high claim on our

benevolence, I could not ask you to devote to it a single moment of your very precious time. But if it has such claims, I would most gladly entreat all who would befriend such an object to lend a helping hand."

After a personal interview with Miss Grant, she writes to her, June 21, 1832: "The last evening I was with you, a little cloud of discouragement passed over me, such as I have scarcely before seen for several months. But it was soon gone. Even before I left you, future duties seemed pleasant. Whatever God may appoint, it is enough if I can see the path of duty. I doubt not you have learned, to a great extent, to depend on God day by day for your daily bread. This lesson I desire to learn. How sweet it is to be directed from hour to hour, with scarce a ray of light beyond. The darker the future, the brighter often is faith, and the more firmly do we rely on that arm which can never fail. I have often found myself attempting to preserve the manna till morning, but I have never succeeded. How wise is the economy of Providence, and the economy of grace. How should we rejoice that we cannot lay up stores for ourselves, either of wisdom or of faith."

To Miss Grant.

"IPSWICH, July, 1832.

"Last week my labors were unusually fatiguing, and of course I had a headache in the morning, which once or twice continued all day. I had a few difficult cases, imperatively requiring much personal effort, besides some labors in school which demanded the

last particle of my intellect and feeling, till I seemed to have but just physical strength enough left to bear me home, just intellect enough to think the very small thoughts of a little infant, and just emotion enough to tremble under the shock. I had been delaying some time, for a convenient opportunity to make as great an effort as I was capable of making, on the subject of conscientiousness in giving in accounts. I believe I have had some feeble desires, that in this and all other things every will should be bowed; that neither teachers nor scholars should have any way of their own, or *will* of their own, but that all might be swallowed up in the will of God. Pray for us, that in all these things God may be honored, and that it may be manifest to all that the will of God is done. For a few days, I have had a trying languor and stupidity, especially yesterday. How much of this I should attribute to the fatigue of last week, I know not; but I doubt not that much of it may be ascribed to my own barrenness of soul. On the whole, I have some reason to hope that I am becoming a little less worldly-minded. Pray that I may set my affections on things above.

“Sometimes my instruction in school is so barren, and so disconnected, that it distresses me all the day long. But perhaps more frequently, I remember these seasons with some emotions of gratitude, that in the midst of great weakness, infirmity, and sinfulness, the Lord is my strength and my Redeemer.”

“Aug. 17. O that my soul were in health as my body is. When my obtuse intellect and more obtuse heart can perceive the truths of the Bible, they seem

exceedingly precious. The vagueness of my own mind is most trying, as connected with religious things. I often enjoy the anticipation of its not being thus in heaven. What a wonder of merey, if I shall at last find a seat in that glorious world, where the will of God shall be known and loved and obeyed. If, amid so many deviations, so much lack in our services, the little seasons of conscious sincerity, when we desire for ourselves and others that we may do just what God sees to be exactly according to his will, are so precious, how glorious must heaven be. Did we know nothing more than that God is there, and that his will is done continually by all, it would be enough. Do you think it any proof of great holiness in those who shall live in the days of the millenium, that we are taught to pray that the will of God may be done on earth, as it is in heaven?"

To Miss Grant.

"IPSWICH, Sept. 15, 1832.

"A letter arrived this morning, stating the death of my dear sister Ellsworth—Rosina, you have heard me call her. She was a very dear sister to me.

"This event of Providence is peculiarly suited to touch the tender cords of my heart. She was a kind of darling among us all, and among others besides our family friends. She has left four little sons. Sister Moore, in writing of her, says, 'Another such blow cannot be struck in our family. Among all her numerous relatives, none can fill her place. Heartfelt kindness marked her whole manner. It seemed to reverberate from heart to heart the moment she was announced. The sound of her voice, like some charm,

infused a thrill of joy, animating every countenance. Even now, I seem to hear her sweet voice, and see her animated smile, and the welcome of her fine eyes, when lighted with joy on seeing her friends.’”

To the same.

“October 6.

“My dear afflicted sister Putnam has finished her work and her sufferings. It is a great comfort to me, that she was so favorably situated during the last months of her life. The care I have had for her, ever since the death of her husband, has been so great that it now seems as if one of the strong cords which bound me to earth, was broken asunder. She was comfortably situated; there was nothing peculiarly trying in her last sickness and death; and now, I trust, she is sitting at the feet of Jesus, clothed and in her right mind. My mother has buried two children in one month, five hundred miles from each other.”

To the same.

“November 3.

“In observing how ignorant the disciples were on some points, after they had been with Jesus three years, I was reminded of our inability to determine the way by which Christ will be most glorified. How easy it would have been for Christ to make them understand that he should rise from the dead. But he knew it was not then best that they should understand this clearly. How little do I know what is best. I can pray, without reserve, that the will of God may be done; that the kingdom of Christ may speedily come; that the events which Christ sees to

be best may take place, and that we may have hearts to do the whole will of God. But when I pray for particular blessings, I often feel that perhaps I know not what I ask; and it is a delightful privilege to refer the whole to God. I hope that Christians in this school may be fitted to labor in the field of Christ. May the regenerating influence of the Spirit be given, and may many be born of God. How few have been the hopeful conversions the present year. I was forcibly reminded of this to-day, when I inquired who had made a public profession of religion. Almost all, who hope they are Christians. O may the Lord again return, and may the showers of divine grace descend as in former days."

To the same.

"November 9.

"I feel so well now every morning, when I rise, that I do emphatically *enjoy* health. My daily business, connected with school, is peculiarly sweet and delightful. I think I never loved a school so much in so short a time. There is an unusual evenness in my feelings, freedom from excitement, or from any rising above the common level. My cup is full and running over, and every future labor, or future scene, seems all that I could desire. I often say to myself, 'How sweet are all my labors; how sweet is life!' In what I have said, I have not referred to religious enjoyment. I find great cause for daily repentance in the sight of God. Though I often walk in darkness, and see no light, I am not left to wander long without any light. In my own experience I have abundant evidence that the Saviour is ready, not only to

forgive seven times, but until seventy times seven. I have been very much interested, within a few days, in some parts of Scripture which treat of the forgiveness of sin. How boundless is the love of Christ in the way of pardon. How inexpressibly great and glorious is this subject. During a few months past, I have learned a little of the minor prophets. I have just commenced reading these books. I am now reading Hosea. The figurative language in the second chapter is exceedingly forcible. How strikingly are described the treachery, ingratitude, unreasonableness, and wickedness of spiritual departures from God. How exceedingly sinful is sin. How deserving of all the judgments denounced against it. But the boundless love and mercy of God, as exhibited in the promises contained in this chapter, I think most wonderful; and so of all the promises to guilty sinners. How very interesting that Peter should receive an assurance that, though Satan had desired to sift him as wheat, Jesus had prayed for him, that his faith might not fail. Our Mediator will never leave the weakest nor the most unworthy of his followers. He has undertaken in their behalf. He has begun their salvation, and he will complete it. How safe it is to trust in him. Here is all our confidence, all our hope. Here is an unfailing fountain. May we, my dear friend, both of us be permitted to rest under the shadow of his wings. May we walk with the Saviour day by day, hear his voice, and listen to his words. May we feel as he would have us feel, think as he would have us think, speak as he would have us speak, and do what he would have us do. It is indeed a precious

privilege to live, if we can have a single eye to the glory of God. I want you should pray for me daily, that I may have a heart filled with love to Christ, that I may have a zeal according to knowledge in laboring in his service, and that I may have wisdom from above to direct me in the right path. Pray that our teachers may be holy, devoted to God, and faithful in his service; that we may none of us be entangled in the things of this world; that we may all be able so to connect our temporal duties with the great business of eternity, that they shall not prove a snare."

Most of Miss Lyon's nieces, of adult age, enjoyed her instructions one year or more. One of them writes that the influence she exerted over them, in early life, in causing them to be educated, and in raising higher their tone of piety, can be known and acknowledged only by their own grateful hearts. A letter to one of them, written at Ipswich, in 1832, will show the motives she held before them.

"MY DEAR A—— —In advising you what course to take in future, I should be guided very much by your own views and feelings about giving up yourself to do good—to do all you can to render those with whom you may be connected better and happier. I used to think much about leading my friends to endeavor to educate themselves, that they might take a more respectable position in society. This is comparatively of little importance. There is a great work to be performed before that time shall come which is foretold, and many hands are needed to be employed

in this work ; not only those of ministers and missionaries, but also of females. The labor to be done seems greater and greater every year ; perhaps I may say every month and every week. How much is to be done by influence, in a variety of ways. How much prejudice to be removed. What an almost endless catalogue of evils exists among the middle-aged and youth of the present generation. And the children will follow on in their steps, unless some greater and more powerful influence is used. I do most ardently desire that laborers may be raised up, possessing willing hearts and a self-denying spirit. Teachers of the right character can do much.

“ Now, my dear niece, will you not, in a measure, forget self, and decide to give yourself wholly to the service of the Lord, to labor in his vineyard, wherever he shall call, and ‘ whatsoever you do, to do it heartily, as unto the Lord, and not unto men ?’ If this is your decision, and you have evidence that you possess a tolerable aptness for teaching, and can obtain your mother’s consent—do nothing without your mother’s consent—I should think it might be your duty to make even a great pecuniary sacrifice, in order by that means to be prepared to do the greater good. You need that skill in exercising moral power over others which you cannot possess without a thoroughly cultivated mind, and cultivated on the best principles. If your object is to devote yourself wholly to the service of God, and to labor to promote his glory by increasing human excellence and human happiness, I advise you by all means to bear the expenses of the journey, and come here to school.

“Your tuition will be twenty-five dollars a year. I will give you enough to pay your tuition bills while here, without any charge except the charge in Hebrews 13:16. “May you be guided in the path of duty, which is the path of peace.”

Mrs. Burgess, the niece to whom the last letter was addressed, writing to Dr. Hitchcock from Ahmednuggur after her aunt's death, says :

“There was one way her ever-flowing benevolence manifested itself, of which you may not be fully aware. I refer to the pecuniary aid she rendered her younger relatives to obtain an education. This aid, if of much amount, was always in the form of a loan, to be repaid as circumstances would permit. I am one who remember with many emotions of gratitude her timely offer of assistance when I was strongly desiring to enjoy higher opportunities for mental improvement than could be possessed in an academy in a western village. One remark in the letter conveying to me the offer of assistance made a permanent impression on my mind. It was her expressed hope that I should never forget the injunction, ‘To do good and to *communicate* forget not ; for with such sacrifices God is well pleased.’ I feel now without doubt the influence of that wish, when I am trying to *communicate* to the school of Hindoo girls under my charge, and a group of women and little children who come more or less under my influence, the truths of the Bible. Many of her younger relatives—who generally possessed more of a desire for knowledge than the means of obtaining it—are much indebted to her for timely assistance.

She did very much, also, to inspire love of knowledge and hope of success by her own cheerful temperament and looks of encouragement.

“The aid she rendered was mostly in the form of a loan ; but her right hand, prompted by her generous heart, often gave when her left hand knew it not. I well remember the visit of a nephew, who spent a part of a college vacation with her. As he left her room, where he had been to take leave of her, she slipped into his hand a five dollar bill, saying, ‘Take that to help in your college expenses the coming term.’

“This pecuniary assistance was not by any means confined to her relatives. Many young ladies with whom she became acquainted, shared largely in her sympathies in this form. But of that I need not speak ; it was, as you well know, her abounding desire always in every way to *do good* to others, and to subserve the cause of her Master.”

In November, 1832, the attention of Miss Lyon was called to Amherst as a location for the school. Dr. Humphrey, President of Amherst College, wrote to Miss Lyon, saying, “Mount Pleasant school is at an end. The teachers and pupils are dispersed, and the buildings are soon to be closed. Providence has, so to speak, thrown Mount Pleasant into the market, and we should be glad to see such a seminary as yours there, if it should be thought an advantageous location.”

“The situation of Mount Pleasant,” writes Miss Lyon, “is delightful. There are about fifteen acres of land connected with it.” The owner was willing

to sell it at its market value, or rent it at six hundred dollars per annum. There was no hope of raising a sum sufficient for the purchase. The utmost that could be hoped was, that the rent might be met for three or five years by the friends of female education."

Nov. 29, 1832, she wrote to Miss Grant, "I am in favor of endeavoring to secure Mount Pleasant, because I have next to no faith that the public are now prepared to raise a sum sufficient to meet the necessities of the institution, unless it is done by stepping stones, and those must be laid by the actual progress of the institution. You know this is the way every thing is done in New England. Amherst College, and all the other institutions of the kind, have been founded by commencing operations, by forming a nucleus, and then calling for assistance."

As Miss Lyon saw that the attempt to endow that school would probably fail, she began to revolve the idea of engaging in teaching in a distinct field. Her letter to Miss Grant, dated Dec. 9, 1832, contains her first mention of this subject.

"I take my pen to introduce a subject which has agitated my mind for several months. Is it not your solemn duty and mine to review the question, whether my services are needed as much in our beloved seminary, as in some other portion of the Lord's vineyard? This is a question of deep solicitude with me. For a long time, *previous* to the present year, I felt that the question was settled. I had made a kind of decision that I should not mention the subject to you again. For some time after the above query arose in my mind, the trial of mentioning it to you seemed greater

than I could bear. Often, when alone, I have found relief in tears. The burden of my prayer has been, that if it were most for the glory of God that I should continue to labor with you, the path of duty might be made plain; and if it were his will that I should labor elsewhere, the way might be laid open that you might see it, and both of us be prepared for the separation.

“In taking the superintendence the past year, I have seen that very many of the things which you and I do, when we are together, can be as well done by our experienced teachers. In the present improved state of the institution, there is really no more business that would come under the head of superintending than can be done by one of us. Of the labor which needs our experience, and even *mind*, some could be done nearly as well by one as by two, some just as well, and some could be done better. I have been led to make a little calculation how much might be done by the assistant teachers, and what is the least amount of labor which it is indispensable that the principal should accomplish, in order that the institution may flourish. After a while the query involuntarily arose in my mind, whether my services were really needed here, whether the experience I had gained was not more needed somewhere else, in this needy, impoverished state of the world. I did not intend to mention the subject till you returned; and in the event of my leaving, I supposed it would probably be best for us to take a year to plan for it.

“But since your proposal that I should journey next summer, a new query has arisen, whether my leaving *then*, and not returning, might not be a less

injury to the school than my leaving at any more distant period; whether it might not cause less excitement, and be less the means of increasing your labor. I should very much need more time to collect and arrange the fragments of improvement which we have been enabled to make, which are now more in my possession than in yours, in order that I might transmit them to you in the best order. But it would undoubtedly be my duty to take some time to become refreshed, and during that time I could collect these items from memory, notes, etc., and arrange them for your use about as well as if I were on the spot. I could have no object so important, and surely I could have none *so very dear* to my heart, as that of leaving this dearly beloved seminary, this darling of my heart, under the most favorable circumstances. Now, my dearest sister, the subject is before you. Will you commend it to our heavenly Father every morning with me? My faltering pen has obeyed my will; I have succeeded in telling what I would. And now I beg, that while this question is under consideration, you will never allude to personal considerations on either side, for they are not the data by which this interesting question must be decided. It would be to us both a needless trial of our feelings. You will ask about our great plan. I do not think there is one chance in twenty for it to succeed. If it should, a different course might be taken."

Alluding to difficulties which had arisen about Amherst, she says, "It seems rather discouraging, when I look over the last two years. How much time and strength I have spent in thinking, feeling,

conversing, and planning on this subject, and to how little purpose. How many plans I have drawn and altered, and how many sheets written and burnt. I am not, however, disheartened. I am ready to attempt any thing which seems pointed out by Providence, even without any surety of success."

Two days after she writes, "I have never known such an overwhelming interest in the great plan as I have for a few weeks past. It does appear to me that it is a good plan, and one which God in his own time will own and bless. I know of nothing which I should not be ready to do, nor any sacrifice which I should not be ready to make, to promote the object."

Again in the same letter, "Every thing connected with the great plan in which we have been interested, takes hold of my inmost soul, and at once seems to prostrate all my powers."

To Miss Grant.

"IPSWICH, Jan. 15, 1833.

"Is it indeed so, that your dear sister has gone to dwell for ever with the Saviour? It is pleasant to think how many whom we have tenderly loved have, during the last year, gone home to glory, and are now enjoying that which eye hath not seen, nor ear heard. It brings the heavenly world very near. May we both be preparing for that everlasting rest. But it is a great privilege to live and labor in the cause of Christ."

Referring to a school about to be opened, she adds, "I am afraid that their school will be suited only to the higher class, which in every part of our country is a very small class; that their plans will promote dis-

inctions in society ; and that, in their view, the improvement of the masses is but a small consideration. But on the whole, I am glad they are about to commence. I trust they will do much more good than harm. They will lead their pupils to gain *knowledge*. They will teach the Bible too, and I hope they will be careful to let the Bible take the lead. Then I care not how closely intellectual philosophy follows after."

To her Mother.

"IPSWICH, January, 1833.

"I should be glad to have you write to me, and tell me all you know respecting the religious state and character of your descendants. I wish to obtain and preserve their names and ages, and keep a record of their deaths, as they may occur. I should be glad to keep some account of the evidence of piety there is among them. May they all be brought into the ark of safety ; and whatever may be their temporal condition, may they bear the image of our Lord and Saviour Jesus Christ. Will you, my dear mother, pray particularly for your *children*, that they may *all* be *wholly* devoted to the service of God ; that they may let their light so shine, that others, and especially those over whom they shall have an influence, may take knowledge of them that they have been with Jesus? How small a thing is the greatest worldly prosperity, compared with the blessing of true piety, in those so near to your heart.

"There are a few cases in school of more than usual religious interest. Our whole number is one hundred. About half are either professors of religion, or indulge a hope that they are Christians. I

hope you will pray for us daily, that all who love the Saviour may become his *decided, active, and devoted* followers; and that all who do not now love God, may give their hearts to him, and be prepared for his service. May your life be spared many years to pray for the prosperity of Zion."

To Miss Grant.

"IPSWICH, Jan. 23, 1833.

"It sometimes seems as if I had no place in my letters for small matters, there are so many great things demanding immediate attention. I enjoy acknowledging God at our meals very much. I never before realized so constantly his good hand in temporal blessings as since we commenced this exercise. Before the first attempt, the trial became greater and greater every hour. After commencing, it gradually lessened from meal to meal, till now I feel that the privilege far overbalances the trial.

"I have just commenced giving instruction on the epistles of Peter. We have had two exercises, three verses each. I have looked forward to studying and teaching these epistles as a kind of feast. But the commencement is more precious than I anticipated. O that I might have a heart to receive into my inmost soul the glorious truths which emanate from many a 'radiant point.' The good Mr. Shepard of Cambridge, on his dying bed, mentioned to the young ministers around him three things concerning himself: 'That the study of every sermon cost him tears; that before he preached any sermon, he got good by it himself; that he always went into the pulpit as if he were to give up his account to his Master.'"

To the same.

“IPSWICH, Feb. 24, 1833.

“I begin to doubt whether you will consider it expedient to go to Amherst on the best terms on which there is any hope that we can go. The highest of my hopes is only that by some means the rent can be collected by dollars and cents from the farmers and mechanics all over Franklin and Hampshire counties, in order to make an experiment of three years. The greater prospect is, that at the close of that period the school will be thrown on the public without a home. But I am inclined to hazard, for nothing will ever be done without it on this subject. I cannot see one important step towards the ‘New England Female Seminary,’ which can safely be taken at present, and perhaps not for many years to come, unless this experiment at Amherst can be tried. If an agent for raising funds should now be sent out, in towns where he would need to raise one or two thousand dollars, he might not raise more than twenty or fifty. As the subject has gone forward for three years past, the public will not be prepared to be called on for money for twenty years to come.

“Interest and zeal, I think, are what we now need. This is not the time to inquire how the money can be raised; but it is needful now to put forth every nerve and sinew to awaken an interest among ministers and other good men, till they shall feel that the object is good, and that it is feasible. But this interest cannot be awakened so much by writing, preaching, and the like, as by putting certain secret springs into action. Now, if any thing is done at Amherst, I think it should

aim only at an experiment for three years, with the express design of preparing the way for a permanent seminary. If this experiment can be made, borne on the broad shoulders of an associate body of gentlemen from different parts of the state as their plan, I have a hope that these gentlemen would so bring the subject before the public, that it would be safe, before the close of the three years, to solicit of the community the sum of forty thousand dollars."

In the conclusion of this letter, we have the first *distinct hints* of those modifications of her plans which enabled Miss Lyon to triumph over all difficulties.

"One point more. The funds for Amherst College have been collected, not from the rich, but from liberal Christians in common life. At the commencement of that enterprise, the prospect was held out that it would be a college of high standing, where the expenses would be low, and that it would be accessible to all. This was like a main-spring, without which it is doubtful whether it would have been possible to raise the funds. I am inclined to think that something of this kind may be indispensable to our success. The great and honorable among the good will not listen to our cause; but perhaps the more humble in life, led forward by their own ministers, may befriend this important but forsaken object. If so, if there is any class of Christians that we should seek to gratify, it must surely be the benefactors, whether high or low. If the same class of Christians who support our missionaries should contribute principally to the raising of the funds, is it not important that the style of the whole establishment should professedly be plain,

though very neat? If it were *really* plain, would it not be more respectable to have it professedly so?"

The following interesting letter alludes again to the matter of a separation :

To the same.

"IPSWICH, March 1, 1833.

"Yesterday was my birthday. Thirty-six years of my life are gone, and now I am one year more than middle-aged. To look back step by step, it seems a long life, and the remaining years in prospect seem few and short. But my life and strength may be prolonged for many years to come. I would that it might be so, if it is the will of the Lord. But in one thing I can rejoice—that as long as the Lord of the vineyard hath any need of my feeble service, he will allow me the unspeakable privilege of living and laboring; and when he sees it to be best that I should labor no longer in this dark, wicked world, which has been promised to the Saviour as his inheritance, then may I be prepared to lay down this tabernacle with joy and rejoicing, and go to dwell with Christ, which is far better. Daily, my dear sister, do I endeavor to ask for you the same blessings which I ask for myself. Oh, this vast field, which is white already to the harvest. May laborers be raised up in great numbers, to gather in the harvest, which is continually wasting away. May those who are in the field labor while the day lasts. May you and I be so directed, that we shall spend the remainder of our days in that manner which shall be the means of the greatest possible results.

"One thing I have, for several weeks, wanted to

propose to you. It is this: if Providence should ever make it plainly our duty to occupy different fields of labor, and to dissolve our legal connection, I should deem it one of the greatest earthly blessings which I could possibly enjoy, to keep as many of the cords which now bind us together unbroken, as could be done under existing circumstances; that we should assist each other in forming plans; that we should visit each other often, write to each other often; that we should each feel that, next to our own field of labor, that of the other is the most endearing—the field to which we have pledged our services, our influence, our hearts. A union somewhat like this would be to me an unspeakable satisfaction; it would seem to save my bleeding heart from sinking under the stroke of a separation; and my judgment says, that such a union would be suited to advance the great cause to which we have consecrated our lives.

✓ "If I should separate from you, I have no definite plan. But my thoughts, feelings, and judgment are turned towards the middle classes of society. For this class I want to labor, and for this class I consider myself rather peculiarly fitted to labor. To this class in society would I devote, directly, all the remainder of my strength, God permitting—not to the higher classes, not to the poorer classes. This middle class contains the main springs and main wheels which are to move the world. Whatever field I may occupy, it must be a humble, laborious work. How I can get a footing sufficiently firm for my feet to rest upon for the remainder of my days, and where my hands can work, I know not. But by wandering around, and

by resting from my labors a year or two, perhaps Providence might open the door. I should seek for nothing permanent, to continue after my death, as to the location of my labors; but I should consider it very desirable that I should occupy but one more field, that I should make but one more remove, till I remove into my grave. I shall soon be literally forty years old; and if I am ever to leave my present field of labor, and begin entirely anew, it seems desirable, for my future usefulness, that I should begin soon, before many more of my remaining days are gone, or much more of my remaining strength exhausted.

“The founding of a permanent seminary is so great an object, that it would be right to sacrifice considerable good for the sake of a small probability of success. My feelings are most deeply interested in this cause, and I do believe that such a work will be effected at some future day, perhaps some twenty or fifty years from this time. But if it must be delayed entirely for several years, I have thought that there was nothing that we could do together which we could not do separately. If any indication of Providence should appear in favor of the great object, either before it should be time to act, or before I should take fast hold of any other—which time must be considerable—we could again unite our labors as before. My candid judgment has been, that the probability that such a seminary would be founded during our day has been constantly diminishing; but I have felt it my duty not to say much about it, but to put forth every possible effort, till we should professedly give up the subject for the present. If in my own mind the chance

two years ago was equal to one in five, it is now reduced to not more than one in fifty—I would say to one in one hundred, or five hundred, if we except the ray of hope which beams from the possibility that an experiment may be made at Amherst, and the possibility that something favorable may grow out of such an experiment, if it should be made. My belief has been, that unless something unexpected should be brought forward by the wheels of Providence, the time has nearly come when it will be your duty and mine avowedly to relinquish the object—not our interest in the plan, but our attempts for its execution. This I have not expressed before, and now it pains me to acknowledge my conviction. My conviction arose from the manner in which the scheme is regarded by various individuals, who, I think, are a fair index of the public. The public, as such, know nothing of any consequence about the object, and care less than they know. The public, as such, know not, and care not how Miss Grant and Miss Lyon are united, or when they separate, or how, if the school at Ipswich can go on well.

“If the plan for the permanent seminary does not succeed, I have long felt that you and I must continue to labor, and make no more attempts for any thing permanent to result, except what is planted permanently in the hearts and in the lives of those over whom God may give us a direct or indirect influence. I consider it so important that your school should continue to flourish during your remaining days of labor, that I ought to take a course which would diminish my present usefulness and hazard my future useful-

ness, rather than greatly to hazard the prosperity of your school, and thus your usefulness. A small hazard may be justifiable.

“This letter has cost me more hours than any letter I have written you this winter, and I fear it will cost you more to read it; and how little it contains.”

The aspect of things was such, that the nominal trustees of the proposed “New England Seminary” judged it expedient to dissolve their connection as a board. They had held several meetings, passed sundry resolutions, and made some inquiries in reference to the object; but finding the public mind indifferent to it, the zeal of most of them entirely failed. Miss Grant had been absent from Ipswich, and unable to engage in teaching during the fourteen months in which they had been associated as a board, and this may in part have occasioned the apathy which was nearly everywhere manifest. April 6, 1833, Miss Lyon writes: “I think there are more than nine chances out of ten that the door of Providence will be closed against all future operations towards founding a permanent institution. If this effort should fail, it seems to me evident that it will be the duty of Messrs. Heard and Felt, and of ourselves, to take a different attitude; to give up all thought and expectation of doing any thing directly for the object, but only to disseminate knowledge which may operate on the next generation. If the effort now commencing should fail, I think that we should select a favorable location for usefulness, and settle down for life, disclaiming all expectation that any plan for a perma-

nent seminary will ever succeed in our day. We may describe the advantages of such an institution, what the public ought to do, and what they probably will do in the next generation. We might always speak as if the public were not now prepared for such an undertaking, and would not be prepared for many years. When it is evident that all has been done that can be done on our part, would there not be essential advantages in our taking this attitude? It would be more according to the common leadings of Providence that we should in this way collect the materials, and that the temple should be built by our successors."

These apparently fruitless efforts were not without their uses. A portion of the community had become familiar with the idea of founding a permanent female seminary, and some few were sorry that the scheme had failed. Miss Lyon's own soul had become completely permeated with the subject. She knew not her own heart when she spoke of giving up all thought and expectation of doing any thing more towards the object, in case the effort in which she was then engaged should fail. Only ten days later she writes to Miss Grant: "I believe I once said something to you about having an institution at the West, with the style plain, the food simple, almost all the labor done by the teachers and scholars, and the expenses very low. Involuntarily my spirit has been stirred within me to try such a plan on a small scale, but I have heretofore subdued these emotions. I should not wish to undertake it unless two or three judicious gentlemen and ladies should enter into it most cordially. Might

it not be of advantage, as a preparatory step for testing the practicability of the object, to make an experiment for a year or two on a small scale, say of thirty, forty, or fifty scholars, in New England? A failure here would be less unfavorable than a failure at the West."

Miss Lyon had learned to lay plans for buildings for a school and family in an economical and convenient manner. Most thoroughly had she been taught, that for efficient aid she must look, not to the honored and wealthy, who were already laden with responsibilities, and drained by constant calls for charity, but to men comparatively retired and unknown. She saw that it might be necessary to commence operations on a small scale, and work with such means as she could command; and by the experiment win public confidence and public aid to assist more largely in the enterprise. She moderated her expectations as to friends, till she felt that she could work if only two or three gentlemen and ladies would cordially sustain her by their influence and coöperation. She was convinced to a degree to which no abstract reasoning could have conducted her, that the argument from the superior literary and scientific advantages of a permanent school could not be relied on for gaining the attention of the community, and securing their interest; but that some peculiar and tangible feature, addressing itself to the feelings and perceptions of the middling classes of society, must be used as a lever for moving public opinion and obtaining the needed funds. These lessons were of great use to her in her future and successful labors.

CHAPTER V.

MISS LYON'S PLANS MODIFIED AND MATURED—CLOSING LABORS AT IPSWICH—PECULIAR TRAINING AND FITNESS FOR HER WORK.

1834.

MISS LYON spent the summer of 1833 in traveling and visiting. Her correspondence during her rambles is entertaining and instructive, but is omitted to make room for matter more directly connected with her great mission. Her mind, abroad as at home, was constantly at work on the problem, *How can a permanent Protestant female seminary be established?* On her return to Ipswich, although she continued her connection with the school, she devoted much thought and energy to the ways and means for securing this object. Feb. 26, 1834, she wrote to Miss White, "During the past year my heart has so yearned over the adult female youth in the common walks of life, that it has sometimes seemed as though a fire were shut up in my bones. I should esteem it a greater favor to labor in this field than in any other on which I have ever fastened my attention." With Miss Grant's concurrence, she prepared and circulated the following letter. It was obviously intended for any and all friends of an enlarged Christian education, as well as for those to whom it was particularly addressed.

"To the Friends and Patrons of Ipswich Female Seminary:

"It has long been a subject of deep regret to individuals familiarly acquainted with the character and

influence of this institution, that many promising young ladies, for the want of pecuniary means, should be denied its privileges. These friends of education and of religion have fixed their eyes on one and another of their acquaintances, who would be greatly benefited by the advantages of this seminary, and who have ardently desired to enjoy them for at least one year, but whose desires have hitherto been in vain. In behalf of such individuals, the inquiry has often been made, whether board in some families in Ipswich could not be furnished at a lower rate than usual; and whether they could not render some assistance by labor, so as partly to defray the expense, and thus bring these privileges within their reach. Efforts which should meet in any degree the wants of this interesting portion of the community, would without doubt find a response in many a benevolent heart. Could the expenses be reduced one-third or one-half, a great number who now almost despair of ever being able to realize the object of their ardent desires, would be made to rejoice in the possession of opportunities for instruction and improvement, which they would value more than silver or gold. Many others, whose resources will not now permit them to enjoy these privileges more than one term, or one year, would derive scarcely less benefit from such a provision. To effect such an object, could not a separate and independent institution, similar in character to the Ipswich seminary, be founded and sustained by the Christian public? Could not this be effected by some plan like the following?

“1. Buildings for the accommodation of the school

and of boarders, together with furniture and all other things necessary for the outfit, to be furnished by voluntary contributions, and placed, free from encumbrance, in the hands of trustees, who should be men of enlarged views and of Christian benevolence.

“2. Teachers to be secured possessing so much of a missionary spirit that they would labor faithfully and cheerfully, receiving only a moderate salary compared with what they could command in other situations.

“3. Style of living neat, but very plain and simple.

“4. Domestic work of the family to be performed by the members of the school.

“5. Board and tuition to be placed at cost, or as low as may be, and still cover the common expenses of the family, instruction, etc.

“6. The whole plan to be conducted on the principles of our missionary operations; no surplus income to go to the teachers, to the domestic superintendent, or to any other person, but all to be cast into the treasury, for the still further reduction of the expenses the ensuing year.

“From a careful review of the above principles, would it not be safe to calculate on a reduction of one-third, and perhaps one-half, from the expense of board and tuition at Ipswich? Such a reduction could not indeed be expected to meet the wants of the more needy and dependent. The design would be to benefit more directly a very large and interesting portion of the industrious and enterprising, who are able to do something for their daughters, and who would be induced to make far greater efforts in behalf of their

education than they now do, could they secure to them advantages equal to those of one of our best and most respectable female seminaries, at so moderate an expense. If the standard of female education among this class could by any means be raised, and its influence more extensively diffused, every department of society must sooner or later experience the beneficial results.

“The difficulty of raising funds would doubtless be the greatest obstacle to such an undertaking. But there are many individuals in different parts of our country who confidently believe that something of the kind could be effected, if the proper course were taken to interest the public. The object should be brought forward with very broad and liberal views, without any semblance of local interest. It should be presented as a public enterprise, for the public benefit, claiming equally the patronage of every part of New England. To effect this, and to secure public confidence, no special favors should be granted to the town where the institution is established. For example, none should be received into the school unless they enter the establishment as boarders, subject to all its regulations, in the same manner as those from abroad.

“The location would be a matter of special importance. It should be one which would be viewed with a favorable eye, not only by the immediate vicinity, but by the community in general; and one for which funds could as easily be raised as for any other location. The spot selected should be adapted to the growth and prosperity of such an institution. It should be alike suited to nourish the tender plant and to support the lofty oak.”

To Thomas White, Esq., of Ashfield, who had been like a father to her, and who had taken a deep interest in her Buckland and Ashfield schools, she forwarded a number of these circulars for distribution among the gentlemen of his acquaintance, accompanying them with the following letter.

“IPSWICH, March 5, 1834.

“MY DEAR SIR—I have long felt a great desire that the advantages of a seminary like this should be brought within the reach of the common people generally, and that by some means the expenses should be reduced to a level with their ability. I do wish our farmers would look at this, and see what can be done. If they would take hold of it vigorously, I do think something could be done, perhaps something which would secure the interests of thousands of their posterity. While it is desirable that every benevolent man should be able to grasp all the benevolent objects of the day, and do something for all, I doubt not but the best interests of the whole are promoted by having one mind directed to one object, and another to another. I have been thinking that if this object should be brought up and viewed in its true light, some of our fathers in the cause of benevolence might select it as the child of their prayers and of their charities. Who would be more likely to begin upon it than our wealthy farmers?

“And now, my dear sir, in your old age, would you not be glad, with a few other kindred souls, to be the means of commencing a great work which, in importance to the welfare of our country, of the church, and of the world, shall not fall behind the

home missionary, or any other of our leading benevolent societies? Would you not gladly see such a work begun, and advancing? And how would your heart rejoice, if, before you sleep in the dust, you could see it rise and spread as our foreign missionary operations have done. This, I believe, may be accomplished, and he who, first putting his hand to the work, shall say to others, 'Come, and do likewise,' will deserve a place with Mills, with Robert Raikes, and others of like eminence. I do long to have some one or more gentlemen look at this object, till they are ready to do something for it. I would gladly do as much of the work as I can, and I find other ladies ready to join in it.

"I have long had a secret hope that the time would arrive when I could consistently give up my present sphere of labor, and in some way devote my life, my strength, and all my powers to this object. That time has now arrived; and after laboring half a year longer for this seminary, I expect to close my connection with it."

Miss Grant was absent from the school during the summer of 1834, leaving Miss Lyon again in charge of it. The following are selections from her correspondence during this period.

Writing to her mother in April of that year, after speaking of the conversion of a nephew, she adds, "I consider this a *special* blessing. I have thought of no one in the family circle so much during the winter as I have of him. He was the eldest that gave no evidence of being born again. I was much interested

in his general character when I last saw him ; but he seemed far from the kingdom of heaven. Have we not renewed cause to bless the Lord and praise his holy name? We have surely another pledge of his goodness and everlasting love. And now, my dear mother, I hope you will have an increased spirit of prayer for your children and grandchildren. More than for almost any thing else do I desire to have your life spared, that you may have more time to pray for your large, increasing family. I hope you will stand at the last day on the right hand of the Judge, with all your posterity down to the latest generation."

To Miss Grant.

"May 6, 1834.

"Yesterday we heard of the death of our former pupil, Miss Farnum. We have not heard the particulars, except that she had her reason to the last, and was calm in death. It is very pleasant to think of the five individuals who once were members of our family, that we believe are now together with the Lord—Mrs. Wright, Miss Marsh, Miss Kingsley, Mrs. Bishop, and Miss Farnum. How evident is it that we do not know who it is best should be called home, and who it is best should stay. In times past, life has seemed to me pleasant, and the privilege of laboring very desirable. But my feelings have undergone some change for a few months past. Now it seems to me that if God sees it to be best that we should live, it is vastly important that we should labor with all our strength ; but that whenever God may see it best to call us hence, we should cheerfully leave our work at a moment's warning. He who has given us our

work to do, can easily commit it to other hands. It is my desire to be in daily readiness to leave all. I believe I do have some foretastes, from time to time, of what I think heaven is, though between these seasons there is much of strange stupidity. These little foretastes too, as they return again and again, become more and more enriching to my soul, and ravishing to my heart. But the imperfect fruit which I bring forth; and the more imperfect fountain within, form a strange paradox. The grace of Christ is sufficient to cleanse from all sin. This is my only hope, and a precious hope it is."

In the next extract she gives her reasons for insisting on comparatively low salaries for the teachers in the proposed school.

"Is it not true that, on extraordinary occasions, it may be the duty of benevolent individuals to labor without expecting to receive that which is their just due? Does not any good object which has not yet gained the public confidence, often furnish such an occasion? In such emergencies, has not the church always been able to furnish some who are ready to turn a deaf ear to louder calls, and continue to do so while the necessity lasts? Was not the apostle Paul one who acted preëminently on this principle? How plainly does he teach that the laborer is worthy of his reward, and that the Lord hath so ordained that those who preach the gospel should live of the gospel. Yet he used not this power, lest he should hinder the gospel, and lest his good should be evil spoken of. That necessity has passed away, and it is no longer desirable that in Christian lands the gospel

should be without charge. But do not some of our missionaries adopt a similar principle? How great are their sacrifices, compared with those of ministers at home. What minister in a Christian land would not sooner relinquish one half of his salary, and even one half of the remainder, than subject his children to the evils to which the children of missionaries are exposed? What reward is given to missionaries for all this sacrifice? Does it not appear that even justice, to say nothing of mercy, would compel those who send them forth to pledge at least the education of their children? This would be but a small return for the debt of gratitude due to some of our missionaries from the churches. But this return, the most precious of a pecuniary kind that can be made, the Christian public are not sufficiently enlightened to render. But the missionary cause has not been forsaken on this account. Louder calls do not turn the devoted missionary from his purpose. Is not this the condition of the object under consideration? Is it not very important that mothers should be so trained, that they will be proper educators for the children of the church? To effect this, is there not great need of female seminaries, cheap but good schools? And is there any hope of establishing such schools without the aid of the benevolent Christian public? And while the public are so little prepared to contribute liberally to an object like this, may it not be expedient that those who first enter the field as laborers should receive as a reward so little of 'filthy lucre,' that they may be able to commend themselves to every man's conscience, even to those whose minds are nar-

row, and whose hearts are not much enlarged by Christian philanthropy? If such a course should be desirable at the commencement, how many years, or how many scores of years must elapse before it would be no longer needful, time and experience alone can decide."

" May 12, 1834.

"MY VERY DEAR MOTHER—I do not expect to continue my connection with Miss Grant after this summer. I have for a great while been thinking about those young ladies who find it necessary to make such an effort for their education as I made when I was obtaining mine. In one respect, from year to year, I have not felt quite satisfied with my present field of labor. I have desired to be in a school, the expenses of which would be so small, that many who are now discouraged from endeavoring to enjoy the privileges of this, might be favored with those which are similar at less expense.

"The course of instruction adopted in this institution, and the course which I have endeavored to adopt when I have instructed among my native hills, I believe is eminently suited to make good mothers as well as teachers. I have had the pleasure of seeing many who have enjoyed these privileges occupying the place of mothers. I have noticed with peculiar interest the cultivated and good common-sense, the correct reasoning, the industry and perseverance, the patience, meekness, and gentleness of many of them. I have felt, that if all our common farmers, men of plain, good common-sense, could go through the country and witness these mothers in their own families, and compare them with others in similar circumstances, they

would no longer consider the money expended on these mothers as thrown away.

“ Since I have lived to see so many of these ladies in their own families, I have felt more than ever before that my field of labor was among the most desirable. I have felt that I could thank Him who has given me my work to do. Oh how immensely important is this work of preparing the daughters of the land to be good mothers! If they are prepared for this situation, they will have the most important preparation which they can have for any other; they can soon and easily become good teachers, and they will become, at all events, good members of society. The false delicacy which some young ladies indulge, will vanish away as they see most of the companions of their childhood and youth occupying the solemn and responsible situation of mothers. It will no longer appear like a subject for which no care should be taken in the training of daughters.

“ While, in the good providence of God, I have been permitted to occupy a field of labor where I could aid in preparing some who must mould the character of future generations for their great work, and while I have enjoyed much in my labor, I have not been quite satisfied. I have looked out from my quiet scene of labor on the wide world, and my heart has longed to see many enjoying these privileges who cannot for the want of means. I have longed to be permitted to labor where the expenses would be less than they are here, so that more of our daughters could reap the fruits. Sometimes my heart has burned within me; and again I have bid it be quiet.

I have sometimes speculated, and built airy castles, and again I have bid my mind dwell on sober realities. I have thought that there might be a plan devised by which something could be done. I have further thought, that if I could be entirely released from all engagements and all encumbrances, perhaps I might in time find some way opened before me for promoting this good object. With this view, I decided some time since, if Miss Grant's health should be sufficiently restored, to propose a separation. That time has now come, and we have agreed to close our joint labors next fall. Miss Grant is to be absent through the summer term, to improve her strength, and then I expect to leave this scene of labor for ever.

“I do not expect immediately to commence in any other field. I very much want six months or a year to read, write, plan, and do a thousand other things. I do not expect to be idle. This may seem like a wild scheme; but I cannot plead that it is a hasty one. I have had it under careful consideration two years or more, and for one whole year the question has been weighed by Miss Grant and myself.

“I hope and trust that this is of the Lord, and that he will prosper it. In this movement I have thought much more constantly, and have felt much more deeply, about doing that which shall be for the honor of Christ and for the good of souls, than I ever did in any step in my life. I want that you should pray for me, my dear mother, that I may in this thing be guided by wisdom from above, and that the Lord would bless me, and make me a blessing. My daily

prayer to God is, Lord, what wilt thou have me to do? If the Lord go not with me, let me not go hence.

“Perhaps you may inquire what course I expect to take, and where is to be my future scene of labor. This I do not know. The present path of duty is plain. The future I can leave with Him who doeth all things well.”

In a supplement the next day, she writes, “My dear mother, I want you to pray for the family with which I reside.”

After describing the different members, particularly their religious state, she adds, “Another member of the family is a young man whose mind was injured by sickness when he was a child. He makes himself useful, and is very faithful. As I have seen poor J—— go about, I have thought of his soul, and hoped he would at last shine in heaven.*

“Another, for whom I feel great solicitude, is a woman who works in the kitchen. She is about forty years old, and cannot read. She is now absent on a visit. I commenced teaching her to read before she went away, and design to continue it when she returns, or engage some one of the teachers to do it. She has been very much ashamed to let any one know that she could not read. I taught her in my chamber alone. I want you should pray for these individuals. I hope salvation will come to this house.

* It is gratifying to state, that after the above letter was written, J——, in great simplicity and sincerity, came like a child to Christ, and has since adorned a religious profession by a humble and exemplary life.

“The religious state of our school was favorable last term. About twenty indulged some hope of having been born again. In about two weeks, the school reassembles. Pray for us that the Lord may meet with us.”

To Miss Grant.

“IPSWICH, May 16, 1834.

“What can any of us do without the blessing of God? I do hope we shall not be forsaken of him. Pray for us all, and especially for the teachers, that we all may be fed with heavenly food, granted day by day, like our daily bread. When there is so much to be done for the blessed and glorious Saviour, how important that all our strength, feeble as it is, should be wholly devoted to his service. I am feeling more and more, that it is much more important that all our powers, greater or less, should be devoted to God, than that our powers should be great; and that it is more important that all our time, whether longer or shorter, should be devoted to him, than that this life should be long. What a privilege to labor, feeling that, while we are spared, God in his infinite love can make use of our labors to promote the best of all causes, and whenever he calls us hence, we can lay by our work, as we lay off a garment, and the work can go on just as well without us. How full of wisdom, goodness, and mercy, are all the ways of God. In eternity, we shall for ever feast upon his love. Sometimes I have great hope that the Lord will meet with us and bless us this summer—teachers, scholars, and all. To save by few or by many is the same with God. It may be that he will honor his name

by remembering us in our weakness, and by taking us all to be his own. It seems to me that this is my heart's desire and prayer to God from day to day.

"Last week, I wanted to tell you how weak I felt. In the first place, a pain seemed to play around my head, just ready to seize upon it, and to unfit me for every thing. It became necessary to watch and guard my efforts as carefully as I would a candle in the gentle breeze. In the next place, my mind was locked as in a cage, and my heart was seized with a painful chill. So much for myself. In looking over the boarding-houses and scholars, I could find so little *salt* on which I could depend that it would not lose its savor, that my heart sank within me. The inquiry, 'How can these boarding-houses be so regulated, and the school so guided, that every thing may be done which ought to be done to prepare the way of the Lord, and make his paths straight?' came home to my soul. I felt like sinking; but the thought that the Lord is able was comforting. Yesterday, I seemed to gather some crumbs from my Father's table, which revived my strength of body, mind, and heart."

To the same.

"June 5, 1834. "

"Last evening, the Life of dear Mr. Emerson came. I seemed to have a visit with the good man, as I glanced over the pages one after another. I hope every one who loved him will enjoy the privilege of reading it. O that I might derive important and permanent profit from this precious book. How large a portion of my life has already gone, and to how little purpose! When I look at such a character as his, whose time

was so systematically divided, so filled up with varied usefulness, and who was so persevering on so many different and seemingly opposite points, I feel a kind of stirring influence in my inmost soul, making me feel that I want to begin anew, like a little child, and live as I should live; though it must be a short life, comparatively. But when and how shall I begin? How shall I live, and how shall I labor?"

"June 25. Three or four young ladies were anxious about their salvation when they entered the school. Others are somewhat interested. Last Sabbath morning, I met twelve at my room who thought they were decided to make religion their first concern. Two of the number are now indulging some hope."

"July 4. Returning by way of Beverly, I passed the night in the hospitable home of kind Mrs. B——, and spent some time in reading to her and another good lady from Mr. Emerson's Life. It was a luxury, indeed, to read to people possessing such hearts. How justly might he say, 'Oh, with what eyes, with what smiles, with what hands, with what hearts, with what words, did they meet the feeble remnant of him they once honored as their minister so much above his deserving.' I love to read his letters. I delight to dwell on his sincerity. Surely, mine eyes have seen one honest-hearted man in this dark, deceitful world. I am distressed with the apparent want of sincerity among Christians on the first and grand principles of duty; and more than all, with my own real deficiencies in this respect. I am distressed that so many momentous subjects of Christian duty should wear so

different an aspect in the pulpit, and in the solemn and attentive audience, from what they do in the social circle, and in the business of life. Is there real cause for this distress? Is it owing to partial views of things? O that my own heart might be sincere, and my hands clean!

“Last evening, Mrs. —— showed me an old tract, ‘Mary and Martha,’ which her daughter had brought from Vermont. I found it was written more than forty years ago, by my grandmother’s sister. She was a good woman, in whom the meek and heavenly spirit of Jesus reigned all her life, almost without a spot. She nursed her aged parents till their death, after which she was married, and had one only son, who was content to be brought up by his mother’s side, a stranger to the arts of the world. This child has now three little daughters, and for a son has taken the youngest child of my afflicted sister Putnam.

“This little tract brought up a long train of family associations. It seemed an interesting relic of the old, venerated family of my mother’s grandfather.”

To a gentleman at Andover, who had suggested that location for the proposed school, she writes, July 5, “I have decided to close my connection with this institution, with a hope of using my limited influence towards advancing the belief that female schools of an elevated character may be furnished at a very moderate expense. I have much stronger desires to do something towards establishing some general principles on female education than to accomplish much myself. But I do hope that Providence will open a door where I may labor directly in a school in behalf

of this great and important cause, as I believe I can do more in this way than in any other.

“I have no definite spot in view where I may spend the remnant of my strength in behalf of an object which for a long time has seemed to drink up my spirits. I have not been so affected, because this object is more important than many others, but on the same principle that I should be more moved by the cries of a drowning child where no deliverer was near, than by those of one actually in the arms of relief. I have no doubt there will be many objections raised. To avoid these, as far as possible, as well as to rouse a candid attention to any features which may be somewhat new and peculiar, I have supposed that, in many particulars, it would be of great importance to meet the views of the judicious part of the community. On this account, I have been desirous that a location might be selected by a committee so appointed that they would be regarded as a kind of representative of the public.

“I cannot now therefore give any definite opinion with regard to Andover as a location. If it should be judged by gentlemen from different parts of New England to be favorable, or the most favorable one for which there is any probability of raising funds, I should not shrink from undertaking even there, though it would be a location attended with difficulties.

“The question of the expediency of my devoting myself to this object in some place farther west, has been several times mentioned to me. That influence needs to be put forth in the more western states, as in New England, cannot be doubted. The opinion

which has so universally prevailed here, that female seminaries of the first respectability must necessarily be expensive, has overspread the whole state of New York, and marched on farther still, keeping pace with every effort in behalf of female education. As I believe, with many others, that this opinion is an error, and a highly injurious one, this is the point on which my mind centres more than on any other, and on which I wish to use an influence as far as I can. Considering the vast importance of the more western portion of our country, and the more abundant zeal, and the greater rapidity with which they carry any thing forward, when they are once convinced of its importance, I have been half inclined, at times, to look upon some spot beyond the limits of New England as more desirable for experiments on this subject. But considering that improvements in education seldom make any progress eastward, my purpose to live and labor in New England has, during the last six months, become fixed and unchanging."

To Miss Hannah White.

"IPSWICH, August 1, 1834.

"MY DEAR MISS WHITE—How long, very long it is since you have written to me, or I to you. I can hardly realize that I have so little intercourse with those whom I so tenderly love, those whom I once met daily face to face, and with whom I held delightful intercourse sometimes from hour to hour. But it is even so. I have not written to dear A—— for a great, very great while. How was my soul knit to her soul. Seldom have I loved any one so much, dear Miss Grant excepted. But we have long been sepa-

rated, perhaps to meet no more on earth. Long separation breaks up the vividness of affection, but the strength still remains. How delightful will it be to have this affection renewed in heaven. I have to bid dear Miss Grant farewell, no more to live with her on earth. This separation has not severed my heart, but it has so shaken it as to render it most tenderly alive to all emotions of affection, which have sometimes seemed to lie dormant. I love more than ever to dwell on those friends who shared the warmth of my heart in my younger years.

“I suppose you have heard that I am endeavoring to establish a *manual labor school* for ladies! I have heard so. But as it is not true, I wish the mistake could be corrected. I will tell you what I should be glad to have done. You know it has become very popular for our highest and best seminaries for young men to be moderate in their expenses. It is not a sufficient recommendation for a college to be expensive. But how different is it with regard to female seminaries. Even at the present time, almost in the middle of the nineteenth century, do not many value them according to their expensiveness? Is it not rather gratifying to young ladies to attend expensive schools, when perhaps their brothers would rather glory in pursuing their studies at a moderate expense? Is there not a general feeling that female education *must* be costly, and that those who cannot pay the price must do without it? Is not this the reason why ladies are more aristocratic than gentlemen, and why their aristocracy is founded on so much more despicable principles? Would it not be a less evil for the

farmers and mechanics through the land, who must spend all their time in laboring to support their families, to have scanty stores of knowledge, than for their wives, who must train up their children, to be thus scantily furnished?

“I will now tell you what I wish could be done. I wish the same public interest could be excited to extend female education to the common walks of life, that exists with regard to the education of young men. If the church would do the same for young ladies that she has done, and is continually doing, for young men, the work would be accomplished. O that the church would take our highest female seminaries under her direct control, protection, and support. And do you not believe that this will be done at some future time? But this cannot be done, unless means are used to secure the confidence of common Christians. And if any institution should ask for public support, would it not be desirable that, in some particulars, it should present certain marked features which would be approved by common Christians? On this account, I have thought that, in the proposed seminary, it would be well to have the domestic work done by the members, not as an essential feature of the institution, but as a mere appendage. But this mere appendage ought, by no means, to give the name of *manual labor* to the scheme. I have not the least faith in any of the proposed kinds of manual labor, by which it is supposed that females can support themselves at school, such as raising silk, attending to grape-vines, spinning, sewing, etc. I should expect that any attempt of the kind would become a bill of

expense, rather than an income, to any female seminary. After the acquaintance I have had with many cultivated and interesting families, where the daughters, in a systematic manner, perform all the labor, I have the greatest confidence that a system might be formed, by which all the domestic work of a family of one hundred could be performed by the young ladies themselves, and in the most perfect order, without any sacrifice of improvement in knowledge or of refinement. Might not this simple feature do away much of the prejudice against female education among common people? If this prejudice could by any means be removed, how much would it do for the cause. Some of the specific features of the great object in which I am engaged will seem to some of our friends like new views, different from my former ones. Not so new as might seem; they are of no very recent date. The only difference is, that I did not consider it expedient, while I was connected with Miss Grant and this institution, to say much about these views. I should be very glad to see you a day or two, and talk over this whole subject."

To her youngest sister she writes, August 26, "You already know that I expect to close my labors here, and my connection with Miss Grant on earth, this fall. I am about to embark in a frail boat on a boisterous sea. I know not whither I shall be driven, nor how I shall be tossed, nor to what port I shall aim. I know not what is before me, nor where will be my next field of labor. I know not when I shall find myself engaged in regular labor in the great

work of teaching, for which Providence has fitted me more than for any thing else. But I am not anxious. I have decided to close my labors here, because I felt it to be probable that I could do more good in another field. And now, after breaking asunder a thousand cords to separate myself from this beloved institution, I feel that I must at present keep myself disengaged from any school, because by so doing I have more hope that the way will be open for me yet to engage in the specific field in which my heart is so deeply interested. I never had a prospect of engaging in any labor which seemed so directly the work of the Lord as this. It is very sweet, in the midst of darkness and doubt, to commit the whole to his guidance.

“The next winter I want to spend partly in study, and partly in laying out plans for the future, writing, etc. I wish to be in a family where I shall meet friends, and where I shall have access to a good library, and in a town where I shall not be out of the way of society, for I shall often want counsel. Providence has very kindly given me such a home at Amherst, in the family of Professor Hitchcock.

“The religious state of our school has been in some degree interesting. Many are anxious for the salvation of their souls; some deeply so. A few have recently expressed hope. The interest increases from week to week. I want that you and dear mother should pray for us *much* while the school shall continue, which will be about three weeks longer.”

Miss Lyon remained in the school at Ipswich till the term was finished, but for several weeks before its close, her thoughts and energies were absorbed in her

favorite scheme, and it was evident to the other teachers that she had a great work before her, and was straitened until it should be accomplished. Her plans during the summer had assumed a definite form, and she was fully ready to commence her prospective labors.

It seems proper to pause here, and take a survey of Miss Lyon's qualifications for the work to which she was now sacredly devoted.

She was thirty-seven years of age. Her health was remarkably good. Her power of endurance was great. Her faith, courage, and enthusiasm were unbounded. Her strong common-sense was undiluted by any sentimental weakness. Probably she had never read a novel in her life, certainly not after she became a member of the Sanderson academy. Her most intimate friend Mrs. Banister, to whom she was as transparent as the ether around us, in the intercourse which ran through a quarter of a century, never heard her refer or allude to one by name. Her knowledge of school studies was liberal and exact; and what she knew was always at hand, and in serviceable order. She was widely known as a thorough teacher, a successful manager, and an honorable woman. Her name was sufficient to gather around her scholars of fine minds, high moral tone, and good home training. Though her presence in private was not to be compared with the same presence in the desk, yet liberal and discerning minds that were brought into contact with her even for a single half-hour, felt that her consecration to the great object before her, her energy,

and perseveranee, would insure the aecomplishment of her plans.

Miss Lyon at this time had a familiar and prae-tical acquaintance with mind. Few could take the measure of hers; she measured every one she met. She had studied her scholars until she instinctively read and analyzed every character that came under her observation. She knew that the arguments which had commended her plan to her own understanding, would, if fairly presented, convince many others. She was not therefore afraid to go in search of minds that could comprehend and appreciate her great and darling object.

She had a distinct conception of the seminary she was to found. The pattern had been shown her by Him who orders all things after the counsel of his own will, and directs trains of thought no less than events. To the embodying of this vision, she had solemnly consecrated the residue of her life. She accepted this as the work appointed by her heavenly Father, without one misgiving as to the final result. With a property of less than two thousand dollars, and with powers and attainments that would have secured an ample salary, she turned from every school and every service that promised pecuniary reward, and at her own charges undertook a long and painful warfare, to found an institution from which, though it were under God her own creation, she inflexibly resolved to receive for compensation only a home and two hundred dollars a year. Not a man of wealth had at this time given her his countenance and aid. Even the religious press, in most cases, declined to

publish the articles she sent them, setting forth the plans and principles of the proposed institution. Very few of the ministers were interested in her project, and the public were in quiet ignorance of her plans. Yet she was not wholly alone. A few gentlemen who had known her long and well, relying on her understanding, energy, and benevolence, lent her their ear, and gave her their influence. In the hundreds of young ladies scattered over the state who had enjoyed her instructions, she had intelligent and efficient friends. In herself and in her scholars she was a host.

Her superior estimate of mind, intelligence, and goodness, and her indifference to things that perish in the using, were a part of her outfit for her mission. She had learned the infinite value of those possessions which the soul can take across the river of death. In her eyes, every thing else was of small consequence. The notice and favor of the great constituted no part of her ambition. The parade of wealth and the glitter of pageantry could not dazzle her eyes. They had come to be but the rattles and trinkets of babyhood. No display of costly silks or precious gems could divert her eyes from the soul within, hastening on to the judgment. The boast of family was but a waste of breath in her ears. She knew no satisfaction in ancestry beyond the remembrance of their piety. Yet she made no war on the factitious distinctions of society. A school and a church, she said, should not know such distinctions. She was constitutionally indifferent to dress, and to what in common parlance is called gentility. The shade of a color, the fit of a glove, or the texture of a shawl, never as-

sumed in her eyes more than its true importance. How many times during her last two years at Ipswich, did she say, "My heart is sick, my soul is pained with this empty gentility, this genteel nothingness." In her estimation, clothing, food, and outward manner, were not ends, but only means. In her early and susceptible years, her mother had turned her attention to that adorning which is incorruptible and in the sight of God of great price, which money cannot buy, nor artificial rules confer. Her beloved daughter wore ever, where all who approached her could see it, the ornament of a guileless, pure, humble, enlightened, and intensely benevolent spirit. A question in dress she was obliged to study as closely as most ladies would one in political economy, which she in her turn would grasp almost intuitively. It was the drudgery of her life to see that her outward robes conformed to her station. When she stood before the glass, her thoughts were at the world's end, or above it. Her room-mate in 1834 says, she well remembers her standing before the mirror in their room, adjusting her bonnet strings, and saying at the same time, in an impressive manner, "Well, I *may* fail of heaven, but I shall be very much disappointed if I do," and then slowly and emphatically repeating, "very much disappointed."

These points in her character, whether they were the result of constitutional bias, of education, or of grace, fitted her for bearing the burdens which she was assuming when she left the Ipswich school. They helped her to be willing to make herself of no reputation, and to do any thing that was not sinful to

procure the timber and the stone, the gold and the silver necessary to the temple which her heart was set on building for the Lord her God. Of course she was to make many unsuccessful applications for aid ; and almost equally of course, some who refused her would say that she was a masculine woman, or that her plans were chimerical. Certain that her work would be understood when it was accomplished, she was prepared to hear such remarks without the least loss of temper. They grated on her soul like discord on the ear, but she could soon compose herself, saying, "Why should I suffer when I know the contrary?" Not an unkind word in such cases escaped her ; and those who uttered reproaches were never able to divine, from her manner towards them, that a bird of the air had borne them to her ear.

But the best of all her qualifications was her eminent piety, and the power and skill she had attained in presenting gospel truth. For several years before she left Ipswich, it was a rich entertainment to hear her unfold the hidden wealth of some simple text. During Miss Grant's absence she had stood at the head of the school, and had consequently been in the habit of occupying half an hour in the morning, three days in the week, in explaining and enforcing some particular scriptural truth. The ten commandments, for example, the sermon on the mount, the first chapter of first of Peter, and many other parts of the Bible, she had presented, text by text, and clause by clause, to attentive listeners. She came to her hearers in the fulness of the gospel of Christ. Unseen things, in her mind, were living realities, and seemed to become

such to those to whom she described them. Her faith was substance ; and her imagination, fertile and sacred as the garden of the Lord, was put under its tuition. She had a great deal of moral intuition, and she never exhausted that fund of great first truths to which the human heart echoes a response, and which find their way directly, when properly presented, to the consciences of intelligent moral beings. Her manner was simple. There was not the slightest appearance of speaking for effect, or trying to speak eloquently. The speaker was in the shade, where she evidently wished to be, completely hidden by the truth she was holding forth. She did not crowd ideas before the mind, but would dwell on one important thought, present it in different lights, illustrate it in several ways, and detain her hearers on it till they were as fully possessed of it as she was. How many have heard her thus dwell on the passage, "Whatsoever a man soweth, that shall he also reap," until their minds were all pervaded with the great truth, that they were to meet the deeds of every day hereafter. A part of her power lay in securing continued attention to one single, but great and solemn conception. Active as was her own mind, and easy as it was for her to grasp large ideas, and to survey many almost in a single breath, she could parcel out truth in those small proportions in which common minds are obliged to receive it. The superior scholars who loved to give themselves up to a kind of moral exhilaration, and those of spiritual discernment who watched the effect of truth on other minds, were never weary of her religious instruction.

The vividness with which she evidently saw and felt the very truth she was uttering, was one secret of her power. If she had ever a flitting doubt of the certainty of future retribution, that doubt was never known or suspected by her most intimate friends. The foundations of her faith never wavered. It seemed as though the principles of our holy religion were interwoven with the fibres of her soul. The world to come was as present to her thoughts as this world to her eyes. Her confidence in God was as simple and true as a child's in its mother. She felt the Saviour to be present with her, her friend, her counsellor, sustaining and directing as really as though she had seen him at her side, had leaned bodily on his arm, had heard his lips respond to her petitions, and seen his wounded, but almighty hands reach down deliverance.

The commands of God were as practical to her as the commands of a father to the docile child at his knee. She ran the way of his commandments. They were welcome to her soul. It was hardly a self-denial to her to keep them. It was to her a delightful fact, that the eye of God never wandered from her, and one of which she seemed ever joyfully conscious—somewhat as we are conscious of light and the presence of the sun, even though our minds are intensely occupied with a different class of subjects. She delighted to discover the great principles of God's government in his word and works, in providence and grace. In this science she was an apt scholar, ever learning and ever coming nearer those great and magnificent truths which doubtless she still studies

and comprehends more fully than when an inhabitant of earth, and yet still sees a boundless ocean beyond. When she undertook to bring these truths before the minds of her pupils, the effort conduced to make them clearer to her own spirit's eye. While feasting others, she was herself feasted. It was because God was so glorious to her, that she made him glorious to her pupils. What she spoke of was reality to her, and hence her words had an indescribable power. Her energetic way of saying the most common thing absolutely constrained you to attend ; but there was something more than that in the calm, subdued, unearthly tone in which she dealt out heavenly wisdom. When she opened the terrors of the law before her hearers, it was a dying sinner spreading the most awful truth before dying sinners. It was the warning voice of one who saw the yawning gulf. She would point to the dark, shelving, fatal precipice without a gesture, without a motion, save of her moving lips, her hand laid devoutly on that well-worn octavo Bible. She would uncover the fiery billows rolling below, in the natural, but low, deep tones with which men talk of their wills, their coffins, and their graves. If she had been to Westminster Abbey, and had been describing its treasured monuments, she would have awakened no more sense of reality. This *faith* was the mainspring of her power. She said little by way of entreaty. She never begged and besought her pupils to serve God, as though the Infinite could not do without them. Religion was not degraded by representing it as begging for votaries. Sometimes she would lift the curtain, and give

her auditors a glance into the holy of holies. When the soul was ravished with glories that no tongue can fully describe, she would turn and say, so effectively, "But there will be no vacant seat there. If any one chooses to break away from the vows her parents have made for her, if she chooses to separate from her Christian friends, her absence will not be felt in that happy throng. Heaven will be full without *her*." She set life and death before her pupils. In the name of her Saviour, she offered them salvation. She held forth the hope that they might find, if they sought. She offered pearls only to the discerning. That waiting soul, how she would describe its capabilities, its ever-growing susceptibility to joy or woe, its continued existence, its identity through all this infinity of experience, as if she had herself been through it all. It was not the words, nor the manner, nor the thoughts, but it was the whole effect, which was wonderful. It was the conception her hearers formed of the truth she exhibited. With what a sense of present reality would they feel that, a thousand years hence, they would remember, as though it were but yesterday, sitting on those seats, and accepting or refusing offers of mercy. She would carry the soul forward into the midst of the glowing realities of eternity. Such conceptions will outlive death and the grave. They are still the aliment of the souls that here began to feed on them. They fill the mind in its most solemn moments, but they cannot be described. Like the things shown to Paul, they are unutterable. They were none the less impressive because they cannot be detailed. Miss Lyon worked her way down to the

depths of the soul, and planted seeds there to germinate, and grow, and yield fruit in the after-life, and to eternity.

These and similar instructions from kindred minds, were richly attended with the renewing and sanctifying influences of the Spirit. More than half of those who entered the school impenitent, and remained for any length of time, left with a warm and permanent interest in the Redeemer's kingdom. Many Christians also had received there a new impulse in the divine life. These pupils, as the standing representatives of the institution Miss Lyon declared it her aim to stereotype, disposed the community to favor her plans. It was the testimony both of herself and of her agent, Rev. Roswell Hawks, that when they went to towns where any of these pupils were located, they found the way prepared for their efforts, and gained a readier access to the hearts of the people. Ministers and laymen who loved revivals, and loved to see the young choosing the path that leads to eternal life, were glad to hear of a plan for perpetuating these happy influences in a seminary which might live and do good after they should be gathered to their fathers.

Thus ripe was Miss Lyon, at the period of which we are speaking, in power, in piety, and in influence. Thus also, while many even good people hesitated and some opposed, had the providence of God raised up a still greater number of earnest minds that were prepared to welcome her mission with corresponding faith, hope, and zeal.

CHAPTER VI.

ENLISTMENT OF INFLUENTIAL FRIENDS.

ON September 6, 1834, a few days before the term closed, a few gentlemen met in Miss Lyon's private parlor in Ipswich, to devise ways and means for founding a permanent female seminary upon a plan embracing her favorite views and principles. It had been suggested that the first movement towards the object should be made in the Essex County Teachers' Association; but Rev. Dr. Packard of Shelburne, who was in Ipswich as the informal representative of his part of the state, objected that in such bodies there was apt to be much talk and little progress, and suggested, instead, the calling of a meeting of a few friends of education for the purpose. The point being yielded to his judgment, some dozen gentlemen of known benevolence and candor were invited to attend the proposed meeting. Miss Lyon writes, on September 8th, "Dr. Packard came here last Wednesday evening, and left this morning. We talked much of the time, for three days, respecting the proposed seminary. A meeting of a few gentlemen was held on Saturday, and Rev. Drs. Dana and Packard, Professor Hitchcock, Rev. Mr. Felt, Mr. George W. Heard, Mr. David Choate, and General Howland, were appointed a committee to make a commencement, and go on—provided they are successful—to appoint trustees, etc. A circular is soon to be printed, with the doings of the meeting."

The committee appointed at this quiet meeting, which was scarcely known to twenty persons out of the room where it was held, supplied their own vacancies, and added to their number, from time to time, Rev. Roswell Hawks, Rev. William Tyler, Rev. John Todd, Rev. Dr. Joseph Penney, Rev. Joseph D. Condit, Mr. William Bowdoin, and Mr. Samuel Williston, and stood before the public as the responsible agents for establishing the proposed seminary until, a charter having been obtained and trustees appointed, their services were no longer needed. Some of them became trustees, and others resigned their places on the committee.

The first contribution towards the funds of the projected seminary was made soon after the meeting just mentioned. Miss Lyon proposed to raise one thousand dollars from ladies, as a fund for the contingent expenses of the undertaking. The school over which she was presiding had been accustomed, once or twice a year, to unite in a contribution to some one of the leading benevolent societies. She proposed to them, on that occasion, to make her projected seminary the object of their charities. A freewill-offering of two hundred and sixty-nine dollars was the result. She next applied to the ladies in Ipswich, who contributed four hundred and seventy-five dollars more towards the proposed thousand. Miss Lyon herself went from house to house to solicit subscriptions. The Ipswich ladies have a vivid recollection of her farewell visits that autumn. She represented her object as calling the most loudly for aid, because, though very deserving, it was the most

unknown, unnoticed, and unappreciated by the benevolent community. She talked, now with the lady of the house, now with the husband. She told the husbands, in a very good-natured but earnest way, that she had come to get them to cut off one little corner of their estates, and give it to their wives to invest in the form of a seminary for young ladies. She held before them the object dear to her heart—the bringing of a liberal education within the means of the daughters of the common people, till it loomed up to them, for the time, as it did ever before her eyes. She asked the lady whether, if she wanted a new shawl, a card-table, a new carpet, or some other article of elegance in her furniture or wardrobe, she could not contrive means to procure it. She spread out the whole subject, talking so fast that her hearers could hardly say a word, answering every objection before it was uttered, and finally appealing to their individual humanity and benevolence. She poured out truth, she offered arguments to make out her case, and, last and best of all, she carried the will of nearly every person with whom she labored. Ladies that, in ordinary subscriptions to benevolent objects, did well to put down their fifty cents, gave her five or ten dollars of hard-earned money, collected by the slow gains of patient industry, and gave it of their own free will, yea, gave it as a privilege from which they would not have been willing to be debarred. They paid it on the spot, grateful that it had come to their hands at such a time as that. Every dollar of that money was well invested. All of it brought her a hundred per cent. It was, as Miss Lyon always

called it, the corner-stone of that noble edifice. She carried the story of the liberality of those ladies from town to town. Wherever she collected the ladies to awaken their zeal in behalf of her undertaking, there with her impassioned eloquence she stirred up the spirit of emulation by holding up the example of the Ipswich ladies; and in the next two years, those five talents gained many more.

She wrote letters to former pupils of the Ipswich school, soliciting their aid in making up this contingent fund. She went herself to ladies with whom she was acquainted, in the towns about Ipswich, and invited them to contribute to it. Such was her perseverance, that in less than two months the sum was nearly raised. It was a pledge of her future success. She used to say that it was a thorough commitment of herself and all concerned to the object. The effort to raise this fund, together with her labors in school, made her almost sick. She writes to Miss Grant, October 7, "I do not recollect being so fatigued, even to prostration, as I have been for a few weeks past, since I have been connected with the institution, except during your sickness in 1828, and a year ago last spring. The school business, as usual, accumulated; the business relating to my future enterprise hung in suspense all summer, and then required nearly a week of my time near the close of school, besides absorbing much strength of intellect and of the inner soul."

When, from long and close application, Miss Lyon became brain-weary, it was her practice, at this period of her life, to sink voluntarily into a state of absolute

rest for one, two, or three days, as the ease might require, keeping her bed most of the time, and taking very little food. From such seasons she would come forth rejuvenated, and ready for a campaign that would exhaust any body else.

Always preferring that the proposed school should be located in the central or western part of the state, after leaving Ipswich she took up her abode for the winter at Amherst. She attended some of the college lectures, and reviewed the natural sciences, that she might be the better fitted to superintend the education of her future scholars. She improved every opportunity that offered for conversing on her project with the intelligent gentlemen whom she met. Whenever there was a prospect of forwarding her plans by her presence in any other part of the state, she was sure to be promptly there. Some very important questions were settled that fall and winter. One was, whether the funds should consist of free donations or of proprietary subscriptions. Dr. Packard devised a plan for raising funds by scholarships of two hundred and fifty dollars each, to be owned in whole, half, or quarter shares, the owner or owners being at liberty to send a pupil for fifteen dollars a year less than others. But Miss Lyon saw objections to this scheme which appeared to her so great that she doubted whether it would be right for her to go forward in case it were adopted. After much free and friendly conference, the committee decided to depend on the freewill-offerings of an enlightened Christian public.

The question of location was settled that winter. The towns of South Deerfield, Sunderland, and South

Hadley each offered handsome subscriptions, if the seminary might be located within its limits.

A meeting of the committee was held at Worcester, January 8, 1835, at which South Hadley was fixed upon as the location, provided the subscription there could be raised to eight thousand dollars. It was the wish of the gentlemen that Miss Lyon should be there, that they might be able to consult her in the course of the meeting. The thermometer was below zero on the night when she and Professor Hitchcock left Amherst for Worcester. Having commended themselves to God, they took their seats in the stage some three or four hours before sunrise, each wrapped in a buffalo robe. Miss Lyon said she never suffered less from a journey in her life. From Worcester she wrote to Miss Grant :

“Last night, about midnight, Mr. Felt came and told me that the question of the location at South Deerfield was decided in the negative. My heart was filled with gratitude to Him who directs all events according to his own infinite wisdom. The other two places are to be considered to-day. Between them I had no choice, and it did appear to me that I could commit the whole to God more entirely than ever before. The decision, as Mr. Heard will tell you, is in favor of South Hadley.”

Writing to her mother from Amherst, April 2, 1835, she says, “I have been to Ipswich twice this winter. The last time I staid two weeks. There I have enjoyed much that relates to this world, and much, I hope, that relates to a better. There, more than anywhere else, I have looked out upon this

broad and wicked world, till my heart has longed that laborers might go forth to reap the harvest which is already ripe for gathering. When I have there looked around on those committed to my care, how has my heart gone forth in their behalf, that they might be ready to do with their might what their hands find to do.

“I often feel that my life is far advanced, and that I can do but little more myself. But this great work is all to be done through human instrumentality. How small a portion of it has yet been done! O that I might do a little more before I depart hence. But my greatest hope is, that I may have the privilege of encouraging, stimulating, and strengthening some who may continue to labor when I am laid in the grave. It is so pleasant for me to go to Ipswich, I am rather glad that I occasionally have business which calls me there. But it awakens many tender and sad emotions. Sometimes I fear that I never shall have another field of labor where I can do so much good. But if the Lord has more work for me to do in the world, he will provide it for me, and point out the way.

“For special reasons, I think it best to keep myself disengaged from any school till the new school goes into operation in South Hadley. But the work goes forward very slowly. It will be a great while before I can expect the privilege of laboring there. Will you, my dear mother, pray for this new institution, *that God will open the hearts of his children in its behalf*, and that the Spirit of God may rest on its future teachers and pupils, that it may be a spot where

souls may be born of God, and saints quickened in their Lord's service? It is my heart's desire, that holiness to the Lord may be inscribed upon all connected with it, and that a succession of teachers may be raised up, who shall there continue to labor for Christ long after we are laid in our graves."

This prayer of Miss Lyon, which, while she sought the intercessions of others, she continually offered herself, that "God would open the hearts of his children in behalf of this new institution," seemed several times to be directly answered. One such instance we will give. A gentleman in Boston whom the Lord had blessed with competence, had decided that all the increase of his property, over and above what was needed for the support of his family, should not merely be held as the Lord's, but should be, year by year, spent in his service. Subsequently to this resolve, he married a lady of one mind with himself on this subject. Previous to their marriage, she had read some articles in a religious newspaper giving an outline of the proposed school. In the course of her own education, she had been sent to a school where the instruction given and the money expended for it seemed to be almost in an inverse ratio, and she had had the good sense to make the discovery. A seminary for young ladies of high order, where the expenses should be put at cost, fully met her views. On a journey with her husband from Boston to Belchertown in their own carriage, she beguiled the way with conversation on this subject, and they agreed to use some of their surplus funds for this object. As they entered Belchertown, some unoccupied buildings

attracted their attention. Learning that they were for sale, and that Miss Lyon was probably the author of the newspaper articles referred to, they caused a letter to be written to her, inquiring whether she could make use of these buildings in her enterprise. Months before, Professor B. B. Edwards had mentioned to Miss Lyon the name of this very gentleman as one who, if he could be enlisted, might be relied on for counsel and aid in her work. She thought he might own the buildings in Belchertown, and be desirous to see them turned to some practical account, and feared he might not look on her plans with favor. Yet she ventured to write him, saying that she should be glad to converse with him, and requesting an interview. He replied by inviting her to his house. She accepted the invitation. She laid her plans before him and his companion, watching with intense anxiety, not merely their words, but every expression in their faces, never imagining how the Lord had prepared the way for her visit. They listened to her with deep and eager interest. When they went to their room, the gentleman said to his wife, "How much do you think I had better give to Miss Lyon?" She replied, "I thought, perhaps you would give five hundred dollars." The husband was surprised at her answer; but he slept upon the subject, and gladdened the hearts of the friends of the enterprise by affixing that sum to his well-known name. It was the first, but by no means was it the last five hundred dollars which he gave to that cause. His interest in the seminary increased until it became a favorite child of his charities, securing his thoughts

as well as his money, and occupying scarcely a less place in his affections than in those of Miss Lyon. The time, influence, and sympathy which he and his wife gave it, have been worth still more than their thousands of silver and gold. From the day of that visit to the day of her death, that man's house was Miss Lyon's home in Boston. Not long after her removal, he also obeyed the summons to the Saviour's presence, and entered into the joy of his Lord.

April 8th, she writes to Miss Grant, "I have been thinking whether the buildings might not be commenced this summer, laying out ten or twelve thousand dollars on such a plan that they can be extended after more funds are obtained. Considering the field yet to be gone over, would it not do to presume on a few thousand dollars? Would it not do, by some sacrifice, to turn what is subscribed to be paid in future years into ready money? I fear to let the present season pass away without having any thing done on the buildings, lest friends may be discouraged, and enemies take occasion to injure the cause. I wish Messrs. Heard and Choate would look at this subject, and come and attend the meeting next Wednesday.

"It seems to me also desirable, that every important branch of the business should be committed to a small executive committee, who are qualified to do the definite things needed, and willing to *work* for this cause. The business to which I refer is *finding* and appointing agents, devising ways and means of raising funds, making arrangements towards building, making contracts, obtaining plans, etc."

At the next meeting of the committee the contem-

plated institution received the name of the "Mount Holyoke Female Seminary."

In the fall of 1834, while Dr. Packard still felt a father's zeal and interest in the enterprise, he succeeded in enlisting in its behalf Rev. Roswell Hawks of Cummington, who about the first of November first met Miss Lyon at her mother's in Ashfield, reported to her a considerable amount of funds collected, and they together visited Dr. Packard, uniting their counsels with his for the object so dear to her heart. Mr. Hawks was then a young man, and happily settled; but he obtained leave of absence from his people, providing them a supply for the pulpit, and engaged for a few months in an agency for the seminary. Under about the same date as the last extract, she says, "I am very well satisfied with Mr. Hawks. The query begins to arise in my mind, whether early efforts should not be made to secure his services for the summer. This matter ought to receive the immediate attention of the committee." He was continued in his agency. At that crisis, when it required a clear eye and a strong heart to embark in the cause, Mr. Hawks gave himself sincerely to its advancement. Miss Lyon sometimes accompanied him in his pilgrimages, aiding his arguments with her presence and conversation. From the day in which they met at Ashfield to that of her death, no person was a more patient listener to her many and varied plans, nor a more sincere coworker with her in giving these plans life and form.

To Miss Caldwell, then at Norton, she writes, "Give a large share of love to Miss A—— from me. I want to see her, to talk with her about the good

which she can do by being a member of the school the *first* year. Ought we not to ascertain what young ladies of our acquaintance, who are advanced in their education, intend at some time to become members of the institution, and lay before them the good that they would do by joining the school the very first year?"

To her Mother and Sister.

"NORTHAMPTON, July 23, 1835.

"I cannot undertake to tell you where I have been, and what I have been doing, since I last saw you. I seem to be ever busy, and yet I accomplish nothing. I scarcely know one week where I shall be the next. In this way I expect to live, at least until one year from next spring, the earliest possible time that our new institution can open. And then I may only make a change for a situation of overwhelming cares. But I have no doubt that I am following the leadings of Providence. His dealings towards this new enterprise have been such as should lead me to trust wholly in the Lord. Every token of success has been rather strongly marked by his hand; and every trial and discouragement have been such, that when good comes we feel constrained to say, 'This is the work of the Lord.'

"In looking back, I feel that, whatever may be the result, I can never regret that these things were not directed differently. It seems to me more and more that this institution, and other similar ones, are a necessary part of the great system of means now in operation for the conversion of the world. When I look abroad and see how much abounds that is contrary to the spirit of the gospel, I sometimes feel it to be a precious privilege to pray, 'Thy kingdom come;

thy will be done on earth, as it is done in heaven.' Whatever we are permitted to do in accordance with these desires, is a precious privilege. The feeble efforts which I am allowed to put forth in coöperating with others in laying the foundation of this new seminary, will probably do more for the cause of Christ after I am laid in my grave, than all I may have done in my life before. Do not cease to pray for this seminary, that in every succeeding age it may be most sacredly the Lord's; and that no wicked hand may ever be allowed to turn it aside from its consecration to the Redeemer."

To Miss Grant.

"NORTHAMPTON, July 24, 1835.

"How vain would it be for us to hope by our present efforts to make our situation more comfortable or quiet. We have every reason to believe that the more we seek to draw the public to aid us in doing good, the more perplexing will be our cares and labors. But then we shall not shrink from this, if we can thus lay a foundation for our successors to labor abundantly for the cause of Christ."

To her Sister.

"NORTON, Oct. 24, 1835.

"MY DEAR SISTER—You will doubtless be glad to know something about the Mount Holyoke Seminary. The work goes on slowly. I hope they will be able to commence building next spring. We have much to try our faith, and much to excite our hopes. I love to look at the hand of Providence as connected with this enterprise. With how much wisdom and goodness are trials and blessings mingled together in our

cup. The work of endeavoring to found and build up this seminary, is one which I trust the Lord will own and bless. But I do not expect that it will be carried forward as on flowery beds of ease. This I have never asked. I only ask that it may receive the smile of Providence in that way which shall best promote the interests of the great cause to which it is consecrated. I hope that in your prayers you will commend this enterprise to God."

To Miss Grant.

AMHERST, Dec. 23, 1835.

"MY VERY DEAR SISTER—It is sweet to review our past years, the time of our first acquaintance, the commencement of our connection, and the many years we spent so delightfully together, and in some degree, as I hope, profitably to the best of causes. When I look back and compare my own views and feelings fifteen years ago, with what they are now, I am constrained to believe there has been a very great change. Comparatively it does seem to me now a great privilege to live and labor for the cause of Christ in any place, and under any circumstances, where He may direct; and if possible, a still greater privilege to lead others to attempt and to do more than I can ever myself accomplish. It seems to me uniformly as if my strength was mostly spent, and my years, a great proportion of them, gone. But if I may be permitted to do something more, it will be indeed a great privilege. In this respect, life seems to me a greater and greater blessing.

"I anticipate trials in future, such as I have never yet known. I expect them, from indications of Prov-

idence already manifested towards the enterprise in which I am engaged. Sometimes my heart and spirits seem to sink under the prospect, and I am almost ready to exclaim, 'When will the work of my feeble hands be done, that I may go home?' But through the mercy of God, these seasons do not often occur, and do not continue long. Generally I feel that the dark, portentous cloud which hangs over the future, is under the direction of Him who led his chosen people by a pillar of cloud and of fire. I do hope that in some way the remainder of my life may be instrumental of more good than my past life has been, though it may be in a manner very different from what I anticipate. The years which I have had the privilege of spending with you, have done more to fit me to enjoy so great a blessing than almost all other circumstances. Such a view gives a peculiar sweetness to the remembrance."

To Miss Caldwell.

"January 11, 1836.

"In Conway I visited the family of Mr. A——, who probably, during the past twenty years, has given more to benevolent objects, in proportion to his property and family, than any other man in New England. I was delighted with their godly simplicity, their systematic mode of benevolent action, and their well-balanced views of things."

In Conway Miss Lyon visited two maiden sisters, the Misses M——, who were living comfortably on some property left them by an honored brother. Out of their moderate means, they subscribed one hundred dollars each to the object. They soon after lost their

property; but rather than be denied the luxury of helping the good work, they labored with their own hands, and earned the money to meet their subscription as it became due.

“Well do I remember,” says a Holyoke pupil, “standing with Miss Lyon by her open drawer, when she took up several silver dollars bearing the traces of fire. Her eye kindled as she said, ‘These were among the first contributions to our seminary. They were given by two sisters in Conway, whose house was burned after they had subscribed one hundred dollars each. We of course felt that they were released from their obligation, but they paid the whole, working with their own hands to earn the money. These dollars gathered from the smoking embers were a part of their donation. They seemed so precious that I replaced them with my own money, and kept them as a memento of their faithfulness, and of God’s goodness to this seminary.’” Their married sister also contributed one hundred dollars. With such money was the institution built. With the prayers of these and kindred spirits was every stone and every brick consecrated to the Lord.

The act of incorporation passed both houses of the state legislature, February 10, 1836, and was signed by the governor the next day. The instrument named as trustees, Messrs. William Bowdoin, John Todd, Joseph D. Condit, David Choate, and Samuel Williston, and empowered them to hold real and personal estate not exceeding in value one hundred thousand dollars, to be devoted exclusively to purposes of education.

On March 2, the trustees met at South Hadley. They accepted the act of incorporation, added Rev. William Tyler and Rev. Roswell Hawks to the board, elected officers of the board, appointed an executive committee from their number, and took measures for obtaining plans and estimates for carrying forward the contemplated operations. On the 13th of the following month, the trustees met again in South Hadley. In reference to the meeting of the 13th of April, Miss Lyon writes from Boston, April 25th :

“The late meeting of the trustees at South Hadley was as favorable as could be expected. A committee was appointed to attend to the preparations for building, and more general responsibility was committed to Mr. Hawks than heretofore. Mr. Joseph Avery of Conway was added to the trustees. At an adjourned meeting at Northampton, on the 19th, Deacon Andrew W. Porter of Monson was appointed a trustee. We have had our eye on him for some time. He has had more experience in superintending workmen and in putting up buildings than any one on our board. Benevolent, disinterested, and of sound judgment, he is also one of the first of accountants. He is an acquaintance of Mr. Tyler, and at South Hadley, Mr. Tyler, with Mr. Hawks and myself, agreed to meet at Monson the next day. When we reached Monson, the gentleman we went to see was absent, not to return till Saturday night, and on this account I did not leave Monson till the following Tuesday. I was much interested in my visit there. Both Mr. P—— and his wife can look at our cause.

“I have been endeavoring to ascertain whether we can depend on Mr. and Mrs. Safford’s firm support, whenever it is desirable to bring our cause up here. The Lord is, I believe, inclining their hearts in our favor.”

Messrs. Avery, Porter, and Safford, the three gentlemen to whom Miss Lyon above alludes, entered fully into her plans, and were as active in promoting them as though the seminary had been their own private property. The first named gave, for several years, much of the surplus revenue of his rock-bound but productive farm to the good work in which she was employed. Like Miss Lyon, he could not endure to see a mill of the sacred funds of the institution spent for a fruitless purpose. When, on one occasion, a plan had been purchased of an artist at an artist’s price, which, as Miss Lyon thought, was not available for her purpose, the bill was voluntarily met from his own purse, in addition to his large subscription. It was a kind deed, which gave Miss Lyon great satisfaction. Her private funds had suffered many drafts, and were ill able at that time to bear another.

Mr. Porter, for several months, left his own extensive and lucrative business to the oversight of others, and went every Monday morning to South Hadley, and there, often till the sunset of Saturday, gave his financial skill and rare business abilities to overseeing the erection of the seminary building. It was in his hospitable mansion that she spent her very last season of rest, and refreshed her soul for the heavenly employments on which she was so soon to enter.

To none is the institution more indebted for pecuniary aid than to the friends of whom she said in the last letter, "The Lord is, I believe, inclining their hearts in our favor." But for the coöperation of these three men, we cannot see how the enterprise could have gone forward. Who can doubt that the Lord helped her to find them, and to set her object before them, and inclined their hearts and minds to receive and understand the complicated plans of a woman so unlike all other women they had ever met? It seemed to herself a providential interposition that, at a crisis when many wise men even in the church could not comprehend her plans, and assist in their execution, such men as these lent her their efficient aid.

CHAPTER VII.

THE ERECTION AND FURNISHING OF THE EDIFICE.

THE site for the seminary had been selected at a meeting of the trustees, held May 19, 1836. The corner-stone was laid October 3, 1836. On the 7th, Miss Lyon writes from South Hadley to Miss Caldwell, "We had a fine day for the laying of the corner-stone. I should have enjoyed your being present. It was a day of deep interest. The associations were very tender. That is an affecting spot to me. The stones and brick and mortar speak a language which vibrates through my very soul. How much thought and how much feeling have I had on this general subject in years that are past. And I have indeed lived to see the time when a body of gentlemen have ventured to lay the corner-stone of an edifice which will cost about fifteen thousand dollars, and will be an institution for the education of females. Surely the Lord hath remembered our low estate. This will be an era in female education. The work will not stop with this institution. The enterprise may have to struggle through embarrassments for years, but its influence will be felt."

At their meeting in South Hadley, October 3, the trustees added to their number Rev. Dr. Heman Humphrey and Professor Edward Hitchcock, and at a meeting soon after, Dea. Daniel Safford.

In the fall of 1836, the building having been com-

menced, Miss Lyon undertook the business of obtaining funds and articles for furnishing the house. In addition to crockery and cutlery for about one hundred persons, in addition to parlor furniture and kitchen utensils, forty scholars' rooms were to be provided with bedsteads, beds, bedding, tables, washstands, chairs, and mirrors.

In a letter which she sent to many ladies, she spreads before them the merits and claims of the enterprise as follows :

“The enterprise of founding this institution was commenced about two years ago. The work has since been going forward slowly. The first edifice is now erecting. It is ninety-four feet by fifty, and of four stories, besides the basement. It will furnish good public accommodations for the school and the family, private chambers for the teachers, and for eighty young ladies. Additions are to be made hereafter, as the liberality of the Christian public shall furnish the means. If there is no delay on account of funds, this first building can be finished, and a school of eighty scholars commenced, the latter part of next summer.

“The time has now come when we must make our arrangements for furniture. For this we must depend principally on ladies. We have no doubt but the call will be promptly met. In all our progress, ladies have been prompt to do all that we have asked. The first contribution in behalf of this object was made by them. The institution had then assumed no name, nor place, nor legal standing. The whole enterprise was less in appearance than a man's hand, when a few

ladies came forward, and generously raised one thousand dollars to meet incidental expenses. This was a noble beginning.

“Though I have no doubt that all the furniture can be easily obtained without the interposition of an agent, yet some regular plan will be necessary. We propose the plan of distinct towns or parishes furnishing one chamber each, by a united contribution. The other parts of the furniture will, we hope, be promptly supplied by donations from individuals. Some towns are now ready to commence the work of furnishing a chamber, and the teachers and pupils of one school, under the care of a lady from the Ipswich Female Seminary, have already given a donation of one hundred and thirty dollars, to be expended in furnishing a parlor. Will not other schools follow this example, and especially those instructed by ladies from the Ipswich seminary, on whose influence over the community this enterprise has been able to rely with so much confidence? Will not many ladies feel it to be a privilege to make a large donation for some specific articles of furniture?

“But the business of furnishing chambers needs immediate attention. The sum necessary for one chamber will be from fifty to sixty dollars; fifty dollars will furnish the essential articles, though some other conveniences would be very desirable, and might be procured for a few dollars more. This will be left optional with the donors. Let one efficient lady, in almost any place, either alone or with one or two to aid her, commence the work with determination, and it will be done; while, in the most flourish-

ing town, it would not be accomplished unless some one lady should undertake the work as her own business. I should advise that the contributions should be obtained from a great number of ladies. It may be best to request, that the largest contribution should not exceed five dollars. Individuals who are able to do more might make a donation in addition, to be appropriated in some other way. Perhaps in some cases the bedding and some money might be advanced by a young ladies' sewing society, and the remainder raised by a general contribution from ladies of all ages. The plan of operation must, however, vary according to circumstances.

“And now, dear madam, would not the ladies in your place consider it a privilege to furnish one of these chambers? Would you not consider it a privilege so to bring the subject before them, that they will do it with promptness?

“Among the means essential to the safety of the nation, many are convinced of the necessity of preparing and employing a multitude of benevolent, self-denying female teachers. Many of the most candid and discriminating, who have the advantage of observation on this subject, are convinced that all other means without this will be insufficient. But what can be done? Most of the calls which come to New England, and are multiplying every year, must be returned unanswered. The seminary at Ipswich, whose teachers are found in every part of our country, and whose influence has done so much to prepare the way for this enterprise, is compelled even now to return a negative reply to a multitude of calls every

year. And the necessities of the country are yet scarcely beginning to be known.

“After these remarks, you would expect that I should feel deeply interested in the success of Mount Holyoke Female Seminary. Had I a thousand lives, I could sacrifice them all in suffering and hardship for its sake. Did I possess the greatest fortune, I could readily relinquish it all, and become poor, and more than poor, if its prosperity should demand it. Its grand object is to furnish the greatest possible number of female teachers, of high literary qualifications, and of benevolent, self-denying zeal. The institution is to be only for an older class of young ladies, and every scholar is to board in the establishment. The general course of study, and the general character of the instruction, are to be like those at Ipswich. The institution is to be permanent, continuing onward in its operations from generation to generation. In the thousands of teachers which it will send forth, it will doubtless be an instrument of good, far beyond the present grasp of my feeble comprehension.

“But this is not all. This experiment has an important bearing on the great subject of adopting suitable means for supplying our country with well-qualified female teachers, and it is testing the great question of duty on this subject. This constitutes its chief importance. It is like the signing of the Declaration of Independence; the battles were still to be fought, but the question of independence was then settled. It is like fitting out our first little band of missionaries. The great work of evangelizing a world was

still before the American churches; but the grand question of duty, and the mode of meeting duty, were then settled, never again to be seriously doubted. Let this enterprise be carried through by the liberality of the Christian community, and it will no longer be doubted whether the work of supplying our country with well-qualified female teachers shall be allowed a standing among the benevolent operations of the day. The work will still be before us, but the principle on which it is to be accomplished will be settled. Another stone in the foundation of our great system of benevolent operations, which are destined, in the hand of God, to convert the world, will then be laid.

“The work of bringing this institution into operation has been longer than was anticipated. But the progress of the enterprise in taking an acknowledged standing among the benevolent operations of the day, has exceeded the expectations of its warmest friends. I doubt whether any benevolent object, not excepting even the missionary cause, has ever, within two years from its commencement, made a greater advance in gaining access to the understanding and hearts of the people. Many have rejoiced that so noble a design has been formed in the heart of New England. Many hearts have been filled with hope, as they have beheld this enterprise go forward in obedience to the great command, ‘Love thy neighbor as thyself.’

“And now, dear madam, will you allow me to appeal to your benevolence in behalf of this cause? There may be some gentlemen, in the circle of your friends, whose hearts the Lord will incline to favor

this object, and whose hands the Lord will open in its behalf. If so, I do most earnestly desire that they may speedily do that which has been put into their hearts. There may be some ladies in your circle of acquaintance, who will feel it to be a privilege to make an uncommon sacrifice for the benefit of this cause, and make out in its behalf a generous donation, either to the principal fund, or to supply some of the more expensive articles of furniture. But the question of furnishing a chamber is one to which a direct reply is particularly requested. It is important that the reply should be DECISIVE, and as early as convenient, so that in case the answer should be negative, which, however, I do not expect, a substitute may be found."

In this circular letter, Miss Lyon reaffirms what the active friends of the new seminary everywhere pleaded: that they intended to stereotype the thorough study and high tone of moral and religious character of the Ipswich seminary, and afford the same advantages at less expense. It was the known character, and the wide and substantial usefulness of the Ipswich school, and Miss Lyon's identity with it, that gave to those pleas much of their power and success. As preliminary to the enterprise, she engaged its first teachers from the graduates of Ipswich, and also, with the concurrence of Miss Grant, by appeals to the collected school, and by efforts with individual scholars, drew from it a class of valuable pupils on whom she could rely to give character and tone to the new school. The motives she presented to induce

them to change their literary home were, that she needed their help, that their influence would be worth more in the new institution, and that, if they would go with her, they might share in the solemn responsibility and in the glorious reward of helping to found the Holyoke seminary, an institution that would live and do good long after they should rest from their labors.

An effort which had long been contemplated, was made in Boston in March, 1837. Its results are chronicled by Miss Lyon, in a letter to Miss Grant, under date of March 13: "Thursday evening, though it was so rainy, we had a very interesting little meeting in Deacon Safford's parlor. At the close of the meeting, a subscription was taken up of a little more than three thousand dollars, which has since been increased to four thousand. The largest subscriptions were, one of one thousand dollars from Deacon Safford, two of five hundred dollars each, and four of two hundred and fifty dollars each, from other individuals."

On the 29th of May, Miss Lyon writes to Miss Cutter, a pupil in the seminary at Ipswich: "I very much want to see you and others whom I place among the particular friends of Mount Holyoke Female Seminary. We are now in a very great strait about obtaining furniture, etc. If I should visit you, could the whole school devote from one to two hours to the subject? I do not expect that they will contrioute any thing to this object while they are members of the school, but only use their influence in its behalf when they go to their various homes.

"I would by all means have the teachers choose

their object of benevolence, present its claims to the scholars, and lead them to give abundantly and cheerfully; but I do more and more feel it to be important that young ladies engaged in study, and spending freely on themselves for board and tuition, should give liberally to the treasury of the Lord. This is essential to their cultivating right principles, to their forming right habits. Are not young ladies, as well as young men, while engaged in study, in danger of excusing themselves from contributing liberally, because they are spending their money to prepare themselves for usefulness? By fortifying themselves with this excuse through their whole course of education, may they not almost form the habit of feeling that every thing of large amount that is to be cast into the treasury of the Lord by their own hands, must first pass through the channel of self, to fit it for the Master's service? Ought not young ladies, in a course of education, carefully to economize in the least expenditures; lest something which ought to be put into the treasury of the Lord should flow into some other channel? I hope the teachers in Ipswich will be faithful on this subject."

In the midst of all her cares and labors, she yet found time and heart for the personal concerns of her friends. We give an extract from a letter to one who had been her pupil at Ipswich, and who was soon to become her pupil at South Hadley.

To Miss Sarah Brigham.

"NORTON, July 24, 1837.

"I have sympathized with you in your late afflictions. I need not tell you that I feel deeply inter-

ested in all that relates to yourself and friends, and that my interest in your behalf is now more deeply enlisted than ever. How sweet, though painful, must it be to think of your dear mother. You do not dwell on her image, which is ever before you, with painful emotions and anxious doubt where she now is, and what is now her condition, and what her present employments. You can rest quietly in the belief that she is now with God, beyond all dangers and all troubles. When you first awake in the morning, do you not think of her for a moment as still alive? But the next moment the painful reality rushes upon you that she is indeed no more—that she has gone, for ever gone, and you are all motherless. But the painful truth scarcely finds its way into your wounded heart, when your soul is filled with the sweet consolation that she is happy, for ever happy—that she does not lie distressed on that painful couch, where you watched her by day and by night. She has gone to rest, eternal rest. How important that such afflictions should lead us to do with our might what our hands find to do. What have we to do with this world, except as a place to prepare for eternity ourselves, and to seek the same preparation in behalf of others?"

To her Mother.

"SOUTH HADLEY, Sept. 6, 1837.

"MY DEAR MOTHER—I want you should let me hear from you often. Letters sent to this place will find me very soon; indeed, I must be here now most of the time. I have so much letter writing to do, that I seem not to have time for much else. And yet I

have five times as much as I can do which I wish to do. But I must do what I can, and let the rest go undone. There is scarcely a mail which does not bring me a letter; yesterday's brought five. Most of them require an answer, and many of them will require two or three before I get through with them. Among all these letters, I should now and then like to receive one from my own dear mother. As for myself, my head is filled with such a variety, that I can write nothing except it is on business. Our building is going on finely. The seal to every thing about it must soon be fixed. My head is full of closets, shelves, cupboards, doors, sinks, tables, etc. You will think this is new work for me, and indeed it is.

“Give my love to father. I hope he will have the presence of God, and be prepared for a long and happy eternity, where he will feel no more of his infirmities, and where all can *hear*”—Mr. Taylor was deaf—“distinctly the song of Moses and the Lamb.”

This letter was written precisely three years after the meeting in Miss Lyon's parlor at Ipswich, where the first resolves were passed to attempt to found a female seminary of a high order.

These years, as Miss Lyon's letters abundantly show, had been with her years of much and increasing toil. For the cause to which she had given her life she dared do any thing that became a woman, and any thing which she deemed not wrong in the sight of God, that appeared to have any tendency to further her object. She went hither and thither, by public conveyances, with Mr. Hawks, or any other friend of the enterprise. Travelling the road from Boston

to the Connecticut often, she could scarce ride any ten miles of the route without being recognized by some fellow-traveller whose cordial salutation would introduce her to the company. All felt very well acquainted with her, as soon as they heard her name, and she would soon be invited to detail the progress of the enterprise. Being certain that the object would commend itself to the good common-sense and best impulses of true New Englanders, she improved every opportunity of unfolding its merits to any who seemed capable of comprehending them, whether acquaintances or strangers. She could make herself heard easily, although the road might be a little uneven, and would expatiate on the subject as freely as in her own parlor. Many a man can say, "I saw Miss Lyon once; I met her in the stage-coach; an original character, quite." One young lady certainly enjoyed her instruction the first year of the school in consequence of such a casual interview of her father with Miss Lyon. The father had penetration enough to discover that she understood female education, and could so train young women in the way they should go, that when they were old they would not depart from it. Feeling that the cause for which she toiled was the Lord's, she was willing to make herself of no reputation for its advancement. Certain that her feet were on a rock, she stood firm and fearless of sinking. Along with unbounded trust in God, she had a reasonable and intelligent trust in herself; and both combined to help her cling tenaciously to her darling object. So long as what she did was not sinful, she left the consequences entirely to that Providence

whose agent she felt herself to be. To any who urged her to rely less on personal efforts, and more on her pen and the agent, she had but one reply: "I am doing a great work; I cannot come down." When she differed from any of her coadjutors, the result generally proved that she was in the right. The trustees came, as one of them said, to be afraid to oppose her plans, because they had so much proof that the Lord was with her, and that what she proposed to do he had purposed to prosper.

The summer and fall of 1837 she spent mostly at South Hadley. Rev. Mr. and Mrs. Condit took her into their family as they would a sister. How grateful was she ever to them and to the Providence that thus inclined them. One of her last deeds of grateful love was devising a plan for his widow's comfort, which she did not live to execute.

She slept and ate at Mr. Condit's, but her days were spent in the unfinished edifice, overseeing workmen, and doing many things which needed to be done, much as an efficient lady of moderate means would superintend a house she was building, in the absence of her husband. She looked after the drawers, cupboards, closets, shelves, latches, and hinges, and saw that the church's funds were applied to promote the convenience and welfare of the church's daughters. When the joiner work was done, she made ready for the mason; when the masonry was done, she made ready for the painter; and when the painter had done, she saw to the drying. The peculiar manner in which the rooms were provided with furniture, also rolled much care and solieitude upon her shoul-

ders. Altogether the autumn of 1837 was with her a season of the most arduous labors, as well as of the most intense solicitude.

It was this finishing and furnishing work which was before her, September 14, 1837, when she addressed the following lines to Miss Grant. The school was to open November 8, about seven weeks after the date of the letter from which the extract is taken.

"I should like to tell you many things. When I look through to November 8, it seems like looking down a precipice of many hundred feet, which I must descend. I can only avoid looking at the bottom, and fix my eye on the nearest stone, till I have safely reached it. I try to take the best possible care of my health. I have had more real sick days, with headache and the like, during the last few weeks, than usual; but on the whole, I am very much sustained by a kind Providence." *Yather*

The edifice which had so long existed only in Miss Lyon's mind was at length, in part, a reality. The walls of a portion of the main building and one wing were erected, and rooms to accommodate the teachers and eighty pupils were completed. The edifice, of which but a part at that time was built, consists of a main building, one hundred and sixty-six feet by fifty, four stories above the basement, and two wings. The basement story is divided into a large domestic hall or kitchen furnished with every convenience, a dining-room capable of accommodating four hundred persons, and several smaller rooms. The first story con-

tains a hall, sixty feet by fifty, used for devotional and school exercises, a library and reading-room, a cabinet for specimens in natural history, and several parlors. The second story is divided into six recitation rooms, and several private rooms for pupils and teachers. The two upper stories, and one wing, are divided into one hundred and thirty-two private rooms, arranged so as to accommodate nearly three hundred persons. The other wing, completed since Miss Lyon's death, is occupied by private rooms, rooms for guests, a philosophical room, and a chemical room and laboratory. These were all included in her one great plan, which has been carried into execution as fast as means would permit. In the rear of the main edifice is a court surrounded by buildings, and devoted to the purposes of the laundry. To the east of the building, the ground slopes towards a narrow stream of water. Hitherto the more important wants of the institution have prevented the expenditure of much money upon objects of taste. The grounds are capable of forming agreeable and beautiful walks, which when laid out tastefully and well shaded, will be very attractive. The upper stories of the seminary command extensive and delightful views of Holyoke and Tom, with the intervening valleys and gorges.

The buildings were all planned by Miss Lyon, not indeed without consultation with others. This required much time and care, and it was so well done that but few subsequent changes have been found desirable.

In the fall of 1837, so much of this plan had been executed that Miss Lyon had in her hands the means

of making the grand experiment towards which she had so long looked forward with intense interest. Though thankful to God that he had at last given her a place where she could firmly plant her feet, little thought she of exultation while less than half the money requisite to complete the edifice had been obtained, while the great experiment remained untried, and especially while so many of the most judicious Christians had much hesitation as to its success. It was still a struggle so severe as hardly to permit the leader in it to draw her breath freely. Girding her loins anew, in faith and hope she pressed forward with unabated ardor to reach the goal set before her.

CHAPTER VIII.

FIRST YEAR OF THE MOUNT HOLYOKE SEMINARY.

NOVEMBER 8, 1837, the time advertised for opening the school arrived, but the building was hardly completed. The doors were without steps, the wood-house was not covered, the furniture, delayed by storms, had not arrived, the stoves were not set up, and the bedding pledged by the ladies in different towns had not nearly all made its appearance. There were rooms for eighty pupils, and more than that number within a few days gathered to the spot. They were not, however, young and inexperienced pupils. The larger part of them were over twenty years of age, some of whom had been suspending their education two or three years in order to finish it at the new seminary. They had acquired a knowledge of persons and things which books cannot give, and which, in the exigencies of life, is to book knowledge what gold and silver are to the paper currency which represents them. Mr. Porter of Monson, and Mr. and Mrs. Safford of Boston, were on hand for the first week or ten days, to aid and encourage the teachers in their work. Mr. Safford, lending a hand wherever he was most needed, worked day after day till long after dark, setting up bedsteads and stoves, unpacking and arranging furniture, and the like, just as if he were the father of this great family. Mr. Porter devoted his attention mostly to the out-door concerns, and, by the way, gave Miss Lyon lessons in book-keeping.

Miss Lyon received every new comer with the welcome of a mother to a daughter. The grasp of her hand, the light of her eye, and the tones of her voice, went to the stranger's heart, as on learning the name she said, "Oh yes, Miss Reed," or "Miss Bailey," or "Miss ——, I know you; I was expecting you; I am glad you have arrived. Miss Whitman, who has arrived before you, will show you your room; and you can take off your things, and then come down stairs, and we will give you something to do to help along in our great work. We are all bees here—busy and happy." That voice had an own mother's ring in it. Heart met heart instantly. Teacher and pupil were one. So, instead of sitting down in her half-furnished room, to shiver and hold her hands, she was forthwith employed on some part of the work necessary to the settling of the family in their new home. Benevolence, the genius that hovered over the spot, came down and rested upon them, warming every heart and lighting every face with contentment and peace. Never gathered at one place eighty more willing hearts, or more nimble hands and feet. By example, precept, and practice, they learned that year the best of lessons, to endure hardness as good soldiers of Jesus Christ.

Not knowing in the morning how the wants of the night were to be met, Miss Lyon's heart would go forth in gratitude to God and to the distant donor as, again and again, on the arrival of different pupils, the welcome communication would be made, "Miss Lyon, I have brought the box of bedding that the ladies of our town have furnished for a room; where

shall it be put?" When evening came, the oil failed not in the cruse. "Faint, yet pursuing," had long been her motto; "perplexed, but not in despair," was now added. Her Father's hand, seen in every extremity, sweetened every gift, multiplied every joy. She had long been one of those who, "observing providences, have providences to observe." How often with a seraphic smile did she say, "Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord."

The domestic arrangements were peculiar in two respects:

First, all the pupils were required to room and board within the walls of the seminary. The nearest neighbor cannot send a daughter thither, who does not conform to this regulation. It was adopted by Miss Lyon in order to exclude all adverse outward influences, to bring the scholars directly under the eye and example of the teachers, and to place all the pupils on the most perfect equality as to restrictions and privileges.

The second feature peculiar to the seminary consisted, as has been seen, in having the domestic work performed by the members, so that no hired female help need be admitted. The amount of labor required, usually about an hour daily, she believed would give health, and instead of being a hinderance to study, would be a valuable means of mental as well as physical culture. At the outset of the undertaking in 1834, Miss Lyon had incorporated this feature into her project as one means of lessening the expenses of the school, and of gaining the attention, approbation,

and assistance of the Christian yeomanry of New England. It has been seen that it was a cherished object with her, to establish a seminary where the pupils might be united in one family, and which might be so moderate in its expenses as to be open to the daughters of those whose means are limited. But as she dwelt longer on this feature of the plan, she saw other and still stronger reasons in its favor, until the argument from the mere saving of expense sunk, in her view, into comparative insignificance. She became so thoroughly convinced, even before her own school opened, that this plan was desirable, independently of its pecuniary advantages, that on one of her visits to Ipswich she tried all her powers of logic and rhetoric on Miss Grant to convince her that it would be wise to adopt the same in the school at Ipswich.

In a circular published before the school opened, she hardly alludes to the economy of the plan as a reason for its adoption. "One object of this arrangement is," she says, "to give to the institution a greater degree of independence. The arrangements for boarding all the pupils in the establishment will give it an independence with regard to private families in the neighborhood, without which it would be difficult, if not impossible, to secure its perpetual prosperity. The arrangements for the domestic work will, in a great measure, relieve it from another source of depressing dependence—a dependence on the will of hired domestics.

"Another object of this arrangement," she adds, "is to promote the health, the improvement, and the

happiness of the pupils: their health, by its furnishing them with a little daily exercise of the best kind; their improvement, by its tending to preserve their interest in domestic pursuits; and their happiness, by its relieving them from that servile dependence on common domestics, to which young ladies, as mere boarders in a large establishment, are often subject, to their great inconvenience. The adoption of a feature like this, in an institution which aims to be better endowed than any other existing female seminary in the country, must give it an attitude of noble independence which can scarcely fail to exert an elevating influence on its members."

To her friends she used playfully to say, that "the domestic work would prove a sieve, that would exclude from the school the refuse, the indolent, the fastidious, and the weakly, of whom you could never make much, and leave the finest of the wheat, the energetic, the benevolent, and those whose early training had been favorable to usefulness, from whom you might expect great things."

This feature was entirely original with Miss Lyon, and was much objected to by many of her judicious friends, some of whom dared not recommend her plans while this scheme formed a part of them. On the other hand, it gave the plan most interest with a large and highly respectable class of the community, and it was, no doubt, one of the most successful arguments employed in obtaining funds.

The time had now indeed come in which her theory was to be put to the test. Here were eighty pupils to be fed, the food to be cooked with their own

hands, and a mansion ninety-four feet by fifty, with its halls and staircases, to be kept in order, while the appurtenances and utensils for housekeeping were incomplete and untried. A scheme was to be tested without any previous experience, and in the face of many predictions of failure.

But she who had shed tears of joy and gratitude, while walking over the site the evening after the first ground was broken and the corner-stone laid—she who with prayer and earnest longings had seen the walls slowly rise, found no place for despondency now that her feet rested on a firm and sure foundation, where she could put forth all her strength.

Fully determined to quiet objectors and satisfy donors, Miss Lyon at the outset gave to the domestic department her first and chief attention. It was comparatively easy to find a lady to whom the literary interests of the institution could be in a great degree confided, but on no one but herself could she rely for setting in happy and harmonious motion the complicated wheels of the domestic and culinary departments. Although she had never been a proficient in household work, and for more than a dozen years had been entirely out of practice, she not merely gave her time and strength to planning and superintending it, but also when it was necessary labored diligently with her own hands. She esteemed nothing as drudgery which the exigencies of the institution required of her. Let the embarrassment be what it might, she was never known to "worry," but in patience she possessed her soul. Her trust in God and her confidence in herself were too strong to allow her equa-

nimity to be disturbed. Like Joshua the servant of the Lord, whom she often held up for imitation, she was strong and of good courage.

None but those who have known from experience can appreciate the brain-work required in adjusting a time-table to meet the studies, the recitations, and the housework of a family and school conducted on the principles of the Holyoke seminary. Miss Lyon had the tact of an Elizabeth in discovering what every body was good for, and the skill of a Napoleon in finding her generals and putting them in their right places. But then it would happen that the very best person to aid in preparing the dinner was in the geometry class that recited at eleven o'clock. What was to be done? It was easier to alter the time of a recitation than to find a competent person to take the scholar's place on the dinner circle, or to change the dinner hour. But when the recitation hour was altered, some one else might be incommoded, and another change must be made. Never had Miss Lyon more frequent use for her wondrous power of invention. Yet her resources proved inexhaustible. When for the twentieth time the literary and domestic departments interfered with one another, she set herself for the twentieth time to readjust her time-table with as much cheerfulness as she had constructed it at first. She had often said at Ipswich, that she could suggest plans by the score, leaving Miss Grant to reject or adopt them as she chose. So at the Holyoke seminary her treasury was always full, and in every exigency the right order of exercises would appear in due season.

During that first cold winter, Miss Lyon's powers of body and mind were in constant service from sixteen to eighteen hours out of the twenty-four. On her devolved not only the care of forming and maturing plans for the school, but also of seeing that fourscore and five persons had three sufficient and comfortable meals each day, along with the veriest minutiae of household duties. From basement to attic she was in constant request. The celerity of her movements was almost equal to the gift of multipresence, and yet she could hardly answer the calls for her aid and counsel. As with Joseph, so with her, whatsoever was done in the house, she was the doer of it. It is no small thing for a matron, even with well-trained and ready servants, to put and keep every thing in order in so large a house; but it is more yet, lovingly to lead eighty scholarly girls to do it. Not only had every thing a place, but she knew the place of every thing. No wonder that, as she sometimes playfully said, her head seemed full of bread, pans, tin-dippers, spoons, and clothes-pins; but she saw "holiness to the Lord" legibly inscribed on the building and every thing appertaining to it. Hence her minute care that not a single utensil should be abused, not an ounce of flour wasted, not a door or window-sill defaced. All had been consecrated to Christ, and all was regarded by her as his, and not her own.

To a family of students, bread is emphatically the staff of life. Considering the quantity necessary for so large a family, the season of the year, and the manner in which the work was performed, no practi-

cal housekeeper will be surprised to know that the first batches proved sour, or heavy, or overdone, or underdone. Miss Lyon looked the difficulty in the face. "We have the best of flour," she said, "we *can* have good bread, we *must* have it." Selecting some of her most reliable pupils, she took the lead herself in the business of bread-making, until her large family was regularly supplied with sweet, light bread. Not a teacher or pupil in the establishment had ever before seen a Rumford oven. She carried her portable writing-desk to the baking-room, and there, in a warm corner beside the oven, at such intervals as she could command, conducted at the same time her extensive correspondence, and watched the baking processes. This she did for days and weeks, until she had learned herself and taught her baking circle all the mysteries of this important operation. To her happy view, whatever was necessary to the health and comfort of her numerous family, was as vitally connected with the cause of Christ, as direct labors for the salvation of souls. On those winter mornings, while it was yet dark and cold, she rose from her couch to watch the rising of the bread, with an eye as single to the glory of God as though she had risen to pray. In fact almost her every breath was a prayer. Although no one was ever more careful to secure set seasons for devotion, she used to say that one could pray not only when on her knees, but while making her bed, if she had sufficient discipline of mind, and had trained herself to it. That baking-room was consecrated by many a prayer offered before daybreak on those winter mornings. With

the simplicity of a child, along with her prayers for blessings on a lost and perishing world, she would also mingle requests to her heavenly Father to bless her in the work of her hands.

A noble band, as has already been implied, was that which gathered in those halls that first year: young maidens of lofty aims, noble impulses, and steady devotion to Christ and his cause. The Lord magnified his handmaid in their sight, and helped them to see with her eyes the importance of her plans, and to enter into the work with a zeal scarcely second to her own. How did they delight to rally round such a leader. Imbibing her spirit, their ambition was not so much to learn the greatest possible amount from their books, as to vie with one another in the noble strife of self-denying labors and sacrifices for the good of the institution. In every strait, some could always be found ready and glad to put their shoulders to the wheel. As Paul was no less an apostle when stitching the canvas for a tent, than when writing the epistle to the Romans; so they, instructed by their heaven-taught guide, felt themselves no less the children of a heavenly King when employed at their domestic work, than when worshipping in his courts. The love of Christ constrained them as much in the one case as in the other. Scattered in this and other lands, they have, almost without exception of name, or time, or place, been working women, serving their day and generation—asking neither thanks nor praise, seeking no reward but the blessed consciousness of entering into the work and sufferings of their divine Master. Some

have already reached the goal, and received their crown. Others are still waiting—serving or enduring. But whether walking the golden streets, or tarrying on the race-ground below, they are sisters all, living in an atmosphere of love and purity, bound to one another, to their sainted friend, and to their common Lord, by ties as invisible and as indissoluble as that which binds satellites to planets, and planets to the great centre.

The care of bringing the expenditures within the receipts, fell also on Miss Lyon. She had insisted, against the advice of the trustees even, on having the charge for board and tuition placed at sixty-four dollars per annum, a little more than half the expense at Ipswich. Provisions were higher that year than previous years. Never did financier more carefully manage and economize his resources. She looked well to the ways of her household to see that there was no waste, and that the most was made of every thing. She succeeded. What joy at the close of the year filled her heart and illumined her face, as she exhibited her accounts to the trustees, and showed them that the income had not only met the outgoes, but that there remained a balance on hand towards defraying the debt which had been incurred in the erection of the edifice, and for which they were personally responsible. Their incredulity vanished. They saw that she understood business. A home at the seminary and two hundred dollars a year, was all that she could ever be induced to receive as compensation for her services: She meant that missionary self-denial and economy should be exer-

cised by all who had any thing to do with the school; and she set the example herself. Gladly would the directors of many a corporation pay thousands a year for such financial skill and care as she exercised for Christ and the church, almost at her own cost.

Let it not be supposed that Miss Lyon's labors this first year were limited to the domestic and financial concerns of the institution. She matured a course of study, watched the recitations, directed individual scholars in the selection of their studies, criticised compositions, instructed the Middle class in chemistry, performing with them a course of experiments, and taught several other branches. For the first time in her life, she taught Whately's logic. It was her first acquaintance with that prince of living thinkers and reasoners. She entered into the science with as much eagerness and relish as she had plunged into Virgil in the days of her youth, leading the class through moods, figures, and fallacies, as ably as any professor of metaphysics.

The course of study as laid out by Miss Lyon occupied at least three years. The pupils are arranged according to their attainments in three classes, denominated Junior, Middle, and Senior. The requisites for admission to the Junior class amount to a good common-school education, and pupils are admitted only on a thorough examination. The course of study coincides very nearly with that pursued in our best colleges, with the exception of Greek, the more difficult Latin authors, and the higher branches of mathematics.

As a general rule, Miss Lyon did not permit any scholar to pursue more than three new studies at the same time. The recitations occupy from half an hour to an hour each. The teachers endeavor by weekly reviews to fix permanently in the mind the knowledge acquired. "It takes longer," Miss Lyon would say, "to learn a lesson for a lifetime than for a week, but it is the best economy to give it the extra attention necessary to make it a sure and lasting investment." The standard of recitation held before the pupil from the first, has been unflinching accuracy, and a large majority attain it. No prizes are ever offered, nor appointments held out to the gifted and ambitious. The great motive presented to the scholars is their accountability to God for the right use of minutes and hours. As a general rule, they are so anxious to advance in knowledge, that they need much oftener the exhortation to let their moderation be known, than to redeem the time.

Nearly all the scholars of the first year were professing Christians. Miss Lyon often regaled her own soul and theirs by unfolding to them the riches of the gospel of Christ. Then she would spread before them as on a map, in glowing colors, the wants of a perishing world. Again, by strong appeals, she would in her own irresistible manner, unlock the fountains of emotion, and kindle in their hearts the high purpose of consecrating themselves to the interests of the Redeemer's kingdom.

The first anniversary occurred in the latter part of August, and was a season replete with interest. The principal examinations were on Monday and

Tuesday, and were well sustained. On Wednesday, while more than one half the school went to Amherst to attend the commencement exercises, the remainder, with ready minds and willing hands, devoted the time to preparing a collation for the next day. About forty invited guests were to be entertained, and as usual, all was to be done without a vestige of foreign aid.

Thursday morning rose clear and bright. Miss Lyon with a womanly modesty shrunk from leading her band of maidens to the church, and so far as propriety would allow, insisted that the address should be given, and the presentation of the diplomas made, in the seminary hall. But the evident fact, that not one half of the friends of the school and of the pupils could be accommodated in the hall, led her to submit the question to the trustees. They decided in favor of going to the church. Under their escort, the orator of the day, Rev. Dr. Hawes of Hartford, the teachers, the Senior class, and the school, went to the church in procession. They walked with heads uncovered, shaded by parasols. The side pews and galleries were already crowded with interested spectators, when Miss Lyon led her beautiful troop in quiet dignity to the seats reserved for them. It was an hour in her life never to be forgotten. The battle had been fought, the victory was hers. Public opinion had come over in a good degree to her side. She knew that she had prevailed. In all that year, she had never found an hour to spend in astonishment at her success and position, but the circumstances now forced the view upon her; and wonder,

gratitude, and praise filled her heart with a flood of emotions such as ordinary minds cannot conceive. Her great soul was surcharged with pent up joy. Smiles and tears strove for the mastery on her radiant face. She retired within herself, gave way to a joy with which no one could intermeddle, and for an hour resigned herself to the emotions of the occasion.

Every thing was done to her mind. Dr. Hawes' address was practical and judicious. Her beloved pastor and friend, the Rev. Joseph D. Condit, Secretary of the Board of Trustees, neatly and elegantly presented the diplomas to the three eldest-born daughters of the seminary. Her heart was in the gift. Her name was on the parchments. The trio were henceforth her fellow-laborers in the work of the world's regeneration. He who gave the diplomas, she who signed them, and one of the three who received them, a child of her own sister and a child of her own heart, now mingle their praises together before the great white throne.

CHAPTER IX.

LEADING PRINCIPLES OF THE INSTITUTION.

THE guiding cloud which had gone before Miss Lyon in her three years wanderings, and which had hovered over the house erected and consecrated to the Lord during the first year of the school, now entered and rested permanently within its walls. Welcome to her soul was the Shechinah of the Lord. Henceforth the seminary was to be her home. Its inmates were her children, intrusted to her by their heavenly Father to be brought up for him. Like a true Christian mother, she had no joy comparable to that of seeing them walking in truth and peace. The school was but an expansion of herself. Though her immediate duties lay mostly within the walls of the seminary, their bearings connected her with the literary, religious, and benevolent interests of the wide world. It was this which made her devotion to the seminary a pure and expansive benevolence.

At the close of the first year Miss Caldwell, who had been associate principal, was married, leaving the entire care of the literary department to Miss Lyon. At the reöpening of the school, the building, by some crowding, was made to accommodate one hundred pupils. A new band of teachers, the three graduates of the first class, now came to her aid. Having, during the first year, in a good measure settled the organization of the school and family, she was now able to give herself more fully to the business of instruction.

Besides continuing to teach chemistry to the Middle class, she took almost the entire charge of the recitations of the Senior class.

But the most absorbing and the most exhausting, as well as the most delightful part of her work, was the training and instructing of her pupils in the way to heaven. Every thing else was not only kept subordinate, but made subservient to their entrance and advancement in the divine life. To her resorted many destined to be the helpmeet of ministers, and the teachers of Christian schools. To that fold came also many daughters who had been given to the Lord in the faith of godly parents, and prayed over in the closet and at the family altar every day since the light first dawned upon their eyes. Miss Lyon looked beyond fathers and mothers, guardians and friends, and the wills of the pupils even, and received them, each and all, as intrusted to her by God to be trained for his service. To her the Bible was the source of light divine, and she sought to cast its radiance on every mind. She asked no parent's creed, and never spoke of sects, but industriously inculcated the doctrines of the Bible as she understood them, holding herself accountable to God for faithfulness to him and to those committed to her charge. She regarded each pupil as selected and sent to the seminary on purpose to be moulded into his likeness. She sought not merely their conversion, but their enlistment in the great work of saving a lost world. It was the end and aim of all her efforts to make the seminary a nursery to the church. She diligently prayed and sought that all the genius and learning,

talent and tact there gathered, might be baptized into the spirit of the gospel. Whatsoever would interfere with this object she scrupulously avoided. Hence her rule, that on the Sabbath's sacred hours no visiting should be allowed out of the house or within it. "The Sabbath," she would say, "is a key to unlock treasures for the week. It is the day that God most honors in the conversion of sinners, and the strengthening and comforting of his people. Let us each be in our place, so that if the blessing should descend, we may not miss it."

In fact, every plan of Miss Lyon, whether it referred to the disposing of the outward circumstances, or the controlling of the inward life of her pupils, had their spiritual welfare for its end and aim. In all her arrangements, the invisible world and the everlasting life were taken into the account as easily and naturally as the present and tangible. From an exercise in spelling to the giving of the diplomas, and from washing the glasses to preparing the anniversary dinner, every thing was definitely intended to fit these beloved daughters, as she delighted to call them, for service in the church; and had Miss Lyon been asked, she could have shown in any case the connection between these passing engagements and their future usefulness. The studies were carefully selected to this end. "Never pursue any study," she often said to the pupils, "merely because you will be called to teach it. If you cannot turn it to account yourselves in hastening the millennial glory, neither can your pupils. Study and teach nothing that cannot be made to help in the great work of converting the world to Christ."

She assigned to every hour of the twenty-four its appropriate duty, not merely to make her pupils industrious and efficient women, but that Satan might not be able to find mischief for idle brains and idle hands to do. She allowed them to take but two or three studies at a time, lest they should become distracted by too great a variety of pursuits, or diverted by overmuch business, from thinking of God and their obligations. She inspired them to aim at entire fixedness and concentration in study, that they might be able to pray without wandering thoughts. Mental culture was with her, not an end, but a means. She sought to discipline and enrich the mind, that it might be a keener and more effective instrument in the service of the Lord.

She made constant reference to the Bible. She had a text for every principle, every hint, and every theme. When requesting her pupils not to visit each other on the Sabbath, she would say, "It is not in our power to make you keep the day holy in your hearts, yet we are bound by the fourth commandment to see that you keep it externally." When requesting them to attend meeting on the Sabbath, she would quote the words of the apostle, "Not forsaking the assembling of yourselves together, as the manner of some is." The psalmist's comparison of a good man to "a tree which bringeth forth his fruit in his season," was her favorite sanction of punctuality. In the time of green fruit, Paul's direction to the jailer, "Do thyself no harm," was enforced upon the pupils. Violations of physiological laws, such as overindulgence of the appetite, thin shoes, or tight waists, were

shown, to the satisfaction of the pupils, to be violations of the sixth commandment. By the eighth, using things without leave, injuring or not returning borrowed articles, defacing furniture not their own, and all careless use of common property, were shown to be forbidden.

Did she desire to warn her pupils against the treachery of a fashionable education, in which the fingers and the feet, the passions and the appetites are educated at the expense of the reason and the affections, the dancing daughter of the licentious Herodias was exactly in point. "This young lady," she would say, "who could move with so much beauty and grace as to delight the king and his court, the next hour bore to her mother, in her own delicate hands, the bleeding head of John the Baptist, the harbinger of the Messiah. Thus many a young lady of the present day, notwithstanding all that a fashionable education can do for her, appears in the parlor with angelic sweetness in her face and tones, the admired of all admirers, when she has a moment before pierced the heart of her mother with cutting words, or roused the evil passions of a weary servant by harsh and needless fault-finding. The education that is given in nunneries does not tend to form a benevolent character, but to produce mere outward embellishment. It does not aim to educate the pupil to think, to take enlarged views of life, and to awaken her interest in the welfare of the whole human family; but it aims to keep her from thinking, to contract her views, and to limit her affections to herself and the circle about her."

In so large and complicated an establishment, numerous rules and regulations were necessary to the comfort and order of the house. In all these, Miss Lyon sought to have the pupils obey, not herself, but God. She could show any of her rules to be but an offshoot of the first or second great commandment. Family devotion, public worship, and private prayer were the natural details of the first: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Putting every thing in its place, promptness at meals, faithfulness in the domestic work, were but the carrying out of the second: "Thou shalt love thy neighbor as thyself." She was accustomed so to set forth this view, that the heart of that great school and its hundreds of beaming eyes would respond a full amen. She led them to see and to feel that every thing, from hanging up a holder, or setting away a flat-iron, to watching by the side of the sick, or praying with the impenitent, was to be done as to the Lord, and not to their teachers. Thus the humblest service was raised to the dignity of a solemn duty. Its connection with eternity elevated ordinary housework to a level with the work of breaking the bread of life to a benighted mind in Africa or India. "A lady who has the genuine missionary spirit," she would say, "will carry it to the kitchen, as well as to the monthly concert." This was no feigned theory with Miss Lyon. She did not resort to it as a means of carrying her own will and way under pretence of its being the Lord's. Every pupil, however incapable of rising to the same stand-point, knew and felt

that this was no device of Miss Lyon to bring her into subjection. Most of the pupils, after observing the rules for a few weeks, saw and felt that they were adopted and enforced for their good. The moral effect on young and susceptible minds, of bringing conscience to bear so universally and equally on the daily life, in small matters as in great, was overpowering. If they violated a rule of school, they felt that they violated the great law of love. They walked in the open air, and studied in their own rooms, equally under a sense of duty. This made it easy to keep all their appointments. It made them sober and vigilant without a conscious effort.

Miss Lyon kept all the rules of school herself. None of her pupils were more scrupulous than herself to rise or retire at the appointed hour. The language of her lips and life was, we will all do right together. "God in his providence," she would say, "has placed us teachers, in a sense, over you. Not that we are any better, or any more worthy of respect than you, but in our position it is our duty to see that you keep the rules. It is easier to conform to a law than to oblige others to conform to it. We hope that you will not impose upon us this painful necessity. We hope that each of you will do right of herself; but if any should not, we must not forget the case of good Eli. He expostulated with his sons, and said, 'Why do ye so?' but he did not oblige them to mend their ways; and how dreadful was the end of those sons, how awful God's frown on Eli. Now we mean not only to explain the rules, but to see that you keep them. This is the work God puts upon us, and

we do not intend to shirk it. Your predecessors have made it a very pleasant task, and you, we hope and trust, will do the same."

It was more as a family than as a school that Miss Lyon governed her pupils. "Family government," she held, "should be fixed, mild, undeviating, inflexible; so that on the part of the parent nothing is necessary but advice; on the part of the child, nothing but the most respectful deference." To this point, year after year, she brought the government of her large family.

The following incidents, related by one who had been a member of the seminary, show us Miss Lyon's skill in controlling the conduct of pupils without the direct exercise of authority:

"It was contrary to the rules of Miss Lyon's establishment that any young lady, *sick* or *well*, should absent herself from the regular meals without permission so to do. 'If *you* are not able to come to me yourself, or some other teacher, send your room-mate,' was ever her injunction. Some young ladies would go to the table without turning their plates. The sick had their particular table, which each could leave for her own room whenever she chose, without waiting for the whole company to rise, as was the rule at the *health* tables. No young lady expected to be a little unwell and stay in her own room during meal-time, and keep it from Miss Lyon's knowledge, without being disappointed. Her Argus eyes saw every thing. Neither would a young lady unnecessarily send an apology for non-appearance more than once or twice. Miss Lyon nipped such things in the

bud most effectually. I well remember a case illustrative of this power of hers. A friend of mine, feeling rather indisposed, concluded not to go down to the dining-room to tea one night. I was deputed, as her friend, to report her case to Miss Lyon, at whose table she sat. Through carelessness, I did not speak of my friend's illness till after the family had risen from the meal. Then Miss Lyon was inquiring of another teacher why this young lady absented herself from the supper-table. I explained the matter, as I thought, most satisfactorily: 'My friend did not feel able to come down to-night.' 'Ah, *sick*, is she?' exclaimed Miss Lyon, fixing her piercing eyes full upon me. 'No, O no, only a little unwell.' 'Would n't she like something in her room?' 'Yes, she commissioned me to carry up to her a cup of tea and a cracker.' 'You may go to her now,' replied Miss Lyon; 'I'll see to that.' I ascended to the fourth story to my companion; I found her very comfortably seated in her rocking-chair by the window, watching a glorious sunset. I placed myself by her side, and soon forgot the tea and cracker and all things pertaining to it. In a few moments, a slight tap was heard at the door. 'Come in,' both exclaimed in one voice. The door slowly opened, and Miss Lyon walked into the room, bearing a waiter, with my friend's tea and cracker. Had a spirit from the unseen world appeared before us, we could not have been more astonished. Our apologies were profuse. My poor friend had no idea of Miss Lyon's coming from the basement to the fourth story for her. With perfect kindness, our beloved teacher told us that every one was tired at night, and

she could come as well as any other. She made particular inquiries of my friend, who had nothing to say, and then departed. That young lady never remained in her room afterwards, as the bell rang for the dining-room, when she was able to take a little tea and cracker.

“I knew a young lady, at the commencement of the term, arrive rather tired, feel rather selfish and indolent, and fancy refreshments would taste much sweeter in her own room. Accordingly she sent to the general directress of domestic work, and asked that some young lady might come to such a number, with such and such articles of food. Not long after, the supper came. But Miss Lyon brought it to the healthy, stout young lady, lounging carelessly upon the bed, detailing the incidents of her recent journey to her social companions. How thankful was I not to meet the calm, kind, half-reproachful glance from the weary eye of Miss Lyon.”

Now and then at long intervals a clique of respectable scholars would lean the wrong way. Their influence would be in the wrong scale. While they would be careful to keep within the letter of the law, their spirits would be sadly out of tune with Christ's and with Miss Lyon's. It would be not so much what they did as what they failed to do, that would grieve her. In such cases, if a few general remarks before the whole school did not remedy the evil, she would take them to her room, one by one, and set before each alone the wrong she was doing to herself and to that beloved institution. Seldom did she fail to find access in this way to the heart of the perverse

pupils, and they, having seen her tenderness and regard for them, often became her closest friends, and were the last to suffer a word against her to be uttered in their presence. In many cases each would yield, saying, "Miss Lyon, trust me, I will not give you any more trouble." Some few would never yield to her arguments or remonstrances. When it became necessary, she could apply the amputating knife, severing the unruly member from the body to which it was a damage. But it has been said, that she would expel a pupil in as good humor as she would receive one. "I am sorry for you," she would say, "but the good of this beloved institution requires it."

Napoleon, it has been said, took it for granted that every body was selfish. Miss Lyon took it for granted that every one with whom she had to do was benevolent. Her own soul was so imbued with love, that she unconsciously attributed the same to others. She included every human soul among her kindred, and never tried to realize that others felt no such broad relationship. If any work was to be done for the good of the family, like an hour's ironing in a warm day, she would not ask, Is any one willing, but, "How many would like to do" thus and so. This assumption infused a sort of temporary benevolence into those who were in communication with her. When urging a pupil to some self-denying act like taking an uncongenial, a slack, or an indolent roommate, it was an understood principle in all her reasonings, that the young lady with whom she was conversing had as tender a regard for the well-being and personal comfort of the room-mate in question as for

her own, and that she would do as much to promote them. "If we put two of these unfortunate children together," she would say, "they will certainly injure one another. Somebody must take pity on them. Who for one can do it better than you? Miss ——'s mother died when she was a child, and her early training, I know, has been deficient. She needs some one to help her. She loves you, you know, and you cannot tell how much good you can do her by rooming with her. Of course, you would be glad to do her good, would n't you? Some self-denial, no doubt, but then we cannot do much without self-denial. I made up my mind on that point many years ago." She would talk on in this way, until the young lady would go away counting it a privilege granted her by the Saviour to receive that forlorn companion to her own room, and take care of her as a sister, without money and without price.

It is a fact abundantly illustrated, both at Ipswich and South Hadley, that characters voluntarily subjected to this sort of discipline, grow astonishingly in grace and excellence, but it requires a great and rare power of persuasion to induce them to enter upon the work. Entered upon heartily, in the spirit in which Miss Lyon enjoined it, it is a labor of love for the lost which the Saviour delights to own and bless.

Miss Lyon's corps of teachers warmly and powerfully seconded her views and efforts. They were one to every twenty of the pupils, and had they been of diverse purposes, could have counteracted her influence. She carefully guarded against any such contingency. At her suggestion, the trustees at the out-

set adopted the rule, that the right of appointing the assistants should be vested in the principal. On no consideration would Miss Lyon have taken charge of a school where the right of selecting her assistants was not conceded to her. Her teachers must be a trained band, who could sympathize and coöperate with her in the great work of doing good to the minds and hearts of the pupils. In order to this, they must be of her own choosing.

The first year the teachers, as has been stated, were all from the Ipswich school. After that, they were selected from her own graduates. They regarded Miss Lyon with mingled love, confidence, and veneration, entered enthusiastically into her views of education, and saw in her the servant of the Lord, raised up for the very work that she was doing. Like her, they taught not for money or for fame, but from the love of God, and to do good. If dollars and cents were the first want of any mind, Miss Lyon neither needed nor desired that mind in her work. The more genius and talent she could command the better, provided they were baptized into the spirit of Christ; but if they were only means of self-exaltation, she could better dispense with them. In selecting her assistants, Miss Lyon's first question was not, Are you of one religious denomination, or another, but, Are you, like the Lord Jesus Christ, willing to make yourself poor, that others through your poverty may be rich? Though respectably paid, they could often have commanded larger salaries elsewhere. Money was not even second in the list of motives which kept them at their Alma Mater. A desire to do good,

the pleasure of unfolding minds of a high order, delight in communing with congenial spirits, the identification of the seminary with themselves, and the luxury of living in what seemed to them a miniature paradise, and of anticipating the millennial glory, were far stronger motives with them. They were not women of transports and revelations. Calm, contemplative, energetic, reverential minds, able to comprehend the plan of redemption, transparent to her and to one another, gathered around her. However they might differ in taste and attainments, they all believed their beloved Alma Mater the model of a school, a copy of the pattern shown Miss Lyon in the mount; especially in giving the first place in its list of studies to the Bible, and in employing no domestics. They were able to see that man's chief end is to glorify God, and that the chief end of a school should be to bring its pupils to adopt this high and holy end. They held with Miss Lyon, that the intellect is as much made for the moral and sentient soul as the body for the mind; that the first and most important use of memory is to be a tablet for the engraving of God's law and the recording of the soul's acts, and that the primary office of reason and imagination is to read and apply that law. They kept constantly in mind, that at the winding up of life's drama, they and their pupils are not to be asked how much Latin or algebra they knew, but whether they had loved and followed Jesus Christ, and were united to him as a branch is united to the vine. Yet a solemn sense of accountability to God for the right use of their time and faculties, secured

a higher standard of study and recitation among the scholars than any motives drawn from the world of time and sense could have done. The fear of the Lord is indeed "wisdom and instruction."

At the weekly teachers' meetings, there was no clashing. All saw eye to eye. Miss Lyon mingled with her assistants like an older sister, as ready to receive as to give hints. No slurs on poor scholars were allowed. "Speak of them as of sisters," was Miss Lyon's oft-repeated injunction; and the precept was observed in letter and in spirit. The progress of the pupils in whatsoever is lovely and of good report, was communicated; and the benevolent labor necessary in behalf of any who were not making the best use of their opportunities, was apportioned among the teachers.

In direct labors for the conversion of sinners, they also coöperated with Miss Lyon, seeming often to be more like pastors than simple members of "the church in the seminary," as Miss Lyon used to call her band of Christians. They conducted the lesser meetings, conversed and prayed with pupils alone, and sought, first of all, that souls might be given them as seals of their fidelity, and crowns of joy in the great day.

One of the most efficient means of grace employed in the school was what is called the *half-hour* system. It had been adopted at Ipswich, at Ashfield, and at Buckland, in seasons of the outpouring of the Spirit, and had been continued on account of its happy effects. It was at once stereotyped by Miss Lyon at South Hadley. It was adapted to serious and reflecting minds, that know how to make good use of such in-

tervals, and consider it a privilege to be alone with themselves and with God twice every day.

In the construction of the house, as great care was taken to secure facilities for private devotion as for sleeping. For the first and every successive set of pupils, Miss Lyon took as much pains to provide seasons for secret prayer as for unbroken study. Before breakfast, at the ringing of a bell, every pupil, except the few who were busied in the domestic hall, was expected to be alone, either in her room, or in the large lighted closet with which each room was furnished, and to remain there until a second bell gave notice that the half-hour was ended. A similar arrangement was made for the evening. Early in the year Miss Lyon illustrated and enforced the precept of our Saviour, "Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret." "Christ," she would say, "has given the command. We have seen to your having the opportunity to obey it. The responsibility of keeping it is now on you, and not on us. We cannot make you pray if we would. The matter is between God and your own soul. If you count it a privilege to spread out your wants before God, you have the opportunity. If you misuse the time, you and you alone must answer for it."

She would at the same or at some other time give to young Christians, who wished to grow in grace, directions for spending the time profitably. No illustration perhaps can do justice to her instructions; but they were much in the following strain.

"Read a portion of Scripture. Look up to God

before you begin, and while you are reading, for light from his holy word. Read in course; you will be more likely to read regularly. Perhaps you think that you will not in this way be so likely to meet with the passage suited to your particular case. It is suprising how the Christian, truly led by the Spirit, will find in his daily portion just the instruction and comfort adapted to his circumstances. The same omniscient God who gives the wayside violet its beautiful tints, and guides satellites and suns in their mighty courses, knows your circumstances. You know not how many hairs you have upon your head, but He has numbered them all. He knows every thing about you. He knew millions of years before you were born just what you would need for guidance and for food this day. He knew what chapter would come in course in your reading, and that it would just meet your case. In the counsels of eternity he arranged all the circumstances that surround you here. You need not think you must read three chapters. Read with a heart lifted upwards imploring guidance and ready to be instructed, until you come to something which seems to take hold of you. Lay hold on that, hide it in your heart and feed upon it."

Miss Lyon well knew what it is to draw supplies of grace from the exhaustless fountain of inspired truth. When she was at Ipswich, an intimate friend relates that in one of their seasons of spiritual communion, she asked Miss Lyon what means she thought had been especially conducive to her own progress in the divine life. She replied, "Studying the Scriptures, and laboring to save souls."

“Before you kneel to pray, consider what you want to ask God to grant you. Be careful for nothing; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto him. You need not be careful about your words. When you pray with others you have to seek out acceptable words, but when you are alone, use any language that comes easiest to you. Bring every thing before him; spread out all your wants. Confess your sins, your secret sins. Recount your mercies; thank God for his goodness. When love flows in upon your soul, tell your Saviour that you love him, that you would gladly serve him, that you will go anywhere and do any thing for his sake, that you will receive what he sends, and submit to what he appoints. Pray for those you love at home; pray for them by name. You feel a great deal more interested when you pray for particular individuals than you do in general petitions. Plead for God’s Spirit on your teachers, your companions—on those who have gone out from the seminary, especially on those who are laboring far away among the heathen. You will find your half hour entirely too short. How often when the bell rings for its close, it seems to me as though it had but just begun. You will not know how to leave your Father and your God. You will want to stay longer in his more immediate presence.”

The pupil, if she desired, might be sure to find other opportunities to go to God in prayer. Many inmates of the house knew what it was oftener than twice a day to make known their requests to their heavenly Father. But on these set seasons, the si-

lence was as deep, the seclusion as perfect, the stillness as impressive as though they had been on Tabor's sacred hill, and to many it was a season scarcely less refreshing. Miss Lyon's happiness was a living spring, clear and sparkling, bubbling up and overflowing its bounds and refreshing whatever came near it. It did not need to be vaunted. It proclaimed itself. God seemed so to surround her soul with his presence, that every side of it was kept warm and bright. In her "half-hour," for she prayed when the rest did, we learned by the embodiment of her experience in her morning lectures, that she came into a nearness to God too close to be described. In those sacred moments she seemed to have that sense of his presence which we anticipate when death removes the veil. Just as no reasoning can make it plainer that we are surrounded by material objects, so she in her closet knew God without a reason and without a doubt. She *said* little about assurance, or enjoyment: that kingdom which is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost, was within her own soul. Her face, as she left her closet, was often radiant with celestial joy and beauty.

The Christians in the school of course took thankfully the moments thus assigned to communion with heaven, and grew in holy love thereby. Serious and reflecting minds also, although unaccustomed to prayer, often received an abiding impression. An hour a day alone, an hour which the scholar may, to be sure, spend as she pleases, but which she distinctly understands is given her to commune with her own heart and with God, and which she well knows is thus used

by a large majority of her companions, has a powerful influence to lead her to think of her moral relations, to open the Bible, and to bow before her God. Said a pupil who entered the seminary unconverted, "My conscience would not let me study any thing in my half hour, less serious than Wayland or Butler." To these quiet half hours, many refer their first abiding interest in divine things.

It should be stated, that in calling the pupils to account for this time, they were never asked to report how they spent it, but only whether they were free from interruption, and innocent of interrupting others.

It should also be said, that if the school had been composed entirely or chiefly of thoughtless and frivolous girls, who would have considered the solitary hour a weariness, Miss Lyon would not have enforced the season upon them, but rather have furnished them a time and a place to pray, when truth had so affected their minds and hearts, that they would count the opportunity a priceless boon.

Another means of growth in grace, of a noiseless and unpretending character, is thus described by Mrs. Eddy :

"The *recess meetings* are short seasons of prayer, held at eight o'clock in the evening. There are in the evening two study hours, separated by an interval of fifteen minutes. At the commencement of the school year, each section-teacher* invites those of her section who desire to spend this recess in social pray-

* The school is divided into eight or ten sections. Each section is committed to a teacher who has especial charge of the manners, conduct, and religious welfare of its members.

er, to assemble in her room. The exercises commence with the singing of a verse or two of a familiar hymn. The teacher next calls on some one by name to lead in prayer, and others voluntarily follow. Usually there are three or four prayers. Often on these occasions the whole school at the ringing of the bell, is seen moving silently towards the appointed places of concourse. For about two minutes the passage halls are thronged. Then all is silent, save the voice of song from eight or ten different quarters. The low voice of supplication follows. The bell again rings. All rise and silently return to their rooms. Each door closes. A few words perhaps are exchanged between room-mates, and all are again deeply absorbed in their studies. Refreshed in spirit and strengthened in mind by this entire change of thought, by this elevation of the soul to heaven, they are able again to apply themselves earnestly, vigorously, and successfully to their lessons.

The moral influence of these little meetings has always been great. The few who are disposed to continue in their rooms, cannot be rude with such impressive voices around them. Every influence leads them to go with the many whose hearts incline them to pray. The section-teacher seeks to influence all the members of her own division to attend. The meeting being entirely voluntary, the young ladies regard it as peculiarly their own. It is devoid of formality, a sort of ejaculatory prayer-meeting. It is also a sort of moral thermometer, indicating the temperature of religious feeling both among Christians and the impenitent.

> *The regular study of the Bible* was another visible means of grace. The scholars were expected to study the weekly lesson at least two hours in their own rooms. On Monday they were examined on it an hour or more, in separate divisions, by teachers of sections, much as in a well-conducted Bible class; and on some subsequent day of the week it was reviewed. The result of this arrangement was, that in a three years' course of study, more time was given to the Bible than to any other book. The Old Testament received its full share of attention, for Miss Lyon saw in the old dispensation the marrow of the new. The object aimed at in the study of the Scriptures was, not to enter into minute criticisms or curious speculations, but to fix permanently in the mind graphic pictures of scenes and events, imperishable conceptions of divine truth, and a practical understanding of God's revealed will. The lesson of the week often suggested themes for her morning lectures. The offering of Isaac, the ladder between earth and heaven, the manna of the desert, and the grapes of Eschol, under her earnest eloquence, became invested in many minds with the most sacred and delightful associations.

Miss Lyon had a peculiar tact for drawing a direct reproof from the lesson in hand. Was the history of Esau's selling his birthright a part of the lesson, and was any pupil disposed to give the pleasures of the palate a high rank in her list of enjoyments, she could so link the two that no one could fail to see and feel the likeness. The self-indulgent child could not but see her own image in Esau, who, as he said,

was "ready to die" because, forsooth, it was dinner-time, and he smelt the savory viands which did not belong to him, and so in the moment of desire sold his priceless birthright for a mess of pottage. The murmurings of the Israelites over their sweet, light bread would be so presented, that the grumbling pupil would see herself in the mirror, and blush at her devotion to things that perish in the using. "Keep the body under," was enforced once and again from the example of Daniel and his three companions, as well as from that of Paul. If there was one lesson which more than another she taught by precept and enforced by her example, it was, that the body is made for the mind, and not the mind for the body. "Eat to live, not live to eat;" "keep the body a servant, give reason and conscience the reins," were her oft-repeated injunctions. She delighted in subjecting the flesh to the spirit. She relished the endurance and fortitude of the apostle Paul. His stripes and perils, his hunger and thirst, his cold and nakedness, were no more than what she would have borne in the same blessed cause. Had she been beaten and thrust into an inner prison, she would have been found praying and praising God, rather than moaning and lamenting. She often said to her pupils, "Keep your tears for your sins."

The crossing of the Red sea and of the Jordan, the march around Jericho, and the sin of Achan, were lessons from which Miss Lyon set forth the beauty of faith and truthfulness in the most impressive manner. A shudder ran through the school as she depicted the casting of lots before the Lord for the detection of

the sacrilegious offender. Nearer and yet nearer came the fatal designation. Slowly but surely comes the decisive cast. The last lot is drawn. The doomed man is singled out. He stands before them all, the convicted thief, the troubler of Israel. And Joshua says, "My son, give, I pray thee, glory to the Lord God of Israel, and make confession." What a demand! Called on to praise God for his own detection. None but the truly regenerate can do that, and yet this was his duty. He confesses; he seems penitent. Perhaps he finds mercy above, but on earth the sentence must be executed. He must receive the threatened penalty. He has sinned publicly; he must be publicly punished. His family connived at the wicked deed, and they must share his doom: they were silent when they should have spoken; they were partakers of his crime. Children and parents are bound together; companions in sin here; companions in suffering hereafter. A wondrous power she had of kindling the conception of her hearers; and just when their interest was most intense, she would turn and say, "What was Achan's sin? He disobeyed the express command of God. Have not you many times done the same thing? He robbed, not man, but God. He took for himself that which belonged to the Lord. Have you never done the same? Have you never spent on yourself, on your appetites, on your dress, the time or the money that belonged to the Lord? In the days of Joshua, before revelation had been fully given, God punished sin in the presence of the people. This was necessary in order to convey to them his hatred of sin, and its certain consequences.

God hates sin just as much now. Every instance of robbing God, of appropriating to ourselves what belongs to him, he marks as with a pen of iron and the point of a diamond. The Sabbath, the day of holy rest, is God's time. We have arranged the house and the domestic work so as to favor the keeping of it sacred to its appointed purpose. If you spend its precious hours in sleep, or in listlessness, in reading works which merely gratify your taste and imagination, or in writing letters home, the robbery is registered on high. The sin is the same as Achan's. God may not see fit at this period of the world to punish it openly and immediately, but it is none the less recorded above. It will not be forgotten. God will mete out to every sin its due. Achan received the penalty of his here. You may not receive yours until you stand disembodied at his bar. In that world, which is lighted by no sweet Sabbath sun, the recollection of every desecrated day of rest will be as fresh in your mind as Achan's theft was in his on that day of trial and judgment. With him, you will be constrained to say, 'I have sinned.' God is no respecter of persons. Because he does not touch you here, do not think you will escape there. He will do none of his creatures any wrong: mercy to the penitent, humble, and obedient; but to the impenitent, proud, and disobedient, even-handed justice. In eternity there will be time for every wrong act and word and thought to receive its just desert. Oh, my beloved children, take heed how you rob God."

The mercy-seat, the daily sacrifice, the great day of atonement, and the scape-goat, were topics for the

most solemn and affecting representations of eternal truth. She taught no abstract system of technical theology. She gave her pupils, according to their state and growth, the sincere milk, or the strong meat of the word. It was as easy for her to unfold and illustrate great theological truths as to give practical instruction. Indeed, she always founded the latter on the former. God's sovereignty and man's free agency she would illustrate by the history of Joseph, whose brethren sold him for evil, while God meant it for good; or by the Assyrian, used as a staff and a rod in the hand of the Lord, while he "meant not so, neither did his heart think so." The depravity of men's hearts she not only taught regularly and systematically from the third chapter of Romans, but incidentally from the history of the Israelites, which, she used to say, is a glass in which every one may see himself. She led her scholars to see God's hatred of sin in the destruction of Korah and his company, as well as in the cross of Calvary. She sought to temper their zeal with knowledge, to make them intelligent Christians, to enable them to give a reason for their belief, and to plant their feet firmly on a rock that none of the "isms" of the day could shake. The law and the testimony were her touchstone for all religious theories and experiences.

While she exhibited and applied the law of God so that every soul acknowledged herself guilty before him, she mingled with it the glad tidings of salvation. When commenting on the twenty-fifth chapter of Matthew, none but those who listened to her can ever understand the power with which she would say, "I

hope that on that great day I shall see no one of you on the left hand. My mind refuses to think that any one of you will be there. Ever since this institution was founded, my daily prayer has been, that not one of its beloved members may fail of the great salvation. But if, on that last day, any one of you should be on the left hand, nothing will more aggravate your sufferings than seeing in the assembly of the saved those who have been forgiven such sins as yours. Not one of the countless sins you are called to answer for, but you can find a soul among the redeemed who has committed the same. If you are sent to the world of darkness 'prepared for the devil and his angels,' it will not be because you have broken God's law; but because, having broken it, you did not accept the offered pardon. No matter how great your sins are, only come and believe. It is as easy for God to forgive ten thousand sins as one. The bitterest ingredient in the cup of the lost will be, that they have made shipwreck of their souls, and lost heaven and happiness for ever, not merely because they have sinned, but because, when full provision was made for their deliverance and pardon, they rejected proffered mercy, and rushed thoughtlessly on to death and judgment. How terrible the sound, 'Depart,' from the tender lips of Him who, all your lifetime, waited to be gracious." Such words as these, spoken in clear conversational tones with a pathos that can neither be imitated nor counterfeited, were the means that the Holy Ghost employed to bring many a heavy-laden sinner to "the Lamb of God, which taketh away the sin of the world."

These morning lectures were the complement and crowning of all the other means of grace. Three times a week she went before her assembled school with oil beaten as for the sanctuary. In preparation for this duty, she spent a season in study, meditation, and prayer, and went directly from her closet to her desk. As she passed into the assembly-room to her accustomed place with her old octavo Bible on her arm, she seemed surrounded with the atmosphere of heaven. That Bible had been her companion from the commencement of her teaching at Buckland. At the time of her death it was in its third binding. She used sometimes to say, she did not know what she should do when it again needed a new dress, for the margin was already too narrow to admit of another trimming. Blessed saint, ere it needed one, thou hadst the open vision, and hadst no farther use for the familiar glass through which, from thy hill-top on earth, thy faith had long espied so clearly the golden streets and crystal sea of the new Jerusalem.

On these occasions the lecture often took its turn from some circumstance in the family. Miss Lyon was kept well informed by her teachers of the state of mind of the pupils. She aimed to meet their wants and their need. One of her pupils has given a vivid account of the way in which she once drew on her ample treasury to meet a pressing want.

"I have often," she says, "perplexed myself while endeavoring to decide in what lay Miss Lyon's great power to influence her pupils. No doubt many causes coöperated; but no one, I believe, ever questioned the fact, that a few simple words spoken by our beloved

teacher carried with them irresistible force. An incident in point now occurs to me.

“During the time of ‘probation,’ which was a period of a few weeks at the beginning of the term, in which the pupils were carefully and thoroughly examined in regard to proficiency in study, good moral training, health, and general habits, one of our number sickened and died. Her disease was a painful one, and the circumstances attending her dissolution particularly distressing. I allude to bodily suffering only, for her peace had long been made with God. This death occurred when our stay in the seminary had been but brief, and home longings were fresh in our hearts. The new comers, too, naturally felt fearful that they might not pass successfully the ordeal of examination. These circumstances produced in many great depression of mind. It seemed impossible for us to control our feelings sufficiently to go through the routine of duty. The long halls of the seminary seemed silent and desolate; an uncertain dread rested on our minds; and many shuddered when called to pass the room so lately the scene of the death-struggle. I, for one, seemed to have changed my nature. It was terrible to me to be left alone. The moan of agony still sounded in my ears, and an indefinite fear pervaded my every thought.

“During this state of things, we assembled as usual for general instruction in the seminary hall. The subject of Miss Lyon’s lecture, as nearly as I can recall it, was the privileges of the Christian in life and in death; and truly did she make it appear a blessed privilege to be a child of God. It was easy and nat-

ural for her to bring her remarks to bear upon the departure of one who had so recently been numbered in our assembly. She spoke of the sudden summons to eternity, of young hopes blighted, of the home circle desolate because of a missing one, and of the trying circumstances of her removal.

“Our hearts grew sadder as we listened, and it seemed ‘a dread and awful thing to die.’ But when, in tones rapid and earnest, and with face radiant from the glowing heart within, she told of the release from sin and sorrow, the safety from peril and temptation, the full assurance of a Saviour’s love, and perfect bliss throughout eternity—as she spoke of these glorious themes with the impressiveness of manner so peculiar to her, and which said more plainly than words, ‘I speak that I do know,’ our spirits seemed struggling to quit their cumbrous clay and soar above to a realization of the joys depicted. ‘And now, my dear pupils,’ she added, ‘think no more of that death-chamber as the mournful place where a poor frail body, wasted with disease, stiffened for the grave; rather regard it as the honored, hallowed spot whence a purified and glorious spirit ascended to its God.’

“There was no more dread upon my mind, no more shuddering, when, after leaving the hall, I entered the room of death; it seemed but the waiting-room, where the freed spirit had paused a moment, before it was ushered into the immediate presence of its Maker.”

At these morning exercises, Miss Lyon took up the ten commandments, the sermon on the mount, the first epistle of Peter, or some other rich portion of Scripture, as she had formerly done at Ipswich. In

language mostly scriptural, she would spread before her youthful audience the depravity of the heart, the plan of salvation through Christ, the woes of the lost, and the glories of the redeemed.

As she looked over the hundreds of her attentive auditors, whose faces were all turned towards her, she beheld so many immortal souls. Their spirits were more present to her mind than their forms and faces to her mortal eyes. The sight was inspiring. She could fill the whole of the hall with her voice, without seeming to speak loud or to make an effort. Through all her lectures, she preserved the friendly, sincere tones of conversation. When she read such a passage as, "He that is holy let him be holy still," or, "If any man thirst, let him come unto me and drink," the very words seemed to the hearer to have a soul in them. She uncovered the inward workings of her own mind. She brought out the truth that had been hidden for years in her own heart, with all the layers of thought which meditation had gathered around it. She could describe the plague of a sinful heart, for she had studied her own. She knew what fierce temptation means, for she had felt the same. The peace and hope of him that overcometh, was a jewel which she carried with her. She prepared the soil. She deposited the seed, looking to God to bless his own word. She seemed to see both worlds as Jesus saw them when he gave the history of the rich man and Lazarus. Her stand-point was on that narrow verge whence she could look both ways, upon time and upon eternity. No foolish weakness, no false kindness, no fastidious taste, prevented her from

dwelling on the solemn truth, that the wicked "shall go away into everlasting punishment." She seemed to have walked the long, dark corridors of hell, to have heard the clanking chains, to have seen the undying worm and the quenchless flames. "Language is exhausted," she would say, "in portraying the portion of the wicked. The reality is more awful than any description. I shrink from it as much as you do. But I find it in my Bible, and it is not for me to object or to cavil. God knows what every sin deserves. He will punish as little as he can, consistently with his righteousness. How essential to complete *happiness*, that it should be everlasting. How would it be damped by the apprehension that it might cease. The smallest evil, if it is to last for ever, how terrible! No misery can be complete that is not endless. But this, moreover, is unmitigated. Not a drop of cold water could the rich man have to cool his burning tongue. Here, one may sometimes forget even a heavy sorrow; but in the world of darkness, no exciting amusements, no witty friend, no agreeable occupation, no oblivious slumbers, can recreate or divert the mind from the agony which consumes it, and yet leaves it unconsumed. No relief to that aching heart, not even the poor one of hearing the clock strike the long hours of eternity."

But more and more, with passing years, she turned the thoughts of pupils and teachers to the glories of the heavenly state. She had frequent foretastes of its blessedness, and invited all to partake with her of the hidden manna. Many who sat under her instruction and gave themselves up to the invisible pictures with

which she could fill their minds, treasure that sweet school-day experience as a precious antepast of heaven. They were solemnly and delightfully absorbed in the sense of a personal and a present God, and of their individual responsibility. It was like the communion of the closet. Every soul in the assembly was alone with God. No one took thought of her neighbor. Passion, pride, and petulance, seemed for the time dead and buried. When called again to engage in secular duties, it was as if they had been out of the body into the invisible world, on a visit from which they were reluctantly returning.

When, in the course of the morning instruction, the solemn look and the suppressed sigh of the unconverted indicated a work of the Spirit in their minds, a meeting would be appointed for those who desired instruction in the way of salvation. Frequently each anxious one would go alone to the place designated, neither knowing nor asking whether any of her companions needed or sought the same light and guidance; and great was often the surprise when room-mate met room-mate, and friend met friend in that consecrated room.

Without the other means of grace, the morning lecture would have been but a brilliant coruscation, light without heat; with them, it was as the sun, through whose heat, added to its light, God quickens the buried seed into life and fruitfulness. Or it was the top-stone of the arch, without which the piers and abutments had been useless and vain. It was Miss Lyon's faith and life that gave such indescribable power to her words. The truth she uttered had in

her a living representation so simple, so lovely, and so majestic, as to attract and awe the youthful mind.

Miss Lyon held a weekly meeting with the professors of religion. Her addresses to them were after the general style of her morning lectures, but adapted more particularly to comfort, instruct, and confirm believers. She had also a meeting every Sabbath for those who were destitute of the Christian hope, in which she sought to unfold to them their true state and prospects, their sins and their duty. At the same hour, the rest of the school met in circles with the teachers for prayer and conference. As the general result of these means, few left the school without the hope of the Christian. The history of the school, as will appear in the next chapter, was a history of the effusions of the Spirit. The harvests came almost as regularly as in husbandry. He who appointed the means blessed their faithful use. What God has joined together, let not man put asunder.

CHAPTER X.

RELIGIOUS HISTORY OF THE SEMINARY—THE MISSIONARY SPIRIT.

WE have seen that the religious character of the schools with which Miss Lyon had been connected before coming to South Hadley, was the trait that had endeared them most to religious men. They looked, therefore, with deep interest to the Holyoke Seminary, to learn whether a high tone of piety would be there also associated with a high literary standard. So commonly had they been disjoined, that it was a question whether their union were practicable. During the first year, amid the distractions and exciting novelties incident to starting a complex system of education, there was scarcely room for that calm reflection, and that deep and thorough self-examination which are essential to genuine revivals of religion. Moreover, the number of pupils destitute of the Christian's hope the first year was very small, not more than one in eight or ten. But in every subsequent year to the present, there have been witnessed in the school long-continued seasons of special interest in personal religion. Most of these works of divine grace have had a thoroughness and extent almost unheard of in the modern history of the church. We have a brief summary of these revivals for the first nine years of the institution, from the pen of Miss Mary C. Whitman, who was connected with it almost from its commencement; first as a pupil,

then as a teacher, an associate principal, and finally as principal ; and whose whole soul was as intensely devoted to the school as that of its founder ; so much devoted, indeed, that nature gave way under labors too severe and unremitted. Miss Whitman's letter on this subject was written at the request of Dr. Hitchcock in 1846.

“The school has been in operation nine years, and each year since its commencement there has been decided religious interest, unless we except the first and the eighth—several times amounting to a deep and extensive work of grace. Among the pupils of the first year, there were but ten or twelve who were not hopefully pious ; and although there was a general consistency of character and deportment, and great zeal in building up the new institution, there was no marked religious interest.

“The second year, the number regarding themselves as unconverted was about thirty. During that year God manifested his acceptance of the consecrated institution, not by a visible cloud, but by a baptism of the Holy Ghost. The work was very rapid, and advanced with great power. It occurred in connection with the fast for literary institutions. The whole school bowed beneath its influence. The breathings of the Spirit were felt in every heart. The lukewarm professor and the openly irreligious alike trembled for their personal safety. The light footstep, the hushed voice, and the solemn countenance indicated the thoughts of all hearts. Many a slumbering professor awoke to newness of life. During the three days succeeding the last Thursday of

February, which had been sacredly observed by the teachers and scholars as a season of fasting and prayer, about one half of the impenitent indulged the hope of having passed from death unto life.

“Saturday of the same week was a day of recreation. In the afternoon nearly the whole school with one accord came together, filling to its utmost capacity the reading-room, where the meeting was held. After continuous prayer for an hour, the meeting was appropriately closed by one of the teachers. No one rose to leave the room. The feeling pervaded the circle that prayer must be continued until every soul was converted. Another prayer was then offered, after which the same teacher proposed that they should all retire to their rooms for half an hour, and then those who desired should meet again in the same place. At the end of the half hour the burdened souls came together to plead once more for their companions who were still out of Christ. But one, that year, remained destitute of the Christian hope. Many were the prayers offered for that halting one, and in after-years it was found that praying breath had not been spent in vain. She has since died in a peaceful hope of divine acceptance, referring its origin to that second year of the Holyoke seminary.

“Thus did this young seminary receive its baptism of the Spirit. Thus did God condescend to manifest his acceptance of the offering. Thus did he receive as his own the seminary which had been privately and publicly consecrated to him by the donors, the trustees, and most of all, by her who, standing at its head, was often heard earnestly pleading, that not one of

all who should enjoy its privileges down to the dawn of the millennial day, should fail of eternal life.

“This revival gave the school that religious character which its founders desired. Its effects were felt for several successive years, but especially in the next, which was the third in the history of the seminary. That year *all indulged the Christian hope*. The work was gradual, and there was a continued interest from the first week of the school till the close of the year. The presence of the Spirit was manifested from the first, by attention to instruction, the tearful eye, and exhibition of tenderness of feeling whenever the subject of personal religion was introduced. The number of cases of hopeful conversion this year was nearly the same as the preceding, or about thirty. The fourth year the religious interest still continued, somewhat diminished in its power, yet manifest through the year. Christians were not so generally and deeply affected as at some former times, yet there was an interesting growth and maturing of Christian character; six or eight only remained, at the close of the year, without hope. The fifth year our building was enlarged, and our numbers greatly increased. There were in many cases a decided and interesting development and settling of religious principle, and also several cases of hopeful conversion of an unusually marked character. The number expressing hope was perhaps about seventeen, being nearly half who entered without hope.

“The following year, the sixth, was one rich in blessing. A more careful division of responsibility and labor among the teachers was made, and from

the commencement of the year there was an increased personal effort in relation to every member of the family. God crowned these efforts with abundant success. From the first there was an attentive listening to instruction, and truth seemed to be taking a deep hold of the understanding and conscience. But it was not till March that the Spirit of the Lord came upon us with great power, and at once a large number stood up on the Lord's side, having received the breath of life. The work was sudden, rapid, and powerful. We could only stand still and see the salvation of God. Some cases of conversion were of a very marked character, and of great interest. Of the sixty-six who entered the school without hope, only six remained destitute of it. The missionary interest this year received a new impulse by the departure of Miss Fisk, one of our teachers, on a foreign mission, and there was an increase in the missionary contributions. During the seventh year, there were about thirty cases of hopeful conversion, but no powerful and general work.

“The last year, the eighth, there were very few cases of hopeful conversion, and very many passed through the whole year apparently without receiving any religious impression. The present year has thus far been one of greater blessing. Very soon after its commencement, there appeared cases of marked interest, and generally an unusual tenderness on the subject of religion. Through the whole of the first term there was a gathering of interest, which, towards its close, appeared to promise a return of the scenes of former years. The vacation dispersed our

family, and since the commencement of the present term the state of feeling has not reached the point which seemed to be gained before vacation. During the last term there were about twenty cases of hopeful conversion, and a number have occurred the present term. In all cases where there was any depth of interest the last term, it has continued till the present time, and some have resulted in hope. The indications of a gradual and protracted work of grace, are perhaps now more encouraging than at any previous time this term."

Nearly eleven years have elapsed since the above account was written, and all of them have left a similar testimony to the special converting influences of the Spirit of God in the institution. The number apparently converted in 1850, was between forty and fifty. This work occurred after the death of Miss Lyon. Every succeeding year has told the same story, so joyful to the Christian's heart. It shows that Miss Lyon's presence was not necessary to secure the agency of the Holy Spirit.

Yet so far as means are concerned, doubtless the system which she adopted, her prayers of faith, and the example of fidelity which she left, have still a most important influence. May we not hope that that influence will be identified with the institution as long as it stands?

Some would imagine, from this account, that to secure such an almost uninterrupted series of spiritual blessings, extraordinary means must have been employed. But nothing of this kind has ever been

done. A person might live for weeks in the seminary, during one of these revivals, and yet see nothing unusual, save a deep solemnity and tenderness during religious exercises. Those exercises would not be much multiplied, nor would the literary exercises be suspended or diminished, unless in individual cases of deep seriousness. Both teachers and pupils would seem to be deeply engrossed in their studies, and would be in fact, during the hours appropriated to study. Nor would the subject of religion be obtruded upon the visitor, or introduced, unless he manifested an unusual interest in the state of the school; and then would he find, what he hardly suspected before, that in the hearts of those teachers and pious pupils there was a deep fountain of religious feeling, that was ready to gush forth and overflow if the channel was once opened. He would learn that in their closets, in their fidelity to their pupils and companions, and in the assiduous presentation of Bible truth, lay the secret of the means blessed in such a constant descent of divine influence.

It is well known to the Christian familiar with revivals in our churches, that such a work is not to be expected without a previous season of deep humiliation, anxiety, and prayer, on the part of ministers and private Christians. But so often had the outward signs of any special religious interest been wanting; when there were many anxious inquirers in this seminary; so calm and cheerful did the principal and her band of teachers appear, and so much interested in literary and secular objects, that the question might arise whether here were not an exception to this

almost universal experience of the church. But a review of Miss Lyon's correspondence shows that the suggestion is entirely unfounded. Not a revival has ever occurred in this seminary, nay, probably not a single conversion has taken place there, which was not preceded by deep humiliation and agonizing prayer on the part of teachers or pious pupils. The letters already given show this in respect to the other schools in which Miss Lyon was engaged, and those that follow are no less instructive on this point.

The readers of this memoir ought to understand that probably Miss Lyon never had the thought pass through her mind that one of the letters given in this work would ever be published. They are obviously the honest, unsophisticated outpourings of her heart, for the most part into the hearts of personal friends, and give us the true and exact state of her own feelings and views.

One of the most frequent modes in which Miss Lyon manifested a deeper interest than usual—such an interest as Christians very well know usually precedes a revival—in the religious state of the school, is a confession of spiritual stupidity, and a request to Christian friends that they would offer special prayer in behalf of the school or of individuals. She was no believer in the frigid doctrine which self-styled philosophy would impose upon us, that prayer is of no use to move God, but only to move ourselves. She believed that God is influenced as really by the prayer of faith as any earthly friend. Hence she felt that by multiplying petitions for great blessings, an answer might be more surely expected. She probably

had but few friends to whom she appealed for such aid. But they were individuals in whose ardent piety she felt the fullest confidence. One of them was her mother, as we have seen at an earlier date. We find more letters of Miss Lyon respecting the revival of 1843, than of any other similar work of grace. That she had similar feelings, and made similar efforts at other times, cannot be doubted. It is cause for gratitude that we have the history of her own mind so fully in respect to that powerful work.

To Mrs. Banister.

“SOUTH HADLEY, March 8, 1843.

“I have been absent a short time, and on my return yesterday found your two letters. You ask about the spiritual interests of our school. I was, just thinking of writing to you on this very subject, that I might beseech your prayers at this time, for it is one of great darkness, of anxiety, of hope, of fear. In temporal things we have been greatly blessed. We have a much greater supply of teachers than usual. Misses Moore and Whitman have applied their minds closely to reducing every thing under their control to the most beautiful order and symmetry, and with great success. Our young ladies are very youthful, more and more so every year; but there is so much docility, such a sweet atmosphere all around, that I feel, from day to day, that our home is a sweet home. There is more missionary interest than usual, and more desire in some Christians to be prepared for the service of God. But, alas, one thing is lacking—the direct and powerful influences of the Holy Spirit. A few gentle drops have descended, but we

have enjoyed no plentiful shower, and this we greatly need. According to all former experience, the harvest-time for this year will be past in four or five weeks. Then will come the finishing up of the term, and the spring examinations. After that will follow the short summer term, a most favorable time for fixing last impressions, for attempting to lead Christians into green and living pastures, but not a favorable time for the work of the Holy Spirit in breaking up the fallow ground by conviction and conversion. Nearly sixty of our number are without hope. As teachers, as Christians, as an institution, we greatly need the effects of a powerful revival. I fear to make any extra effort; I fear to omit it. I know not what to do. The way seems greatly hedged up. I fear to go forward; I dare not stand still; I cannot go back.

“I went to Boston to help fit off one of our teachers as a missionary to the Nestorians. I made arrangements to be absent a few days longer, that I might have time to look over our sad, very sad state, and that I might inquire of the Lord for a right path in which to walk. I wanted exceedingly to go to Newburyport, and also to Monson; but I thought it my duty to stay in one place, to make no calls, to do but a little business, and only attend meetings as I could. I have seldom had so profitable a week, when I have had so much physical and mental rest, and so much, as I humbly hope, of spiritual refreshing. I have been greatly interested in examining the subject of prayer. Since I returned, a few more drops have fallen. But how so great a work can be done in so

short a time I know not. All is yet darkness, but I hope and trust that light will shine out of darkness. Now I have one urgent request to make of you. It is, that you would set apart a little time every day to pray in sincerity and in truth for us. Pray that God would, in his own way, do a great work here, and give us a great blessing ; pray that we may be taught what the Lord would have us do. Will you thus pray every day till you hear from us again, which shall be soon? For a few days, I design to study daily two passages of Scripture, praying that I may be led by the Spirit to receive into the understanding and heart just what the Holy Ghost has revealed in these wonderful passages, Luke 11:5-13; James 1:5-8. Would you like to study these daily with me, as you pray for us?"

What a different meaning did Miss Lyon attach to the word *rest* from what is generally understood. Her views must have approximated to what the Bible calls rest in heaven, namely, a state of intense activity in the service of God.

The next day, March 9th, she writes to Mrs. Safford of Boston:

"As I have a little business on which I must write this morning, I will take this opportunity to say a few things on the subject so near my heart. On my return, I found things in some respects a little more favorable than when I left. The general seriousness has increased somewhat, and considerably in one small section under the care of one teacher. The teachers have had some increase of interest, and are making some

new efforts in their sections. Among those who have most heart for such a work, there is a growing conviction of the great need of a thorough, powerful revival, to break up the fallow ground, to give a new current to thought and feeling among the younger and least experienced Christians, among the coldest, most lukewarm, and most backward professors, and among some who stand on middle ground. Thursday morning is one of the three mornings in the week when I reserve a half hour for religious instruction and devotional exercises. I have just met the pupils in the hall. I took occasion to spread out before them our present position, with our necessity, our danger, our fear, and our hope, mingling all along my own feelings, my own solemn convictions of the urgency of the case. I stated my own views, that something must be done, though entire darkness was spread over the path of duty. I told them that a little while ago I came to them to ask of them a missionary. I would not go from one to another, lest I should not find the best. And the Lord so stirred up the willing hearts, that we all believed that we had sent the one whom he had called and qualified for the work. And now I came to ask for a willing heart to unite with me in prayer for this great thing, as this seemed our last refuge. The scene was very interesting to my feelings. How I should have loved to have you with us, to mingle in our sympathies and prayers. There was a very tender spirit this morning, an atmosphere in which it was very easy to breathe, and to speak too. Probably little circumstances might have some effect. It is so seldom that I leave this beloved

household for a single day, that my meeting them after an absence of only a week and a half is suited to awaken some tender emotions on both sides. Such things are the veriest trifles in themselves; but my sentiment is, that the most trifling circumstances should be used for the same great end. With regard to efforts in behalf of the impenitent, all is dark. But amid the darkness, and with a burden on my heart which I cannot describe, there is something in my soul which seems like trust in God, that is like a peaceful river, overflowing all its banks. Light can shine out of darkness, and I have great hope that we shall receive a blessing, whether or not the providence of God shall permit Mr. Kirk to come and share with us in our labors, our joys, and our sorrows.

“I have an increasing sense of the importance of a work of the Spirit, a universal work, one which shall reach our whole church of more than one hundred, all young. You recollect Mr. Kirk’s vivid description of the difference between passing through the deep valley and rising up into a revival, and leaping immediately into the sympathies of a revival. We need experience of the first kind to fit us for the varied and important remaining duties of the year. On this account, I have some query whether it may not be better that Mr. Kirk’s visit should be deferred a little longer. If he could stay two or three full weeks, I would as soon that he would come to-day as ever. But if he can stay but one week, and possibly even less, it is very important that he come at the right time, and expend his power in the best

way. His fear that he could not stay long enough is my great fear. It seems to me like a very desirable thing that certain minds, certain difficult cases, should come under the influence of a powerful mind and warm heart like Mr. Kirk's, and we all need some stirring means ; but my own will has ever been graciously kept in an even balance concerning this thing. I am prepared to rejoice or to acquiesce as soon as the will of the Lord shall be made known.

“Now, whatever may be in relation to these things, let me ask and beseech you three, [Mr. and Mrs. Safford, and Mr. Kirk,] my dear sympathizing friends, to grant me one petition. Will you every day offer a short prayer on our behalf, which shall arise from your inmost heart, till you hear from me again, which shall be soon? Only ask God our heavenly Father, in the name of Jesus our blessed Redeemer, and you shall have your request.”

From Miss Whitman to Mrs. Safford.

“SOUTH HADLEY, March 16, 1843.

“MY DEAR MRS. SAFFORD—Miss Lyon requests me to write a few lines, just to tell you the reason why she has not written, and to ask a continuance of your prayers for us. She is now quite unwell with a cold, and thinks it her duty to reserve her strength for the religious exercises of the school. To-day she is perhaps rather better than yesterday, yet I have some fears that she will have a fever. The physician was yesterday somewhat apprehensive of a lung fever. Should she remain entirely quiet, it would undoubtedly do much towards a restoration ; but as the pres-

ent religious state of the school is, this seems very difficult. You will perhaps recollect that Miss Lyon was absent three Sabbaths, previous to her return from Boston. She found, on her return, that there had been considerable increase of feeling, and a state of apparent preparation for the reception of truth, which was not so manifest when she left. By all the indications it appears that we are approaching a very important crisis. There seems to be an increase of the spirit of prayer, and of desire for spiritual blessings, on the part of Christians; and among those who are yet impenitent, there is not perhaps one who is not more or less affected, and some are deeply impressed. The solemn countenance and tearful eye whenever the subject is personally introduced, show that the Spirit is operating. We feel very much the need of fervent, importunate prayer to bring us the rich blessing which seems so near to us, and which appears to be delayed only for us to seek it. Our meetings this week have been increased. The regular recess meetings are very promptly attended. These have been occasionally lengthened, and a daily sectional meeting of half an hour has been added from the recreation hours, the time usually devoted to reading. In some members of our sections there seems to be quite a revival spirit. As teachers, we feel that we very much need the prayers of our friends, that we may be prepared, by the reception of a large measure of the Spirit, to be leaders of the flock. As teachers, may I not ask a special remembrance in your prayers? Our need is great, and very pressing. Since her return, Miss Lyon has been giving some connected

instruction upon the subject of prayer. It will indeed be a mysterious providence should she now be unable to speak to us."

Miss Lyon to Mr. Safford.

"FRIDAY MORNING, March 17, 1843.

"DEAR SIR—The present state of our school is exceedingly critical. May you have a mind and a heart to pray for us. The testimony from every source—from the teachers, from the prayer-meetings, from meetings for the impenitent, from individual conversation with Christians and with the impenitent—is all the same, proving beyond doubt that the Spirit of God is moving with a gentle influence on the face of the waters. Still there is not that point and decision which must be attained, or we shall fail of the blessing. The great and distressing doubt which rested on my mind about using any extra means myself has, in the providence of God, been somewhat removed. That interesting state of feeling on many things, such as missions, the general path of duty, etc., seems now changing to an increasing desire for the direct and special influences of the Holy Spirit. Our regular business goes forward just as usual, but many have been looking up their leisure time for religion. The teachers are most of them very much engaged in gathering up the fragments of time, that nothing be lost. I have had a short extra meeting for the impenitent every day. I have been able to meet all my appointments, though sometimes I have concentrated all the strength of three or four hours into half an hour. Every thing I do is such a privilege. It is such a privilege, too, to depend daily and hourly for light,

for strength, and for hope on our heavenly Father, through Jesus Christ our Redeemer.

“It is so difficult for me to stop writing. My heart is so full. But I fear you cannot read this. If not, let it go as of no great importance.”

To Mrs. Banister.

March 20, 1843.

“When I last wrote to you, I engaged to address you again very soon. I have been very sick for a week, or I should have written some days sooner.

“In my last, I requested a special interest in your prayers until you heard from us again. I communicated also something respecting our religious state. Just at that time, I felt that we were in a very trying, critical condition. I had been absent three Sabbaths. After spending another Sabbath here, and becoming more acquainted with the state of things, I began to feel, ‘Surely the Lord is in this place, and I knew it not.’ In all seasons of religious interest in this house, the Lord has ever delighted to own and bless the holy Sabbath. For the last week a work has been going forward with convincing evidence that it is indeed the work of the Lord. I believe I told you in my last that I spent a few days in Boston, that I might have quiet and time to look over our condition, and to seek the right way. The state of our school in general has been unusually encouraging this year. There has been a very sweet spirit, a pleasant docility, and a consistent deportment. Our evening prayer-meetings have been like a connecting artery through which the lifeblood flowed. Our semimonthly missionary meeting has been better attended than ever before,

and we have all thought that the missionary spirit was advancing in the seminary. This spirit seemed to receive an impulse by Miss Fisk's leaving us, and devoting herself to this work. I have thought we seemed preparing for every thing else desirable, except for the reception of the special influences of the Holy Spirit. To this there seemed some great barrier. This was the great thing to be sought. This we needed to convict and convert sinners, to give that living faith in the great atoning sacrifice without which it is impossible to please God. This we needed to overcome the world, to fix our hopes, to establish our joys, to settle for ever our confidence. I returned from Boston not knowing whither I should be led, or whether there was any thing special that could be done. But I felt a trust, and a reliance on an invisible arm, greater and sweeter than I can ever describe. What a privilege it is to walk by faith. What a privilege it is to have no wisdom of our own, to have no plan for the future, that the wisdom of God may be more manifest, and that the indications of Providence and the guidance of the Spirit day by day may be more precious. I found, on my return, that a spiritual change was passing over the face of things, that the Spirit of God was gently moving on the face of the waters. The teachers I found more active in gathering up the fragments of time for religious duties and privileges connected with those under their care. Some Christians were becoming deeply interested. Many of the impenitent were in an inquiring state, and some very deeply affected. The work appears now to be going directly forward. Some

eight or ten expressed a hope at different times along in the winter. This number is now increased probably to about twenty-five. We are passing a very important time. There are some exceedingly difficult, dark cases. Some have passed through revival after revival, have been deeply affected, indulged a hope once or twice, have made one effort after another, and now, as they suppose, are settled down in a state of disconsolate indifference. May the Lord give you a mind and heart to pray for us. May I not hear from you soon? Let me have a page from your own heart.

“I should love to write you a long letter about my own personal feelings. Some views of truth have of late passed before my mind in an exceedingly interesting manner to myself. With what condescension does God come down in the simplicity of truth to our own personal wants. Let God be honored, let Christ be all in all, and let every created being be less than nothing and vanity.”

To Mrs. Safford.

“March 21, 1843.

“I must write you a few lines this morning, though I can say but little. I want to ask your prayers especially in two or three respects. Respecting our state generally I have little to say, only that the Lord is doing his own work in his own blessed way. The work is going forward apparently with great rapidity, stillness, universality, gentleness, and power. I believe I mentioned about sixty who entered the school without hope. I should have excepted some eight or ten, as the fruits of the drops of mercy which

have been falling upon us from month to month during the year. I suppose now not less than one half of the sixty are indulging a hope of pardoning mercy through the blood of Christ. A large number of hopeful conversions have occurred in three days, including the Sabbath. The Sabbath is of indescribable value to us. There can be no community to which it is more important. In times of revival, it seems always to be the day that God delights peculiarly to honor. At other times, it seems to be worth more than all other days in bringing the thoughts into captivity to the will of Christ.

“You will ask what means we are using. They are so small that I can hardly tell what they are, and yet they are numerous, simple, and through the infinite condescension of God, they seem to be adapted to our state. In the use of means, we simply walk, day by day, by the light which is so graciously shed on our path. We cannot, we would not look forward. Our studies go forward as usual, with all their regularity, our family duties with all their accustomed order. But we feel that we can and ought to turn aside from other sources of social improvement and enjoyment, that all the fragments of time may be gathered up and devoted to the great and grand business of seeking a divine blessing to descend on all this family. The teachers are all of one mind and one heart in this thing. We use our fragments of time just when they happen to come, and just for the object for which they seem at the time to be most needed. The prayer-meetings are sometimes fifteen minutes, sometimes half an hour, and sometimes longer, accord-

ing to circumstances. Some of the teachers have quite a prayer-meeting in fifteen minutes at recess in the evening with their sections. They adopted the practice in these little daily meetings, long ago, of having the prayers unsolicited. This turns to a favorable account just now. Sometimes they find time for three or four prayers in fifteen minutes. They can return to their duties with renewed energy and submission, if not pleasure in their studies. The teachers really seem to be emphatically the leaders of the flock. In the meetings for the impenitent I have no very definite plan. My waiting eyes are unto God. From day to day, thus far, the path of duty has been plain. The almost Egyptian darkness which rested on my mind about the path of duty, was but a contrast to that light which shines from day to day. I have no knowledge of future duty, and I ask for none. It is so sweet to carry every burden and every care to the throne of everlasting love, in perfect confidence through the Lord Jesus Christ. My lungs have not allowed me the privilege of individual conversation, but the teachers and others are instant in season and out of season.

“But my sheet is full, and I fear the mail will be gone, and I have not told my errand. First, I want you should pray daily and unitedly with great fervency for ——. She has some rather peculiar associations, as I suppose. She retains her hope, but something in her character revolts from every thing social in feeling or action. I cannot find that an individual in the house has been able to approach her successfully in the least degree on the religion of her heart

and life. I have met minds in a similar state, and, as a matter of judgment in her case, have avoided meeting her on the subject, hoping that some door might be opened in her behalf before the year closes. Many things may be done and said in a time of revival, that cannot be done and said at any other time. This may be the favored time for her. I have approached her gently, and hope I may have the privilege of doing something more. I think it not best that she should know that her case is mentioned between us. But I hope you will really pray in her behalf.

“We have some individuals that seem among the most hopeless. They are among the righteous towards men. They have passed seasons of conviction, and perhaps indulged hope once or twice. They are clothed now in the self-righteousness of not being deceived this time. Do pray for them.

“My continued desire and prayer is, that this whole family as a family, and every individual as an individual, may be baptized by the Holy Spirit. We are witnessing some interesting reconversions among those who have long indulged a hope.”

“SOUTH HADLEY, Saturday Eve, March 25, 1843.

“MY DEAR MRS. SAFFORD—I cannot tell you how rejoiced I was to receive your letter. I had been looking and longing for it. I knew you were praying for us, but I wanted to have you tell me so. We are in greater need than ever of the power of prayer. As you hear from us from time to time, I trust that you will not cease to give thanks, and to pray without ceasing, making all our requests known

to God. It is sweet to think of you as praying in our behalf, if you cannot come and see us. We are on the verge of another holy Sabbath. It is a great event for us to pass a holy Sabbath. O that a great, a very great blessing may descend upon us! The past week has been a wonderful time. Of those sixty over whom I mourned so much, and wept so much, and prayed so much, the week I was with you, only a remnant are now without hope. But some very trying cases are left. O for that all-prevailing prayer in their behalf which shall be heard! Several professors of religion have given up their hope, and a few have disclosed the fact that they have had no hope for a long time. Some of them are now walking in light, and others are shrouded in thick darkness. But the Lord has wrought for us such great things, that we can but trust him in every time of need.

“Monday morning. We have decided to devote this day to fasting and prayer. It is the first day this year that we have set apart to seek a blessing on ourselves as individuals, and on our family as a family. It is a great and solemn thing to set apart such a day. It is a great thing voluntarily to give up all our business for a whole day, that we may meet God in the inner sanctuary of his holy, spiritual temple. I trust this day is brought by many hearts as a willing offering, and that it will be accepted through the blood of the everlasting covenant.

“I have many things which I want to write, but I cannot now. I should be glad to tell you how the Lord has led us along by his own right hand. I should

love to give you one simple page from my own soul. Do write very soon."

To Mrs. Banister.

"April 13, 1843.

"I hoped I should have quite a large part of this sheet to tell you what the Lord hath wrought for us since I last wrote you. I believe, just at the time that I sent my last letter, a cloud of mercy was gathering over our heads, and a few drops had fallen upon us. The cloud had so long been gathering, and so gently, that we scarcely knew it; but soon the windows of heaven were opened, and the blessing descended, so that there was scarcely room in our minds or hearts to receive it. When I returned from Boston, there were a few more than fifty without hope. In about three weeks, all but six expressed some hope that they had found the Saviour; in a single week of this time, more than thirty of the number.

"In all my privileged experience connected with the work of the Spirit, this, I think, has been of unparalleled rapidity; and yet I have never witnessed more quietness and stillness than in its progress, or any less of what some call *reaction*, to be watched against in the result. It has seemed like a sudden, powerful shower bursting upon us, but descending with so much gentleness that not a leaf or twig among the tender plants is turned out of its place, and then so suddenly giving way to the beautiful sun and refreshing dews. But as teachers, we have a great work to cherish these tender plants. Shall we not have your prayers? O to follow Christ in the work of cherishing them, is what I want. This desire enters

almost daily into the very depths of my soul with an untold and unwonted strength."

Such a history as the preceding is certainly very instructive as well as interesting to every Christian who loves revivals. It lets us into the true secret of the extraordinary exhibitions of divine grace with which the schools where she labored and prayed have been favored; and that is, the uniform and systematic fidelity of the instructors. Practically, as well as theoretically, they have given religion the first place in their teachings, and have really felt more solicitous about the eternal than the literary welfare of their pupils; and God has honored those who thus honored him, by that special influence that subdues and converts the soul.

The seminary has been A NURSERY OF MISSIONARIES. One of its members left, the first year, to go to the Zulus in South Africa, and several of the earlier members were subsequently stationed in other dark corners of the earth.

Not much was said, in starting this institution, about raising up missionaries. Yet in fact the principles on which it was founded, and the manner in which it has been conducted, tended directly to such a result. All who engaged in the work of founding and conducting the enterprise, were expected to do it on the same benevolent principles that form the main-spring of missionary labors. They were not to expect any pecuniary reward, save what was essential to a comfortable support. The pupils were taught that they ought to engage in the business of teaching

from a sense of duty, and a benevolent desire to do good. They were not to avoid any field of labor because it was hard and uninviting. They were to hold themselves in readiness to go to any part of our own wide country where Providence should point out the post of duty; and such would easily be persuaded to go to foreign lands on a like errand of mercy.

From the first, special and systematic efforts were made to awaken an interest in the great cause of Christian benevolence. Miss Lyon was in the habit of presenting the gospel view of this subject for several successive mornings each year. The great principles and motives which she urged on her auditors came every year clothed with new power. She labored with untiring zeal and with rare success to start her pupils on a voluntary course of self-denying action. The command, "Thou shalt love thy neighbor as thyself," was held up day by day in new and interesting relations. She labored to enforce the duty of setting apart from their income a fair and handsome proportion to meet the calls of benevolence, and really made them ashamed to wear costly apparel and drop at the same time only "two mites" into the treasury of the Lord.

What Christian was ever a year with her without hearing the passage, "Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God," expounded? and who did not carry away with her a livelier sense of its meaning and power than she had carried there? Any one who has read Miss Lyon's work on missions, must have seen that her conceptions of eternity, of an eternity of sorrow, spent under the

frown of God, were awfully distinct, vivid, and controlling. How her hearers would almost hold their breath as she dwelt on this subject.

“Take,” she would say, “any slight trouble or trivial suffering, bodily or mental, a throbbing tooth, a tedious, complaining, disagreeable room-mate, and think, ‘I am to bear this pain a year, night and day;’ or, ‘I am to have this companion always in my presence for twelve months.’ That seems long. Yet hope lends strength to bear the evil. A year, you say, and it will be gone. When one day is past, you subtract it from three hundred and sixty-five, and rejoice that you are one day nearer the end of your trial. Let the load accumulate to the utmost that can be endured by mortal frame, or conceived by mortal mind—let the year before you be one of anguish, of remorse, of grief, of suffering like that which separates the soul from the body, and yet you cannot die. You are doomed to a living death, always dying, yet never to die; for this is the import of those solemn words, the second death: a year spent in such agony, how long, how slow its moments roll! Yet hope lends her pencil, and the happy future appears beyond, in dim, but certain light. Let years be added and multiplied, till the sum reach a number equal to all the years of all the lives of all the sons and daughters of Adam, and let the soul be strung to endure suffering to the utmost stretch of its capacity in all these years, yet, in the infinite ages of eternity, there would come a period for these sufferings to cease. Relief, however distant, would lighten the woe. But ‘the smoke of their torment ascendeth up *for ever and ever.*’ It is an ever-

Read

lasting punishment; the worm dieth not, the fire is not quenched. No sun shall rise on that darkness, no time shall measure out those groans. It will be one blank scene of woe, with nothing to mark its duration; and when the soul shall ask, 'How long?' nothing but that awful '*How long*' shall echo from its prison walls. Oh, for ever, *for ever!* Think of this word, and its import. Add life to life, and age to age, and you have not approximated it."

Many a pupil could say, in a manner recognized at once by her companions as Miss Lyon's, "You wont do so again, will you, dear?" but no one could ever imitate her manner in such remarks as these. They were the embodiment of her own experience. "Souls bought and redeemed from all this woe," she would say, "how should they show forth the glory of God! How should they feel towards the multitudes in danger of perishing for lack of the bread of life! Who that has been redeemed, and permitted to linger on the shores of earth a while to represent her ascended Saviour, would not wish to eat and drink and live to the glory of God? Who but would rejoice to give all her money, her time, her talents, her influence to this great cause, the salvation of the perishing? When you are about spending a single shilling, remember, that shilling might carry leaves of healing to those who are sick unto death, unto the second death, and ask whether you are investing it to God's glory. The question for the Christian is not, 'Is it right for me to buy this little elegance for myself?' but, 'Would it be wrong for me to do without it?' You waste a shilling's worth of paper. That single

shilling might have sent the bread of life to the famishing." Her sympathy for the heathen was ever alive and active, and she communicated her own feelings of indebtedness to them for Christ's sake to many of her pupils. She led them to feel that all they were, and all they had, were indeed the Lord's, to be actively and constantly employed in his service.

Ever after the first two years of its existence, a missionary meeting was held in the seminary at least as often as once a month, and frequently once a fortnight. It is the object of the meeting to disseminate throughout the school information relative to the moral and religious condition of the human race, to excite inquiry, and to awaken zeal in the great object of the world's regeneration. The result has been, that not less than sixty-one members of the seminary have entered the foreign field of missionary labor; of whom not less than eleven were teachers at the seminary. Every Senior class, for the first fifteen years, has had one or more representatives in the missionary field. With these beloved distant daughters of the seminary communications are frequent, and their letters give great interest to the monthly meetings. At the seminary a journal is kept of the events transpiring there, and a copy of it is sent to each missionary. The correspondence forms galvanic wires through which the missionary spirit is transmitted backward and forward.

Personal consecration is the strongest evidence of interest in the missionary work, but contributions in money are also an index of the feelings of the heart.

Judged of by this standard, one is struck with the amount contributed by the Holyoke seminary.

The teachers have set a good example to their pupils in this respect. They generally head the subscription paper with handsome sums. The tithe which Miss Lyon brought to the storehouse of the Lord, was gradually increased until it became nearer one half than one tenth of her income.

The annual offering of the school has varied from six hundred to eleven hundred dollars. This has been the voluntary gift of teachers whose salaries, besides board, have been from one hundred and twenty-five to two hundred dollars; and of pupils many of whom are from families of small pecuniary means.

It may not be out of place to give a few notes from the missionary journal, bearing on the manner in which the subject of benevolence was presented by Miss Lyon, and illustrating the missionary spirit in the school.

“January 28, 1847. Miss Lyon commenced her lectures upon the subject of missions this morning. She read passages of Scripture, and remarked generally upon the duty of Christian benevolence. She then alluded to the reward to be expected in consequence of denying ourselves for Christ’s sake: she differed from some who say one is never poorer for giving to the Lord. ‘If,’ said she, ‘they mean poorer in a *spiritual* point of view, I agree with them, but not when they say poorer in property; for I do believe the Christian ought to give to the Lord, so as really to feel the need of what he gives. It is a pre-

cious privilege to suffer for Christ.' She seemed, if possible, more earnest and animated than ever. O that there were many more who would, in like manner, present to Christians the claims resting upon them, who would, at the same time, be themselves examples.

"February 2. Miss Lyon has continued her remarks upon the subject of missions for several mornings. We will try and give you the mere outline. Your own minds can supply the rest, better than our poor pen.

"First, we must do all Christ requires of us, because a reward is promised to him who gives a cup of cold water; if we have the means to do more, we must not think it sufficient to do this, and only this. Secondly, we must feel that we are as unworthy to give in the name of Christ as we are to receive. Thirdly, when we give the most with the most self-denial, then do we most deeply feel our unworthiness. When we do so contribute for Christ's sake, then are we brought into a blessed sympathy with his *poverty*, his sufferings. 'O wonderful, wonderful,' she exclaimed, 'this work in which we may share. How would angels delight to have a part in it. And shall we hinder it by unwillingness to give?'

"We should adopt the Bible standard of benevolence, because of the infinite value of souls—of the sacrifice of Christ as our example—of our relations to each other—of the unseen cords that bind us to the heathen world; last, though not least, because it is God's appointed means for the conversion of the world. Take the Bible standard of benevolence, said she, and cling to it as long as you live.

“April 7. Miss Lyon this forenoon dwelt in a most touching manner upon the great principle that Christian charity may be so practised and illustrated as to make us feel what a price was paid for our redemption. She noticed expressions of Scripture like this: ‘Ye are bought with a price,’ etc. ‘Always,’ she added, ‘remember this when you put your hand to this work.’

“April 13. I wish it were in my power to convey to you all the precious thoughts Miss Lyon has given us upon the subject of Christian charity. Though she has dwelt so many years upon this theme, there is nothing tedious through repetition. She leads us not in the same beaten track of thought. Every year brings out some new thing from the rich treasury of her full soul. In her remarks this forenoon she said the telegraphic wires had been established between us and the heathen; if we do not now send them the gospel, they must perish.

“May 19. Within a short time letters have been received from correspondents in Persia, India, China, Sandwich Islands, and the far west; all of them full of glad tidings. Could you but witness, dear sisters, how much interest these journals of yours add to our missionary meetings, you would feel yourselves richly rewarded for all the labor they cost you.

“June 18. In our teachers’ prayer-meeting this evening, Miss Lyon spoke of a little note received from Mrs. Burgess. She proposed we should mention the names of those who have been connected with us, and are now on missionary ground. We each mentioned one or more of them, until all your names were

repeated. We then united in prayer in your behalf. Miss Lyon led. In speaking of you afterwards, she said, 'Let us each be faithful, and we may be but a step behind them in heaven.' If *any one* has a bright crown there, it will be our dear Miss Lyon. Numbers in heathen lands will rise up and call her blessed.

"July 11. Our missionary subscription is completed, and the amount has been stated to the school. Amount given to foreign missions, \$646 79; home missions, \$361 00: whole amount, \$1,007 79.

"August 29. You will ask, 'Where is Miss Lyon during the long vacation? Is she also enjoying rest?' We would we could say she is. But she is in South Hadley. Much does her spirit long for rest, and much does she need it. We fear for the next year. Yet I would trust and remember that 'our Father is at the helm.' We, doubting, often ask, 'If she falls, who shall take her place?' We often fear she may fail. Powers of mind and body so hardly tasked cannot always last. We fall back on the assurance, God will provide."

In illustration of Miss Lyon's missionary spirit, we give the following passages from her "Missionary Offering," already referred to, a little work published by Messrs. Crocker and Brewster in 1843. Of this work she says, "I wrote it because my heart was so full that I could not but write."

"In the great work of converting the world to God, Christian sympathy, and a just and solemn sense of responsibility, are the two grand and effective impulses of the human soul.

“He who acts under these impulses, will be listening to the still small voice of duty. He will not be partial in judging between the interests of self, and the eternal interests of others. He will be constrained to adopt and practise the sentiments of Howard: ‘Our superfluities should be given up for the convenience of others; our conveniences should give way to others’ necessities; our necessities should give way to the extremities of others.’ Are not these the sentiments which must be adopted and practised to bring the whole world to a knowledge of the truth? Are they not sentiments contained in the second great command of the law, and in the golden rule? In the great work of saving souls from death, let us then first give up our superfluities. When that is done, if the providence of God still calls, let us next give up our conveniences. When we have done that, if souls are still left unsaved and unenlightened, and if the door is still kept open by divine Providence, inviting us to enter, let us last of all give up our necessities to the infinite extremities of immortal beings.

“As I mused on these things, my heart burned within me, and I was carried away to visit the three great scenes of Christian sympathy.

“The first scene was *that of the Saviour’s life, sufferings, and death*. I wandered over the plains of Judea. Silently I walked in the cold garden. I stood by the fatal cross. I seemed to hear the Saviour’s voice, calling in accents of melting tenderness, ‘Go ye into all the world, and preach the gospel to every creature.’ ‘The servant is not greater than his Lord.’ Come, follow me; walk in my footsteps, and we shall

be glorified together.' The sympathy between the infinite Son of God and his unworthy followers appeared to me wonderful indeed, casting a bright halo over the whole subject of missions, and calling into life a thousand illustrations, living epistles, known and read of all men. What remarkable expressions do we find in the sacred volume on this subject. None but an infinite mind could conceive such thoughts, or dare to write them. 'He was tempted in all points, like as we are.' 'He can be touched with the feeling of our infirmities.' 'The Captain of our salvation is made perfect through sufferings.' 'He learned obedience by the things which he suffered.' 'Himself being tempted, he is able to succor them that are tempted.' His is not a sympathy which simply pities and feels for us. It is a sympathy which knows by experience how to partake in our every cup of joy, and in our every cup of sorrow. But this is not all. He not only suffers with us and for us, but he even invites and accepts our sympathy in his behalf. Here is the preëminent glory of all this subject. We are permitted to labor with him, and for him; to suffer with him, and for him; to be partakers in his reward; to share in the joy that was set before him, for which he endured the cross, despising the shame. We are said to be crucified with Christ—to be partakers of his sufferings; to weep with him; to rejoice with him; to reign with him. He is not ashamed to call us brethren—brethren in labors, brethren in sufferings, brethren in gathering in the rich harvest of immortal souls. We are to be conformed to his image, that he may be the first-born among many brethren. We are to be heirs

of God, and joint-heirs with Christ, if so be that we suffer with him. Who could conceive of condescension like this? Is not a life of suffering for Christ's sake a great privilege? Is it not surrounded by an unparalleled halo of glory? Well might the apostle seek to know the fellowship of Christ's sufferings, being made conformable to his death. My heart exclaimed, Lord, teach me thus to manifest the life of Jesus; heavenly Father, teach me to live more as he lived, to feel more as he felt, to labor more as he labored, to deny myself more as he denied himself, to pray more as he prayed, to agonize over a lost and dying world more as he agonized.

“But I was led on to another, and a very different scene. It was *a scene on the borders of the world of despair*—a scene casting a glare of lurid light over the whole missionary enterprise, and urging the Christian on to unknown and untold sacrifices and sufferings for its sake. Necessity seemed laid upon me to take a nearer view of the finally lost than I ever had done. I had formerly turned to those fearful passages in my Bible. I had followed the criminal as near the place of execution as I dared approach. But as the flames began to flash in my face, and as the groans of despair began to fall on my ear, my affrighted spirit started back, and fled away from the dreadful sight. But now I felt that I must take a nearer view of the second death than I ever had done. Without such a view, I feared that I should not weigh things in a just balance, that I should not keep the skirts of my garments pure from the blood of souls, that I should not use as I ought each hour of my passing days, and spend as I should

each dollar that comes under my control. Without such a view, I feared that I should not understand as I might, and value as I ought, that infinite price paid for the ransom of the soul.

“I asked God for strength to meet the dreadful scene. I approached nearer and nearer to the awful brink of the bottomless pit, and I trembled at every step. I arrived at its very edge, and the foundations seemed to crumble beneath my feet. I stooped over to take a view of the dreadful place, and the yawning gulf seemed to open wide its mouth to receive my fainting spirit. I beheld the worm that never dies, and the fire that never is quenched. I heard the unutterable groans of the for-ever lost, and I saw the smoke of their torment, which ascendeth up for ever and ever. Who can endure this, I exclaimed, a single year—a single day—a single hour? But Oh, for ever and ever! An eternity of misery! what is it? Many have told us what it is not, but who can tell us what it is? What a view did I then have of the bleeding Lamb of God, groaning, agonizing, and dying to save a lost and ruined world from hopeless despair. How did my heart at that moment cling to that ‘hope which is as an anchor to the soul, both sure and steadfast, and which entereth into that within the veil.’ But Oh, the for-ever lost! They know nothing of this precious hope. Those teeming millions just ready to perish, know nothing of this precious hope. Who that knows aught of its worth—who that has ever stood on the borders of that world of endless woe, will not strive with all his might to save a fellow-immortal from the anguish of the second

death? Who, in such a work, can count his life dear unto him; who can call aught that he has his own?

“I was led on to another scene. It was *a scene at the gate of heaven*; casting a sweet and glorious light over the whole subject of missions. There I beheld a ‘great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stand before the throne.’ And one said to me, ‘These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.’ Then I heard the Saviour’s voice, that sweetest music of the heavenly world, saying, These are my followers; these are my dearest friends. They have known of the fellowship of my sufferings; they shall now be partakers of my joy. ‘Where I am, there shall they be also, that they may behold my glory.’ And I heard that new song, which no man could learn but those ‘who follow the Lamb whithersoever he goeth.’ And as they sung, ‘Worthy art thou, for thou hast redeemed us to God by thy blood,’ my heart responded,

“‘My willing soul would stay
In such a frame as this,
And sit and sing herself away
To everlasting bliss.’

“‘But Oh, the for-ever lost!’ I again exclaimed. Never, Oh never will they unite in that new song; never will they hear the Saviour’s blessed voice; never will they sit under the banner of his love. O the millions ready to perish! Must they be shut out for ever from the new Jerusalem? Must they be

banished for ever from the Saviour's blissful presence? Oh, who will not give his all to save them from eternal death, and raise them to eternal glory?

"But I was led away to view other scenes, and to receive other impressions. First I mingled in the busy scenes of our own Christian land. The veil was lifted from mine eyes, and I saw things as they are seen by Him, with whom 'one day is as a thousand years, and a thousand years as one day.' Spread out before me was a solemn and awful view of personal responsibility. I saw the folly and the delusion of those who are ever striving to secure for some of their steps a middle path between the service of Christ and the service of his enemy. That vast field of supposed neutral ground in human affairs, so long and so carefully maintained, seemed in reality divided between the two great contending powers of eternal life and of eternal death. I saw that each one's life must be devoted to the salvation of men, or its influence be felt for their eternal destruction. Every thing about me seemed written all over with the Saviour's words, 'He that is not for me, is against me; and he that gathereth not with me, scattereth abroad.' I seemed to hear a mighty harp of a thousand strings vibrating at the least touch of the hand, at the least breath of the lips. Its every tone seemed to echo and reëcho, and ceased not till it mingled in the songs of the new Jerusalem; or till it waked up a deep wail in the bottomless pit. O who can strike with a careless, heedless hand the chords of such a harp? Who does not tremble to live, to walk, to speak in such a world as this? How distressing is

the mere apprehension of having by accident administered a fatal cup of poison to a fellow-being. How unavailing would be the assurance that the same hand, in a hundred other cases, had given bread to the hungry, and water to the thirsty, and clothing to the destitute. But infinitely more distressing must be the certainty of having, by neglect or self-indulgence, destroyed a never-dying soul. My heart exclaimed, Let the past of my life suffice in the work of death; henceforth let me live only for the salvation of men. I looked up to the God of my salvation, and cried, Lord, grant that I may never again spend aught of my time or of my possessions without seeking guidance and direction from above; grant that I may never again spend aught of earth's treasures on myself without the united approval of the word of God, the providence of God, and the Spirit of God.

“But time hastened me away, and I passed on to another scene. It was the scene of the judgment. There I beheld the Son of man seated on his throne of glory, and all the holy angels with him. And I beheld the books as they were opened; ‘and the dead were to be judged out of those things which were written in the books, according to their works.’ First came an unfolding of the scenes of time; . . . and when this was over, then came the judgment. And I saw another balance lifted high. On its polished front was engraved, ‘Love the Lord thy God with all thy heart; love thy neighbor as thyself.’ This was the balance of eternal truth and justice, by which are weighed all other scales and all other weights, and all the principles and all the deeds of

the children of men. By the decisions of this revealer of truth, I saw that personal responsibility, which had been so much neglected, overlooked, and resisted, had ever been a most fearful and solemn reality. I saw that 'there is a way which seemeth right unto a man, but the end thereof are the ways of death.' And I beheld the speechless agony of those in whose garments was found the blood of souls. I saw many a face gather blackness, and I heard many a despairing cry, Lord, when did I destroy the souls of the heathen? And the reply was, Inasmuch as thou didst not what thou couldst to save them, 'thou art weighed in the balances, and art found wanting.' Then I heard a voice saying, What shall it profit a man, if he gain the whole world, and destroy an immortal soul? What shall it profit a Christian father, though by his wisdom and foresight he provide well for his own household, if he refuse the bread of life to the perishing heathen? What shall it profit a Christian mother, though by her industry and discretion she clothe all 'her household in scarlet, in silk, and in purple,' if she refuse the robe of Christ's righteousness to the destitute heathen? But as I heard the last and awful sentence, 'Depart, ye cursed,' I turned away and came back, again to mingle in the scenes and doings of time.

"A view of my own individual responsibility rested on me with an indescribable weight. I felt that, in the sight of God, my duty in my own little sphere, and with my own feeble ability, was more to me than the duty of all the world besides. Could I throw my influence over the whole country, and bring thou-

sands into the treasury of the Lord, it might not be so important a duty for me, as to give from my own little purse that last farthing which God requires. Could I make my voice heard from one end of the land to the other, and so plead in behalf of the perishing heathen, that all our missionary concerts should be filled with hearts bowing together in the presence of God, it might not be so important a duty for me, as to carry my own feeble petition myself to the throne of mercy, and there, in the name of our blessed Redeemer, plead the promises with an earnestness which cannot be denied. While I mused on these things, my heart seemed ready to sink under its load, and I fled away to the cross of Christ, that there my weak and fainting spirit might find support, comfort, and guidance. There I looked up, and cried, My dear Redeemer, make me 'to know the fellowship of thy sufferings; make me conformable unto thy death.' There, under the banner of the Saviour's dying love, I felt it to be the most precious privilege in the universe to deny myself, to take up my cross, and to follow the Lamb whithersoever he goeth."

In a notice of Miss Lyon, published soon after her death, the writer asks;

"Is she missed? Scarcely a state in the American Union but contains those she trained. Long ere this, amid the hunting-grounds of the Sioux and the villages of the Cherokees, the tear of the missionary has wet the page which has told of Miss Lyon's departure. The Sandwich Islander will ask why is his white teacher's eye dim, as she reads her American

letters. The swarthy African will lament with his sorrowing guide, who cries, 'Help, Lord; for the godly ceaseth.' The cinnamon groves of Ceylon and the palm-trees of India overshadow her early deceased missionary pupils, while those left to bear the burden and heat of the day will wail the saint whose prayers and letters they so prized. Among the Nestorians of Persia and at the base of mount Olympus will her name be breathed softly, as the household name of one whom God hath taken."

CHAPTER XI.

MISCELLANEOUS CORRESPONDENCE—PUBLISHED
PAMPHLET—FIFTIETH BIRTHDAY.

WE go back a little to give some of Miss Lyon's letters which could not be inserted earlier without breaking the thread of the narrative.

In 1839, the first death occurred at the seminary. In a letter to Miss Grant, dated April 12, 1839, Miss Lyon thus alludes to it:

"We have just been passing through a trying scene. Death for the first time has entered our windows, and marked one of our number as his victim. It has been a trying, solemn time. It was a disease of the head, and as is common in such cases, was very deceitful in developing its true nature till a short time before her death. On this account, none of her friends were here to see her breathe her last. Her sister arrived about two hours after, and her father met the remains a few miles from this place, as they were moving towards her last earthly home. She had been with us about a year, and I trust her being here has been the means of preparing her for heaven.

"She became serious last summer, indulged a hope in the autumn, has been consistent through the winter as a Christian, and has seemed to share deeply in the late revival. She has not been very well through the whole year, and I now think that the causes of her last disease have been long at work in her system. But it seems as if an unseen hand had kept back its

progress, that she might repent and believe, and prepare for eternity."

In 1840, Miss Lyon's mother was removed to the unseen world. On this occasion she wrote to her only brother :

"SOUTH HADLEY, Dec. 3, 1840.

"But a few years ago, and we were an unbroken circle. Though separated from each other, we seven were all living, and could think and pray for one another from day to day. After the hand of death was laid on our dear father, nearly thirty years passed away before any one of us was called out of time into eternity. Since then, how frequently have we been called to mourning. How great have been the ravages of death. You have heard of sister F——'s departure, and now it becomes my painful duty to tell you that another one is gone. Yes, our dear mother is no more. My dear brother, can you think how lonely it was to me as I followed her dear remains to the grave, with no brother or sister by my side? I felt that indeed our family was but a broken circle. As I passed out of the door where I had often met her gladdened and joyful face, as I went along the way where we had so many times rode together to see sister J——, and as I looked on her placid face for the last time, 'Can this be,' thought I, 'my dear mother; and is this my last visit to her solitary home?'"

In the summer of 1841, Miss Lyon was persuaded to journey a few weeks for her health. She visited her near and dear relatives in the state of New York.

They were at the time in distressing straits, and knew not whence help could come. By a series of misfortunes, sicknesses, and losses, they had been driven to mortgage their small farm. They were in anxious conference at the moment of her arrival, because their homestead was expected that very day to come under the hammer of the auctioneer. "Here is Mary; she will help you," said her uncle, as she stopped at the door of their humble dwelling. She was the angel of mercy to them in their hour of need. She redeemed the farm, took the deed in her own name, gave them a life-lease, and on their death it was bequeathed by her last will and testament to the American Board of Commissioners for Foreign Missions.

The next letter has reference to the event that changed the address of her friend Miss Grant.

"August 18, 1841.

"MY DEAR MISS GRANT—I received yours by last mail. To say that I was so deeply interested in its contents that I could hardly sleep, would be saying but little. I have nothing to say on the subject, either good or bad. I have only to desire that this exceedingly important event may be for your own happiness and usefulness, for the happiness and usefulness of others, and also for the glory of God. I trust I shall be able to be with you on Tuesday, the 7th. My thanks to yourself and Mrs. B—— for inviting me to pass Monday night with you. If I am prevented from being with you on the 7th, it will be to me a great trial. May the Lord guide, keep, and sustain you, my dear friend."

From the beginning of the enterprise, Miss Lyon had desired that the institution should furnish accommodations for two hundred pupils. Though compelled to commence the school with room for only half that number, she never for a moment abandoned the intention of completing the original plan. Every year after the first brought several times as many applications as could be accepted. She desired to multiply the beneficent influences of the institution by multiplying its members. The initiatory measures for an addition to the building were taken in 1839, and were fully carried out in 1842. With reference to obtaining funds for this addition, Miss Lyon prepared a pamphlet on the "Tendencies of the Principles embraced, and the System adopted in the Mount Holyoke Female Seminary." No longer obliged to speak merely of what was *expected* and *intended*, she was able to state what the school was, and what it was doing. To the community which had provided the institution, she could appeal to enlarge its accommodations and increase its privileges. From this pamphlet we make some extracts.

"The enterprise of founding this seminary was commenced nearly five years ago. More than three years were occupied in preparing the way, in raising the funds, and in erecting the building now occupied. It was ready for the reception of scholars November 8, 1837.

"The original plan was to provide for two hundred. Only the first building has yet been erected. This can accommodate only ninety. In order to finish the plan, at least twenty thousand dollars more will

be needed for the buildings, besides perhaps five thousand dollars or more for furniture, library, and apparatus.

“The seminary has peculiar advantages for high intellectual culture. The age required for entrance secures to the pupils mental power, and the attainments required for admission insure a high standard of scholarship.

“Religious culture lies at the foundation of that female character which the founders of this seminary have contemplated. The donors and benefactors, with its trustees and teachers, have felt a united obligation to seek, in its behalf, ‘first the kingdom of God and his righteousness.’ They would have the spirit of benevolence manifest in all its principles, and in the manner of conferring its privileges, in the mutual duties it requires of its members, and in the claims it makes on them to devote their future lives to doing good. Endeavors have been made to raise the funds, and to lay the whole foundation on Christian principles, to organize a school and form a family that from day to day might illustrate the precepts and spirit of the gospel. Public worship, the Bible lesson, and other appropriate duties of the Sabbath, a regular observance of secret devotion, suitable attention to religious instruction and social prayer-meetings, and the maintaining of a consistent Christian deportment, are considered the most important objects of regard, for both teachers and scholars. The friends of this seminary have sought that this might be a spot where souls shall be born of God, and where much shall be done for maturing and ele-

vating Christian character. The smiles of Providence and the influences of the Holy Spirit have encouraged them to hope that their desires will not be in vain.

“Physical culture is an object of special regard in this seminary. The value of health to a lady is inestimable. How difficult is it for her to perform all her duties faithfully and successfully, unless she possesses at all times a calm mind, an even temper, a cheerful heart, and a happy face. But a feeble system and a nervous frame are often the direct antagonists of these indispensable traits in a lady’s character. To preserve the health and promote the physical comfort of the family, the time is all regularly and systematically divided. The hours for rising and retiring are early. The food is plain and simple, but well prepared, and from the best materials. No article of second quality of the *kind* is ever purchased for the family, and no standard of cooking is allowed but that of doing every thing as well as it can be done. The day is so divided that the lessons can be well learned, and ample time allowed for sleep; the hour for exercise in the domestic department can be secured without interruption, and a half hour in the morning and evening for secret devotion, also half an hour for vocal music, and twenty minutes for calisthenics. Besides, there are the leisure hours, in which much is done of sewing, knitting, and ornamental needlework; and much is enjoyed in social intercourse, in walking, and in botanical excursions. This institution presupposes a good degree of health and correct habits. Little can be done in this seminary,

or any other, for those whose constitution is already impaired, or whose physical habits, up to the age of sixteen, are particularly defective. But it is believed that a young lady who is fitted for the system, and who can voluntarily and cheerfully adopt it as her own, will find this place favorable for preserving unimpaired the health she brings with her, and for promoting and establishing the good physical habits already acquired.

“This institution, it is well known, is distinguished for its economical features. Economy consists in providing well at little comparative expense. It can be equally manifested in the tasteful decorations of a palace and in the simple comforts of a cottage. It is not adopted in this seminary principally for its own sake, but as a mode of producing favorable effects on character, and of preparing young ladies for the duties of life. The great object is to make the school really better. An economical character is to be formed by precept, by practice, and by example. Example has great effect, not only in furnishing a model for imitation, but also in proving that economy is practicable, which is one of the most essential requisites for success. Let a young lady spend two or three years, on intimate terms, in a family distinguished for a judicious and consistent illustration of this principle, and the effects cannot be lost.

“This institution seeks to exert a decided influence against that feeling of dependence on the will of servants which is so common in our cities and large towns, and from which ladies in the country are not wholly exempt. The whole aspect of the family, and

all the plans of the school, are suited to cultivate domestic independence. The daily hour for these duties returns to each at the appointed time, and no one inquires whether it can be omitted or transferred to another. No one receives any pecuniary reward for her services, and no one seeks with her money to deprive herself of the privilege of sharing in the freedom, simplicity, and independence of her *home*:

“The power of bringing personal and family expenses fairly and easily within the means enjoyed, is also very essential to a high degree of domestic happiness. The whole system adopted in this seminary is designed to give a living illustration of the principle by which this power is to be gained. This ability will be of immense value in active life. It will prepare one to sustain the reverses of fortune with submission, or to meet the claims of hospitality and charity with promptness. This kind of independence might be to the great cause of benevolence like an overflowing fountain, whose streams will never fail. The institution is not designed to conduct a young lady's domestic education. It would not take this privilege from the mother. But it does seek to preserve the good habits already acquired, and to make a favorable impression with regard to the value of system, promptness, and fidelity in this branch of the duties of woman.

“To cultivate an obliging disposition, and to bring every little opportunity for self-denial to bear on the character, has been a leading object in all the plans of this institution, in the organization of the school, and especially in the arrangements of the fam-

ily. As the domestic work is done entirely by the young ladies, the varied and mutual duties of the day furnish many little opportunities for the manifestation of a generous, obliging, and self-denying spirit, the influence of which, we trust, will be felt through life. 'He that is faithful in the least, is faithful also in much,' is a motto for the daily guidance of this household.

"On entering this seminary, young ladies can scarcely avoid feeling that they are sharing the fruits of benevolent efforts; that they are enjoying privileges which they cannot purchase; that they owe a debt of gratitude to the founders which gold and silver can never cancel, and which can be met only by a useful Christian life."

To Mrs. Banister, formerly Miss Grant.

"SOUTH HADLEY, December, 1842.

"To say that the death of your niece, Mrs. Burgess,* was sorely felt by many, would be saying but very little. You know I loved her much, and valued her highly. I had the privilege of seeing and knowing much of her, taking together all the time, from my first meeting her at her father's in Colebrook, Connecticut, and my first calling her my pupil in Buckland, to her last, farewell visit here, which I shall always remember. She has gone, but she has left in our hearts a sweet memorial. What a privilege it is so to live as to leave such a sweet savor, such a precious treasure in the hearts of surviving friends.

"We have had a very prosperous year in worldly

* Missionary in India.

things. Every thing is systematized, and Miss Moore and Miss Whitman urge forward the wheels so beautifully that all seems more than ever like clockwork. I enjoy very much having every thing done better by others than it can be by myself. If this pleasure continues to increase as it has done for a year or two, I hope I may be prepared to be happy in being old, and in being laid aside as a useless thing. But in spiritual things we are less favored. There has been less interest than we have had any year since the first. Pray for us, that we may not receive all our good things in this life."

To Mrs. Safford.

"SOUTH HADLEY, May 1, 1843.

"You express a desire that I should think of Boston. How could I do less, when God has given you a heart so full of interest in our behalf? 'Ye knew what great conflict' I had about the time I was in Boston, and you opened your heart to sympathize with me in behalf of those who had never seen your face in the flesh. I thought I had reason to believe that out of our family no one was like-minded with yourselves to care for our souls. How can I but remember you in return, and the desires of your hearts, and the work of your hands? That infantile church has its own place, and a very important place, in the great system of means in the world. In bringing that church to occupy just its own place in this blessed work, the labors and responsibilities which Providence has assigned to yourself and husband, are by no means small. When I pour out my heart before the mercy-seat, I cannot but remember your

church, your labors in it, and the labors of your beloved pastor. How much do you all need of heavenly wisdom, of holy love, and of godly zeal. May the Lord give you more than we can ask or think."

To Mrs. Banister.

"July, 1843.

"MY DEAR MRS. BANISTER—I have finished my business so as to leave to-morrow. I have given directions to have your thirty-two copies of the 'Missionary Offering' sent to you. Will you accompany each copy which you give away with one petition—that, sooner or later, God would honor the exceeding riches of his condescending love in blessing it to the salvation of some souls? I have thought more about the instrumentality of prayer, for a few months past, than ever before in the same time. What a field of usefulness is here opened for all, under all circumstances. What a privilege is it to pray that God may be honored by all our friends, and by ourselves, at all times and in all places; that the interests of immortal souls may be promoted, and Christ's kingdom advanced. It seems to me an infinite privilege to have my friends pray that God may be honored in all I do, compared with their simply praying for my own comfort and happiness."

To Mrs. Safford, Sept. 26, 1843, she writes:

"The thought of giving instruction to so many minds brings with it an increasing anxiety. For this I must reserve all the mental and moral strength which I can. I must not depend on the impulse of the moment, and on the strength which I can rally for the occasion, so much as I have done the last six years.

When I think of the sudden and strong transitions of mind and heart which I have often been obliged to make, I feel that I can never make them again; and even if I could, I could not sustain the shock many times more.

“I have taken a health excursion among the hills, about forty miles distant, and just returned quite invigorated. I have a good old aunt among the hills. Her home is in the highest, and wildest, and roughest place which I ever visit. She is the last remnant of the old stock, the liveliest image of my dear mother. I always find the ride to her mountain home, and the communing with her as on former days, very sweet.”

Miss Fidelia Fiske, mentioned in the next letter, entered the seminary in 1840, graduated in 1842, and then engaged in teaching in the seminary. In 1843, she accepted an invitation to go to Oroomiah, Persia, as a missionary.

To Rev. Justin Perkins, D. D., of Oroomiah, Persia.

“SOUTH HADLEY, Feb. 6, 1844.

“DEAR SIR—Your kind letter, bearing date July 7, I have received, for which please accept my cordial thanks. Perhaps you may occasionally grant me other like favors.

“Your testimony to Miss Fiske’s happiness and usefulness is very gratifying. Her own letters, too, are all suited to make her friends happy in having given her up for such a work. It is my opinion that the leadings of Providence should be decisive to justify our encouraging an unmarried female to go on a foreign mission. My impressions on this subject were

strengthened as I saw Misses Fiske and Myers bidding farewell to friends and home, and kindred and country. How different was their situation from that of the rest of the company. Every other missionary had *one* intimate friend, and that one the dearest friend on earth. But Miss Fiske has been admirably prepared by the endowments of nature, by the dealings of Providence, and by the influence of grace, for just such a sacrifice. I rejoice that her heavenly Father has called her to this self-denying work, and that she was not disobedient to the heavenly voice. I rejoice, too, that the finger of Providence pointed her out to go, rather than any other one about whom we had conversation. I doubt not that she will find many ways of doing good besides that of teaching. As you wander along together, a lonely band through this vale of tears, and as you are laboring and suffering for Christ's sake, I doubt not that Miss Fiske will often be able, in her own quiet way, to come to one heart and another as an angel of mercy and kindness. Sometimes she may be able to give to some of her companions in toil a cup of consolation, when others, who would fain enjoy the same privilege, have not the time nor the strength granted them.

“Miss Fiske has been very faithful and successful in writing letters. I think this not among the least of the ways given her to serve the cause.

“You speak with interest of your visit to America, and to our beloved institution. Your remembrance of us is gratifying to our hearts. I rejoice that I was permitted to see so much of you while in this country. I enjoyed your visits here very much,

and the memory is still precious. We love to recognize your mission and your name, as well as that of our beloved friend Miss Fiske. I would rejoice and thank God in your behalf, that your return, your visit, and your departure, were attended with so many circumstances comforting to yourselves and favorable to the cause. Among all the duties that devolve on a missionary, it is far from being the least responsible, to be called in providence to visit his native land, and to meet all the people and all things which he must meet, and to make everywhere an honest, a faithful, and a salutary impression—an impression worthy of Him who came from heaven to earth on a great mission to save a lost and guilty world.

“Give my very affectionate regards to Mrs. Perkins.* May you both have strength given you, for many years to come, to enjoy the privilege of laboring and suffering for Christ’s sake.

“Give my affectionate remembrance to Mar Yohannan. I hope he will live to see many missionaries go from his country to different parts of Asia. My love to Miss Myers.”

Miss Lyon to Miss Fiske.

“March 4, 1844.

“MY DEAR MISS FISKE—It is one year this week since we were in Boston together. I have often desired to write you of the passing events, some of deep and thrilling interest, which have transpired since that time. As my mind and heart have been borne along upon the swelling wave, I have thought of you,

* Mrs. Perkins was a pupil at Ipswich.

and thought, too, that I should love to have you know what was passing among us. But I have almost done writing letters, except on business. I can never again sit down to write what will be worth sending so far by mail. But in our little box for you I cannot refrain from depositing a note. But what shall I write? Every thing will be told you over and over again, except it may be some of the passing thoughts and feelings in my own breast. And first I would thank you sincerely for your faithfulness and promptness in writing to me, and to us all. I believe it is one prominent way offered you of doing good to write to this seminary. I hope you will have mind, heart, and strength to continue to do in this respect as you have begun. I shall enjoy, in my turn, receiving an occasional letter, though I may never write you again."

To Mrs. Banister.

"MONSON, Sept. 3, 1844.

"MY DEAR MRS. BANISTER—I am now on my way to Boston, where I shall spend a few days, and return to attend the meeting of the Board at Worcester. Shall we not see you at Worcester? Is it not the duty and privilege of Christians to carry this missionary meeting on their hearts to the throne of grace? Except the Lord build the house, they labor in vain who build it. What a privilege it is to be allowed to coöperate in the least degree in the great work of bringing this world to the love and service of our blessed Redeemer. As we advance in life, may we have a more single eye to the glory of God in all we do, in all we desire, and in all we feel. May we have deeper and more affecting views of the value of the

soul, and of the unspeakable and incomprehensible price which has been paid for its ransom. I often feel that my days are rapidly passing, and that I have but a few remaining. But these remaining days will be precious, if spent for the cause of Christ. And what an unspeakable privilege is it to indulge the hope that when our work is done, we may be admitted, through infinite grace, to dwell for ever with the Lord."

To Mrs. Banister.

"SOUTH HADLEY, July 23, 1845.

"MY VERY DEAR FRIEND—I have allowed your letter to lie by one mail, and if you had been with us yesterday morning you would not think it strange. About three o'clock in the morning our building was struck with lightning, but it was saved from a speedy and dreadful destruction. Do you recollect a closet over our ovens for drying towels? The frame to hold the towels was moved on iron rails. The electric fluid was attracted to these rails, and, as I suppose, in a moment every towel was lighted to an intense blaze, and in a few minutes the whole closet was like a burning oven. I think I heard the report when the lightning struck, and in less than five minutes I heard the cry of *fire*. In a few minutes more, I think it would have found its way to the woodwork and doors leading to the stairways, and would have been past control. I have not time to tell you how we were delivered. My mind has been affected by this striking illustration of eternal things, and of our dependence on that unseen hand by which we have been saved from everlasting burning."

To Miss Fiske.

“January 15, 1846.

“You sympathize in *all* the things which are passing among us, and especially in those events which relate to the missionary cause. I know that some of your kind friends will be sure to tell you that Miss Moore is really going. It will surprise you, as it has many here. The first question generally is, ‘What does Miss Lyon think of it?’ I have nothing to say in all these things, only to ask that the will of the Lord may be done, and to submit to all the dispensations of Providence, whether with or without means, to carry out our plans. This is certainly a great event to us, and especially to me. My only wish concerning it is, that it may be for the furtherance of the gospel. We know so little of the great plans of God, that it is wisest and safest and sweetest to leave all with him.”

To Mrs. Banister.

“March 25, 1846.

“I wrote to Mrs. Breese of R——, Illinois, last month, making inquiries about her present situation and prospects. She writes, in reply, ‘I am now teaching a select school in our own house, sixteen by thirty feet, one story and a half high. We have seventeen scholars, eleven of whom board with us. I sit day after day with my babe, a large, resolute boy of five and a half months, in my arms, teaching them as well as I can.’ Mrs. Breese has already sent out a few teachers from her school, and several more are preparing for the same avocation. Most of them could have attended school nowhere else. Such schools as

Mrs. Breese is teaching must do much for the West. The larger schools cannot meet all their wants ; and if such a one as hers could be established wherever pupils could be collected together, or even where the influence of a home missionary is felt, much would be done to bless our nation."

At the opening of the school in the autumn of 1846, Miss Lyon, and her associate Miss Whitman, missed from their ranks three of their most valued fellow-laborers. Miss Abigail Moore,* Miss Martha R. Chapin,† and Miss Lucy Lyon,‡ were transferred that year from their work in the seminary to the more needy field in Asia. They had been some years engaged in aiding others to prepare for the work of the Lord among the heathen. They now entered upon it themselves. Misses Moore and Lyon were affectionate and beloved nieces of Miss Lyon.

In a letter to Mrs. Banister, Nov. 27, 1846, Miss Lyon says, "I have passed through many scenes, the last year, of deep and tender interest to me, concentrating the feelings of many years into one, and obviously increasing my gray hairs. I feel the loss of my two nieces very much. I feel the loss socially more than in our business, though they were both very important to the school. Mrs. Burgess has gone, and I could not, as I expected, go with her to Boston. It came so near the time of commencing school, that I thought it not prudent to use the extra strength it

* Married, Sept., 1846, to Rev. Ebenezer Burgess, Satara, India. † Married, Sept., 1846, to Rev. Allen Hazen, Ahmednuggur, India. ‡ Married, Sept., 1846, to Rev. Edward C. Lord, Missionary to China.

would require, especially after the excitement and fatigue connected with so great changes in the school. My niece Miss Lyon (now Mrs. Lord) has just come to make us her last visit. She and her husband expect to sail next month from New York to China. I had depended on going to be with her a little while, at the time of her sailing, but my health will not allow."

Miss Lyon and Miss Whitman especially missed the coöperation of these friends and assistants in laboring for the spiritual good of their charge.

"Then," says Miss Whitman, "when we felt so weak from losing so many teachers on whom we had been accustomed to lean, the Lord showed us that our host, like Gideon's, was yet too large. Early in the year, Miss Lyon was confined to her room by a severe lung affection and general prostration. She was scarcely able to speak to the school for the whole term. The morning exercises in school were conducted by the Rev. Mr. Hawks, and were eminently blessed. Among the impenitent there were thirty old scholars, who had listened to Miss Lyon's instructions, some for one, others for two years, who, it was feared, had become gospel hardened. Of the new scholars, about sixty were without hope, making ninety in all. Miss Lyon had been accustomed to meet this class of persons on Sabbath evenings, and labor with them for their conviction and conversion. The teacher who was appointed to take Miss Lyon's place on this occasion met them, and conducted the meeting to the best of her ability. She went from the meeting discouraged and despairing, feeling that she could not

again undertake to gain the attention of ninety careless, unconverted persons to the great truths of the gospel. Before she was called to hold another such meeting, sixty of the number were rejoicing in a Christian hope. The meeting which she had so much dreaded became a sweet season of intimate and heavenly communion. Two Sabbaths had intervened between these meetings. On the evening of the first, the impenitent with the rest of the school had, as usual, attended the monthly concert; and on the evening of the second, a public service in the church of the village had supplied the place of Miss Lyon's usual meeting. So rapid was the work, that at the appointed hours Miss Lyon's large parlor was crowded with anxious inquirers. One of the teachers assisted Miss Lyon by asking questions to ascertain their state of mind and points of difficulty. Miss Lyon was then able, in a weak voice, to give such general instruction as would meet their case.

"God provided a supply of helpers where it was least looked for. A circle of youthful Christians, members of the Middle class, banded themselves together to help the teachers by their prayers and efforts. Their earnest and constant labors for the impenitent were, next to the public religious instruction, the most important agency employed by the Spirit in the promotion of this happy work."

From a journal kept at the seminary for the missionary sisters, we make a few extracts relative to this interesting work of grace.

"Dec. 9. To-day Miss Lyon invited to her room those whose hearts were moved by the Spirit's teach-

ings. Nineteen were present; most seemed deeply impressed. We cannot but feel that God is in the midst of us. Christians are beginning to pray more earnestly. Many seem prostrate in the dust before the awful presence of Him who searcheth the secrets of every soul.

“Dec. 12. Truly this has been a day of blessing. Eight are now expressing a hope in Christ. The interest appears to be deepening and extending every hour. Thus far, those who have indulged hope have been principally from the Middle class. In fact the interest seemed to commence there with a few praying hearts.

“Dec. 14. Still the interest is increasing. It goes from heart to heart silently, yet powerfully. The whole house is as still as on the Sabbath. Every footstep is light—every voice is hushed. Several have asked to be excused from school exercises, so intense are their feelings. Many in the Senior class without hope begin to inquire for Him who is the way, the truth, and the life.

“Dec. 15. There are now more than twenty who hope they have found the Saviour precious as he never was before. Five of the number are from the Senior class. Some of the most careless are awakened, and anxiously inquire, ‘What shall I do to be saved?’

“Dec. 16. To-day is recreation day; but it has seemed more like the Sabbath. We can only say, God is here. There is scarcely one who is indifferent.

“Dec. 18. We had a short religious exercise in the hall this afternoon. Miss Lyon’s word to us was,

'Say little—pray much.' This evening, thirty-one who trust that they have recently consecrated themselves upon the altar of their God, met for a prayer-meeting. May the future of their lives prove that this sacrifice is no partial one.

"Dec. 25. We have had sad tidings to-day. Miss B——, one of our teachers, who went home a few weeks ago in feeble health, has been summoned to the spirit land. Miss Lyon mourns deeply her early removal. She had anticipated much from her. But with her sweet submission she says, 'I feel that it is a blessed privilege to fit dear ones for heaven.' With tears coursing down her cheeks, she added, 'I thank God that I have not yet heard of the death of any pupil of this beloved seminary who was without hope in Jesus. If any have died thus, I have been spared the trial of hearing of it.'

"Dec. 30. The Spirit still abides with us. There have been signal manifestations of God's power in this revival. 'Behold, the Lord hath passed by us, not in the great and strong wind, not in the earthquake, not in the fire, but in the still small voice.'"

To Hon. D. Safford.

"SOUTH HADLEY, Dec. 3, 1846.

"My health is much better. I can now ride, and I am taking this tonic every pleasant day with great advantage. Let me know how dear Mrs. Safford is, when you write. When shall I set my eyes on your faces again? Perhaps you know that my niece Lucy Lyon, now Mrs. Lord, is going to China on a mission under the Baptist Board. She and her husband are now here, making their last visit. They sail from

New York some time this month. If my health improves, I may go and be with them at the time they sail. Perhaps you will ask why I do not sit for my portrait. I have thought of it, but think I cannot at this time.

“How afflicting is the providence which has removed Dr. Armstrong. My mind dwells much on his sudden transition to his eternal home. How must that world of glory have burst on his astonished vision! But we are left to mourn. Yet let us remember that it is no accident which has taken him away. It is a stroke of the divine hand, planned, directed, and executed by infinite wisdom and infinite goodness. May we not yet see, and may he not even now see, how it comes in to forward the great work of saving a lost and dying world? What a place does Christ occupy as an atoning sacrifice in all the great things of divine Providence! What a book is there yet to be opened and read in the glorious doctrine of the atonement!”

In June, 1847, Miss Mary S. Rice, who had been three years connected with the seminary, left the country to join Miss Fiske in Oroomiah, Persia. In a letter which Miss Lyon sent to Miss Fiske by Miss Rice, she also inclosed one for Miss Rice, which she might receive on her arrival. We give a part of the note to Miss Fiske, and the note to Miss Rice.

“SOUTH HADLEY, June 16, 1847.

MY DEAR, MY VERY DEAR MISS FISKE—How I should love, if I ever did such a thing, to write you a long letter. I would not try to repeat the many passing events which I hope some of your kind friends

continue to tell you. Nor would I tell you any new truth, nor any new duty, nor any new promise, nor any new encouragement to labor and suffer for Christ's sake. I would not attempt to point out to you any new resting-place for the feet of weary pilgrims on their way to the celestial city. No; I would only repeat, if I could, a few of the many and precious things which you already know, and on which your heart now delights to dwell. I would only, while I am in this tabernacle, now and then write you a few words, stirring you up by way of remembrance. I would have you, after my decease; also have these things always in remembrance.

“How I should love to tell you how a kind Providence has led me along ever since last we met, and last parted; how one comfort has been taken away, and another granted; how good, very good God has been to us; and how the promise, ‘As thy days, so shall thy strength be,’ has *never* failed.

“Finally, I should love to tell you how my heart goes with Miss Rice, as I seem to send her forth as one of my own children; how I now commend her to you, to your acquaintance, to your love, to your sympathy, to your prayers, to a participation in all your labors, your joys, and your sorrows. May you both live long, together be abundant in labors, earnest in prayer, and rich in faith, and at last may you receive a crown of glory which shall never fade away.

“My very affectionate regards to Mr. and Mrs. Perkins. Many thanks for what he has written me in days that are past. Will he not write me again?

Ask him to be a father to another of my daughters."

"SOUTH HADLEY, June 17, 1847.

"MY DEAR MISS RICE—When Miss Fiske shall hand you this little note you will be far, far away. Kind Providence preserving your life, I trust this will find you in your new, your chosen, your adopted home.

"Your eyes will there look on the same glorious sun, the same beautiful moon, and the same sparkling stars, that ours do in your own native land. Will it not be pleasant, when you are removed from all that once met your eyes, to look up to the heavens, and think that the eyes of your father and your mother may be looking at the same objects? But nearer than this can we come together, when we approach the mercy-seat. You will be no farther from that precious place of resort, no farther from your God, no farther from your last and best home in heaven. My dear, dear friend, be thou faithful unto death, and thou shalt have a crown of life."

To Mrs. Banister.

"SOUTH HADLEY, April 27, 1848.

"We have again received a spiritual blessing in our family, according to the riches of the grace of Jesus Christ. During our first term, about fifty expressed hope. During the last term, there has been a continued, gradual, progressive interest. Some one case of hope has occurred nearly every week; still, there are about thirty without hope."

"June 5. Will you not come and make us a visit—the week of our anniversary? It happens the first Thursday in August. The examination will occupy

two or three days preceding. You have a standing invitation to come, and I enjoy the belief that you always will if you can. I do not know that you can realize what a great pleasure it is to me to have yourself and husband with us on these occasions.

“Our dear Mr. Condit—I am reminded of him every way; I shall be especially at the time of our anniversary. I loved him as a friend on earth; if possible, my spirit loves him more as a friend in heaven. His memory is precious, very precious. But we have another man of God in his stead, Mr. Laurie. For this I would thank God. I should love to tell you all about the dealings of our heavenly Father in bringing him here, in helping him along, and the various occurrences, all interesting to my own feelings, connected with his becoming our pastor. But this I must leave till I have the privilege of communing with you face to face.

“I have recently been reading, or rather, am now reading McCheyne’s ‘Life, Letters, and Lectures.’ It is just what I need—the sincere milk dealt out in childlike simplicity and godly sincerity. It is just what I need to feed and refresh me when I am so tired that I can do nothing with strong meat. With my feeble strength, and with the burden laid upon me, I feel that henceforth my reading must be mostly for another world. I do want to commune more with your spirit on earth before we go home to our rest in heaven.”

September 1, 1848, Miss Lyon addressed to her pupils on heathen ground the following letter:

“MY DEAR MISSIONARY DAUGHTERS—It has been a gratification to me that you have received, through Miss W——’s instrumentality, the journal so long kept by the pen of dear Miss T——, who is now to be one of your number. I have enjoyed the thought that you would thus keep along with the little occurrences at your Holyoke home. Often have I desired to beg the privilege of inserting a little note, with the salutation of mine own hand. But communion like this, even ‘with ink and pen,’ I seldom can enjoy upon earth. There is one place of meeting, of sweet communion of spirit, when absent in body. There I love to ask our heavenly Father to bless you all, to bless you individually in your work, to bless the dear companions of your missionary joys and your missionary toils, and to bless too the children whom God has given you in the land of your adoption. But there is another and better home than this. There I trust we shall all meet, and hold such communion as earth has never known. May you all have grace to run with patience the race set before you, looking unto Jesus in all your missionary course.

“As you will learn, Miss W—— had it in her heart to keep the journal for you this year herself. But Providence has otherwise decided. Her health will not allow her even to be an observer of the events at your former happy home. I anticipated much pleasure to herself in writing, and to you in reading from the pen of her whom you all know and love. To supply her place, my thoughts have rested on Misses H—— and C——, as being those whom you all remember. They have consented to take it.

“In this arrangement I am very happy, as you will feel more the link of friendship than if coming from the pen of one whom you have never seen. With some of you they were class-mates, seat-mates, or room-mates. With others of you they were fellow-teachers, striving with you for the upbuilding of Christ’s kingdom in this little miniature of a world. You will feel more sure of their personal sympathy, because while writing for you they are writing also for a dear brother and sister far off in India. You will remember that we expect from you a return. We are aware of the effort this must cost you amid all your other cares and abundant labors. But we trust that this effort will not be in vain, as a small item in your missionary work. While I am writing this, I am forcibly reminded of the probability that one of your number will never read it—one dear to my heart, my only sister’s own daughter, and to me a daughter indeed, and even more than a daughter. Yes, I think from day to day of dear Mrs. Burgess as now in heaven; though it is possible, in the events of Providence, that her life is spared. Mrs. W—— too, another of our missionary band, has finished her short work, and gone home to her rest. May you who still live work while the day lasts, and may you long be spared, and yet gather in many sheaves from the opening fields, which are now white and ready for the harvest. While life and memory are spared, you will be remembered and loved by me.”

In September, 1848, Miss Lyon passed an hour or two at Springfield with her old friends Mrs. Ezekiel Russell, then of that place, and Mrs. Miron Winslow

of Madras, formerly the Misses Billings of Conway. Both of them had been pupils of Miss Lyon, and Mrs. Russell had also been one of her assistant teachers in the Buckland and Ashfield schools. From Mrs. Russell we have the following notice of that visit :

“Miss Lyon was spending the day in Springfield, and while walking the street, she unexpectedly met my sister Mrs. Winslow, then on the eve of her second departure for India. Perceiving that this was a last occasion for an interview with one of her pupils, she readily accepted an invitation to take tea with us. At the table was a gentleman who attended school with her at the academy in Ashfield. Many years had since passed. He was at that time a mere lad, and on one occasion had played the part of Moses in the bulrushes, while she took the part of the mother. The scene was revived, and along with it a train of circumstances and events on which her active mind and warm heart expatiated with an interest peculiar to herself. The effect on her was electric ; and the whole company at the table felt the power of the current as it passed along the invisible wires of thought and feeling.

“The founder of that school in Ashfield, said she, was a man of genuine benevolence. He was in the habit of visiting the different schools of the town, and when he did, his eye was sure to fix on every promising scholar, and a word was dropped that never failed to awaken brighter hopes and give fresher vigor in the work of acquisition. Perceiving that many were in moderate circumstances, and could not be sent abroad for the purpose of an education, he founded

that academy, the genial influences of which, she remarked, first wakened to life her own mental energies, and gave her an impulse that had never ceased. That institution, she continued, has done immense good. Many who otherwise would never have had access to any thing worthy the name of literary advantages, received there the first rudiments of an education. In that quiet retreat among the hills, the intellect was stirred, the taste refined, and intensity given to the desire for knowledge. To mind and heart, that institution was what the mountain airs are to the physical powers. And I can perceive, she said, that those who have gone forth from it have brightened and cheered and blessed the pathways which they have trod. It was a sunny scene that opened on her view at the table, and all seemed to share with her in the exhilaration.

“How thankful ought I to be, she continued, on returning to the parlor, for the incidents that have revived these pleasant portions of my life. This was unexpected. My duties for years have been so urgent, and my cares so pressing, as to shut these past scenes from my thoughts. But seeing you, Mrs. Winslow, and your sister, brings before me, fresh as yesterday, those winter scenes in my Ashfield and Buckland schools, over which the Spirit of the living God hovered, and moved in the bosom of many a pupil, I trust, the pulsations of that life which is spiritual and eternal. And my friend here, Mr. S——, once the infant in the bulrushes, has carried me still farther back in my career, and made the morning shine on the noon, or the evening, as I now begin to think it is, of my life.

Something of this I have before experienced. Former pupils have often met me, whose countenances had faded from my recollection, when the mention of their names would flash whole trains of delightful associations upon my mind. This, I apprehend, will be one source of our happiness in heaven. As we move to and fro amid the myriads there gathered on the mount of vision, we shall meet one after another, now forgotten, who will bring different portions of our lives to our recollection, filling us with untold wonder and joy. Oh, I love to think of the joy in reserve for the righteous, and of the various sources of it at the command of the Redeemer, who is himself the crowning attraction of heaven. Mrs. Winslow replied, Your pupils are going up to participate in this joy from all quarters of the globe, and it must be pleasant for you to think of it. Yes, was her answer, I often think of the happiness of being permitted, through grace, to welcome one after another, as they finish the toils of earth, to the rest of heaven.

“My fiftieth birthday, she continued, was the most solemn day of my life. I devoted it to reflection and prayer. I felt that half a century had been given me for exertion, that opportunities had been furnished for usefulness in a noble sphere, and my heart went up to God in grateful praise that he had enabled me to bear such burdens, sustain such toils, and accomplish something, as I devoutly trust, for the good of the world and the cause of Christ. Half a century! The thought all but overwhelmed me. Yet it had been given me, and it was gone—gone with its burdens, its toils, and its scenes of precious, thrilling delight.

I was sensible of deficiencies, of great deficiencies. These I regretted. But I could not regret that the toil of half a century had ended. It was certain that another such period of exertion—of cheerful exertion it had always been to me—would never be allotted on earth. I was certain that before another fifty years should elapse, I should wake up amid far different scenes, and far other thoughts would fill my mind, and other employments would engage my attention.

“You, Mrs. Winslow, are to be separated from your children. But it is a sacrifice for Christ. In heaven, we shall never regret any sacrifice however painful, or labor however protracted, made or performed here for his cause.”

In December, 1848, Miss Lyon addressed to Miss Hannah White the following kind and sympathizing letter on the death of her parents.

“SOUTH HADLEY, Dec. 14, 1848.

“MY VERY DEAR FRIEND—I have received your letter, and should have replied immediately, but I wanted to write a little, besides on mere business. I wanted at least to express a little of that full heart of sympathy which I have had in your behalf. But now a severe headache on the one hand, and a conviction that I must not let another mail pass on the other, will give me but little opportunity. Allow me to say, that in the bereavements through which you have passed, I too have felt that I had lost a father and a mother. Who else living has any such claim, comparatively, to a place in my heart? These events have brought fresh to my mind my first acquaintance

with your dear family, and the many acts of unfeigned friendship which I received, as I was creeping my way along towards an humble place in my Master's service. In a very special manner do I remember your father's great parental kindness to me. With what a cheering face would he ask me to come directly to his house from the stage, and depend on him to carry me to see my dear mother, just as if he expected it, and in a way to make me feel perfectly at home. Your house has indeed been to me a sweet home. I must go and see that dear home before it is broken up.

"I have many things which I want to say, but cannot with pen and ink. Shortly, I hope, I may see you face to face. If there is any time when I should not find you at home, please write and let me know. I wish I could meet your brother, and his wife also, it would seem so much like meeting a remnant of the family."

The Rev. Mr. Hawks writes, October, 1857, "It was my blessed privilege to be associated with Miss Lyon for fourteen years. Nothing she ever said or did gave me the idea that she thought of what would be for her interest, her ease, comfort, or reputation, except as identified with the great object on which her heart was set. I regard her as a most remarkable woman, and believe the revelations of eternity will show her to have been among the most distinguished benefactors of her race. When will such another appear? I am thankful that so good a memoir of her has been obtained."

CHAPTER XII.

THE LAST LETTERS, THE LAST VISIT, THE LAST INSTRUCTION, AND THE DEPARTURE.

THUS successfully have we seen the great enterprise to which Miss Lyon had consecrated the vigor of her days carried forward for nearly twelve years. But the hour of release was at hand, and we cannot but feel a deep interest to witness the close of a life so happy and useful. A few weeks before her last sickness, God seems to have led her to her chosen retreat in Monson, that she might enjoy a favorable opportunity of preparation for her departure. The tone of the following letters shows how well she improved it, though God mercifully hid his purpose from her. She thought the opportunity she enjoyed was intended to prepare her for usefulness on earth; he meant it to fit her for a higher sphere.

To Mrs. Burgess.

“MONSON, Jan. 20, 1849.

“MY VERY DEAR NIECE—Here I am again with my dear Mrs. Porter. She proposes that we should again write a joint letter to comfort you in your pilgrimage and voluntary exile for Christ’s sake. This I am very happy to do, though I think it will not take a very large part of the sheet to assure you of my continued remembrance of you, and of former scenes. I wrote once before in Mrs. Porter’s letter, two years ago. I have scarcely had a vacation of any sort since then. But I am now enjoying an old-fashioned vacation of *real rest* in this sweetest of all resting-places.

Miss Hazen proposed to stay and take all the care, and let me go away. I decided to accept. I began a week beforehand to arrange all things. I had my plans made out in writing, and left all behind me. Here I can quietly read, write letters, ride, and visit, with nothing to annoy me, and with scarcely a thought of home, except as I attempt to send up my feeble petitions that the Holy Spirit may come down and dwell with us. This is the more remarkable, as Miss Whitman is away. But one providence meets another. I had many things planned and arranged last year for this, so that this proves one of the *easiest* years. Such years come along now and then.

“My health has been unusually good this year, thus far. So unlike has it been to the winter after you left us, that I have great cause for gratitude. But at all times, whether I have more or less strength, I feel that I am fast hastening to my eternal home, my home of rest in the bosom of my God, as I hope. Still, I trust I may have a little more work to do on earth, and that little may I do faithfully. By grace I am the little that I am, and by grace alone would I do the little that I hope to do. The doctrine of grace, in all its aspects and relations, is more and more precious here; and what will it be hereafter, when we shall be permitted to join in that song of Moses and the Lamb to Him who has redeemed us, and washed our robes, and made them white in his own blood! By grace we are redeemed, by grace we are saved, by grace we are received and sanctified, by grace we have our work given us, and by grace strength and a heart to do it.

“My work is made up, as you know, of an endless number of nameless duties interwoven if not confused together. But still my work is a good work. By the enduring grace of God, am I permitted to enjoy such a goodly heritage of toil and labor. Every hour I feel not only the need of divine aid to lead me, but of an internal, divine power, to carry me along in the right path. It is ever a pathway of grace, unmerited grace. When I am about my work, sometimes called unexpectedly and suddenly from one thing to another, I whisper in my heart, ‘Lord, help me to be patient, help me to remember, and help me to be faithful. Lord, enable me to do all for Christ’s sake, and to go forward, leaning on the bosom of his infinite grace.’ How amazing is that goodness that allows us to do all for Christ’s sake, and always to pray in his name! May you experience largely of that grace which alone can make your spared life a blessing.

“Much love to Mr. Burgess, Mr. and Mrs. Hazen, Mrs. Wilder and Fairbanks, and Mrs. Ballantine. The thought is pleasant to me that an early friend of mine is your fellow-laborer.”*

To Miss Whitman.

“MONSON, Jan. 22, 1849.

“During two or three years past, I have been trying to mature in the literary department the changes which sprung up in the agitation of the waters on Miss Moore’s leaving, and I have been trying to mature things, too, in the domestic department. I had every thing about ready for the work of this year,

* Mrs. Ballantine, a pupil in the school at Derry and at Ipswich.

without much planning, or agitation, or change. Thus it has come to pass that this has been the easiest year we have almost ever had; and that this easy year should come right along when you are called away in Providence, is surely no planning of mine. So it is. If one thing is made comfortable and easy, we may expect some corresponding trial. If trials and perplexities come, then we may look for some comforting, consoling providence. We may always expect enough of trial and difficulties to make us love to sing,

“Is this, dear Lord, that thorny road
That leads us to the mount of God?”

and enough of consolation and support and blessing to make us feel that Christ's yoke is easy and his burden light.

“I feel rather anxious about you, and shall till I hear again. I shall not send this sheet till I hear from you. My heart's desire and prayer to God is, that you may be kept in the arms of Him who never slumbereth nor sleepeth, and who numbereth the very hairs of our heads. I pray that you may experience much of the grace of God in body, soul, and spirit. As for me, I always carry about enough of myself to be a fit occasion for loathing and abhorrence, for distrusting myself, and casting off all confidence in the flesh. But from day to day, I think I do find crumbs enough falling from the table to prove the infinite mercy and long-suffering of God, and enough to prove the exceeding grace of the gospel, and enough of strength in times of extremity to prove that there is an arm on which we may lean with safety. I want to

ask you to pray for me in a very special manner about one thing. It is for divine guidance and strength in giving religious instruction. Pray that I may have hid in my own heart all that I attempt to say. Pray that I may speak the words of truth, every jot and tittle—that which God sees and knows to be truth. Pray that hearts may receive the truth in honesty, sincerity, and faith. Pray that in these seasons, God may be magnified and glorified. We have great reason to fear and tremble about our next term. Vacation came just as the religious interest seemed to be spreading from heart to heart. Miss Hazen will write you all general facts, I suppose. Between twenty and thirty expressed hope. I miss you most of all in the care of souls. But we know not how much you may do by your prayers.”

In her last letter to her friend and associate Miss Whitman, dated the 15th of February, she says:

“I need not tell you we were much gratified last evening in receiving a letter from Miss Whitman. First I thank God for your expressed desires to live for God alone. Next would I thank him for your continued desire to spend your strength for the good of this precious institution, the founding and building up of which I feel more and more to be the handiwork of God. I trust that you will have fifteen years added to your life, if we will all suffer the trial of your taking a thorough rest and recruiting now. I hope fifteen years, too, will be granted to you after I shall cease from my labors.”

Suggesting a course for Miss Whitman, in her feeble state of health, she says, “I have thought that

during the vacation in the autumn, we might journey together, or visit and read together, or both, somewhere among the mountains and in the quiet valleys of New England. So you see that I am calculating on quite a resting time next autumn myself."

And indeed she found that "resting time," but not on earth. It was among celestial scenery that her autumn and her eternity were to be spent, and in sweet converse with her Saviour and with some of the spirits whom she had been instrumental in guiding to that blessed world. Often had her thoughts turned to that better land with strong desire; but it is obvious she did not deem it so near. One week previous she had said in a note to Miss Whitman, "I often feel a longing of heart to sit down and tell you some of my joys, or sorrows, or anxieties. Then I feel that you are absent indeed. But I get along. Sometimes I make a substitute of Miss ——, sometimes I ponder all in my own heart alone, and always I endeavor to go to Him who can be touched with the feeling of our infirmities. This world is to be used faithfully and diligently, but only as a waymark to that better home, where, I trust, we shall rejoice together over many dear ones gathered into our Father's house."

Thus in her favorite retreat in Monson, whither she so often resorted to escape from care and labor and refresh her weary spirit as with heavenly manna, did Miss Lyon write what proved to be her farewell letters, to some of her oldest and dearest friends. We give Mrs. Porter's account of her first, and of her last visit.

"My first acquaintance with Miss Mary Lyon was

in the spring of 1836. On answering myself to the door-bell on a snowy day, a stranger lady stood before me. She introduced herself as Mary Lyon of Ipswich, and remarked that the gentleman with whom she came had driven round to the carriage-house on account of the storm. I was prepared to give her a cordial reception, having a high regard for Miss Grant and Miss Lyon, as principals of the Ipswich seminary; but what could have led her there that stormy day, I could not think. Soon the Rev. Mr. Tyler, an acquaintance of ours, came in and introduced her, inquiring if Mr. Porter was at home. I replied, 'He is gone to Boston, but we expect him home this evening.' Some regret was expressed, but Miss Lyon immediately remarked, 'Providence orders all things right.' As soon as outside garments were disposed of, she with much animation told me in brief their errand. 'You have probably heard,' she says, 'of the contemplated female seminary,' mentioning its principles. I told her I had heard something of it, and had read some articles in print, in which I was much interested. She proceeded: 'The trustees met yesterday. We have arrived now at a point where we cannot proceed much farther till a gentleman is found to superintend the erection of the building. An act of incorporation has been obtained the past winter, and the town in which it is to be located has been decided on; a gentleman is needed whose business talents have been tested, who has had experience in building, and one in whose integrity the community would have confidence; one, too, who would do it without remuneration, for there are not sufficient funds to

devote any to that purpose ; and it is all a work of benevolence. Last evening your husband was mentioned to the trustees, as one to whom it was best that application should be made. Rev. Messrs. Hawks and Tyler were appointed to wait on him, and I was requested to accompany them. Now, do you know of any thing in his business, health, or views, that you think would prevent his considering the subject ?' I told her he had suffered much the past year from a nervous headache, and had decided on a long journey to the far west as soon as travelling would allow, to try the effect of relaxation and journeying. Aside from that, I should expect he would at least consider the subject.

" Mr. Hawks, who had now arrived, Mr. Tyler, and Miss Lyon held a consultation, and it was decided the gentlemen should leave to attend to their Sabbath appointments, and Miss Lyon remain, as I had invited her to do, till the next week. One of the gentlemen was to return on Monday. Miss Lyon remarked, ' If the enterprise is to go forward, the Lord has some one provided for this service, and it may be Mr. Porter, and it may not.'

" After tea she proposed going to her room, as Mr. Porter would be fatigued when he arrived, and she had been up till a late hour the night previous.

" Not a word was said about the proposed seminary till Monday. Some ten or twelve years after, she told me those were nights of prayer with her ; and ' the Lord,' said she, ' not only answered my prayer in inclining your husband to engage in the work, but granted much more than I asked. He gave

me in yourself and Mr. Porter personal friends, and at your house a home whenever I have needed quiet and rest. O that first visit,' she remarked, 'and that chamber where I commended anew the enterprise to God, and could finally submit the question of your husband's acceptance and all to him.'

"I have thus told you of her first visit to our house; I will now tell you of her last.

"When I was at the seminary on the Thanksgiving occasion previous to her death, I said to Miss Lyon, 'You know the invitation to spend your vacations with us is stereotyped; may we not expect you in the winter vacation?' She replied, 'I think I shall come previous to vacation, and rest, for *circles* here are so broken up then, that it is more difficult getting along than in the term time. She came, however, in that vacation; and the first evening after she arrived, she told me, that what decided her to come, after concluding she should remain at the seminary during vacation, was, she had never felt the responsibility of giving religious instruction as she had that winter. 'Oh, when I come before those young immortals to teach them eternal truths, I am borne down with a sense of its importance as never before, and I wanted to come to my *resting-home*, where, in that quiet chamber, I could seek anew for wisdom, grace, and strength for the great work.'

"The teachers, she said, were very urgent she should go to New York to sit for her portrait; so much so, that she was reluctant not to comply with their kind request, and accept of their generous offer to bear all the expense. 'But,' she added, 'it seemed

of so little consequence to have my picture taken, compared with seeking a better preparation for my important duties, that I could not comply.'

"Every thing in her conversation and appearance indicated a 'fresh anointing.' All business with regard to the seminary was laid aside. Previously, she had invariably come with account-books, and a list of various items of business to consult Mr. Porter about; and as soon as he came in, business was the theme. Now she introduced no subject of business but twice during her stay, and one of those times said but a few words.

"Mr. Porter said to me on Sabbath evening—she came the Friday previous—'Does not Miss Lyon seem unusually spiritual?' I replied, 'I think so, evidently; I never saw her so heavenly-minded.' Little did I then think she was pluming her wings for her upward flight. She appeared as well as I ever saw her, and repeatedly spoke with gratitude of her excellent health. At our dinner-table, a day or two previous to her leaving, she remarked, playfully, 'Mr. Porter, you and Mrs. Porter have been afraid I should break down at the seminary, but'—dropping her knife and fork, and straightening up—'do you not think I am in pretty good trim? I have an excellent appetite, I sleep like a child, and have none of that chilliness I have had when rather exhausted with my labors; I feel quite vigorous.' We both told her we thought we had not seen her better, and the conclusion of us all was, that she had as good a prospect of physical ability to labor on at the seminary for ten years to come, as she had ten years ago.

“Except coming down to breakfast and family worship, she spent the mornings till our hour for dinner in her chamber. I had frequent occasion to go to her room, and always found her with her Bible, Hodge’s Way of Life, or Goodrich’s Bible History of Prayer, and her remarks showed an elevated state of devotional feeling.

“One morning, soon after breakfast, I found her with a large Bible open at Solomon’s Song. She told me she rose early that morning, and had read through that book. She added, ‘I think I have never enjoyed it so before, though I have read it often for a few years past. I have been able to drop the figure, and view Christ’s strong love to the church. O how wonderful this love! What infinite condescension, in his exalted state, to leave the realms of purity, and dwell with fallen, polluted man! Yet by it he *lost none of his dignity.*’ From this she drew the inference, that when, from the principle of benevolence, we voluntarily dwell among the wicked, we need not be degraded.

“She seemed, in conversation, to dwell more on the scenes of childhood and youth than I had ever known her. One afternoon she told us of her maternal grandfather, who was a Baptist clergyman. ‘I think,’ she says, ‘he was a most holy man. When a child, I can remember my conviction that he loved and served God, and was living for *another* world, not *this*. When I was about ten years old, there was what was called *a reformation* among his people, and many were baptized. I think it was a genuine work of grace. My mind was then much impressed by hear-

ing his conversation with those who came to him *under conviction* for sin, as it was termed, and I never lost those impressions. He was remarkable for praying much for his posterity, that none of them might ever be left to slight the offers of mercy through a Saviour. When I last visited my native place, I went with a relative to two graveyards where forty-two of his descendants are buried. I had a delightful view of the faithfulness of God to his believing people. They had all left a comforting evidence that they had died in the faith.' She was enthusiastic in talking of him, and said, 'What a blessing to have such a grandfather; how to be prized above all the world calls great.'

"When she left us, I felt, more than ever before, that it was a rare privilege to enjoy her personal friendship, and have her so frequently an inmate of our family. Ever since my first acquaintance with Miss Lyon, I thought I had never seen the blessed principles and precepts of the gospel of Christ so strikingly exemplified in any of his professed followers. But on account of her active business habits, and her being so much engaged in planning for improvements in her beloved seminary, I had not before seen so much of that contemplative, devotional state of mind as was developed in this visit. There was evinced an absorbing love to the Lord Jesus; Christ was her theme, and she dwelt much on the privilege of laboring for him, and making sacrifices for his cause. I think I have never witnessed a nearer approach to the mercy-seat than was apparent in social prayer just before her leaving. It was almost the last sound of her voice that I heard."

When the time has come for those who are greatly beloved, and who are in stations of great usefulness, to die, Providence sometimes commissions the destroyer suddenly to execute his work. Thus is the anguish of the separation shortened; and though nature may murmur, grace teaches us perhaps to look upon such a course as an indication of mercy. Such is the aspect in which we ought to regard the sickness and death of Miss Lyon. They came suddenly and unexpectedly, and reason was taken away also. But before that took place, an opportunity was given for her to leave in the hearts of her pupils some of the noblest sentiments ever uttered by uninspired mortals. These constituted her "last instruction." The "departure," which followed, had nothing in it very peculiar. She sunk rapidly under the power of strong disease, against which her vigorous constitution struggled mightily. But the event and all the circumstances relating to it were ordered by a wise and benevolent Providence; and the language of our hearts should be, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

The details of this trying event, and of the last instruction given by Miss Lyon to the seminary, are contained in the journal kept there for the missionaries. From this the following extracts are made:

"March 9, 1849. Since our last date, we have been led through scenes of deep, deep affliction. About four weeks ago, one of our young ladies had a severe attack of influenza, with swelling in the throat, somewhat like quinsy. An additional cold brought on

erysipelas, and she was quite sick with it. For two or three days, we saw no cause for alarm in her case, as we supposed it to be a common form of the disease; but it proved to be the malignant erysipelas, so prevalent and so fatal in many places four or five years since. On Wednesday, February 21, it became evident that she must die. The disease settled upon the brain, congestion followed, and she lay in a senseless state, from which nothing could arouse her. It was thought she could not live through the night. This was to us all a most unexpected stroke. The painful intelligence must be communicated to her parents in Weare, New Hampshire, who, as yet, knew nothing of her sickness. The brief notice that she was very sick, and could live but a few hours, was sent by private conveyance, telegraph, and mail, and reached them in about thirty-six hours. The anxious father, in entire suspense with regard to the circumstances of her sickness, started immediately, and arrived Friday evening, just in season to see her die. She recognized him, but was too far gone to say any thing. There had never been a death here when the external circumstances seemed more trying.

“But we knew not that a still heavier affliction awaited us. We thought not that death would very soon come again, and take from us our dearly loved Miss Lyon. But so it was. For about two weeks before Miss Wingate was taken down so suddenly, Miss Lyon had had something of the influenza hanging about her, but had not allowed herself to give up to it at all. When the intelligence of Miss Wingate’s condition was communicated to her, she was in a state

to feel most deeply all that was trying in the case. She had just taken more cold, was more fatigued than usual, and had one of her severe headaches coming on. The next day was the annual fast for literary institutions, and she felt much anxiety to have the day blessed to us. The result of all was, such a headache and nervous excitement, that she could not sleep that night, and the next morning she was scarcely able to lift her head from her pillow. She attended devotions, but was able to say only a very few words. We have never seen her appear so sick in the hall as she did that morning. She was kept as quiet as possible during the day, slept well that night, and on Friday seemed better. She went into the hall both in the morning and afternoon. Those who heard her will not soon forget her remarks on that day. Would that we could convey to you her words, her manner, and the impression made upon our minds. But this we cannot do.

“She wished to lead us to turn from the trying circumstances in which we were placed, and follow that dear dying one up to the ‘celestial city,’ and, as its pearly gates opened to receive her, look in, and catch a glimpse of its glories. She seemed to have a most enrapturing view of heaven, and with a full heart, exclaimed, ‘Oh, if it were I, how happy I should be to go!’ but added, ‘Not that I would be unclothed, while I can do any thing for you, my dear children.’ She then addressed the impenitent in a most impressive manner, and expressed much gratitude that the dying one was not of their number. A sense of the misery of the lost seemed to come over

her, as she said, with much feeling, 'If one of you were on that dying bed, I could not take you by the hand and go with you down to that world of despair. It would be too painful for me. I should feel that I must draw the veil and leave you.' She urged them to enter at once upon the service of Christ, not from fear of death, but from a view of his infinite perfections, and his claims upon them.

"Miss Wingate's disease was of a form so malignant, and so dreaded, that there was a tendency to excitement. Miss Lyon read to us some passages from the Bible which speak of the fear of God, and made some remarks in connection with them. She looked upon all anxiety about the future as distrust of God, and asked, 'Shall we fear what he is about to do?' adding, 'There is nothing in the universe that I am afraid of, but that I shall not know and do all my duty.'

"Miss Wingate died about ten o'clock that evening, and it was important that her father and sister should leave with the remains early the next morning. Of course there was much to be done to get every thing in readiness. Much effort was made to relieve Miss Lyon entirely from care and anxiety, and every thing was done faithfully and promptly. Still she did not sleep. She had felt a strong desire to have the father arrive before death had done its work, and she said she was 'so filled with gratitude to God for his goodness in this respect, that she could not rest.' The next morning, her whole appearance indicated too plainly that she was suffering from severe headache and intense mental excitement. She slept con-

siderably during the day, and as she seemed quite comfortable, we fondly hoped that, after the rest of the night, she would be quite well ; but that evening's mail brought the distressing intelligence of the death of a nephew by suicide while deranged, and without leaving evidence that he was a Christian. With her clear views of what it is for a soul to be lost, and her deep feeling in regard to it, this intelligence, coming when she was in that weak state, was too much for her, and that was not only a sleepless night, but a night of anguish. We could have wished that letter had not come just at that time. Still we know that that, as well as every other circumstance, was ordered in infinite wisdom, and we would not complain.

“As might be expected after such a night, the morning found her worse. She has had an affection in her head somewhat like scrofula, which has troubled her more or less for years. It has been worse than usual all this winter. In past seasons, when she has had a cold, there has been a swelling of the face connected with this difficulty. On Saturday there was some swelling, and it increased on the Sabbath, but did not appear like erysipelas till Sabbath evening. Monday morning, her physician pronounced it a mild form of the epidemic erysipelas—not malignant, like Miss Wingate's. He expressed much fear for the result, not from the disease, but on account of her peculiar temperament, her age, the state of her constitution, her past labors, and the extreme nervous excitement from which she was suffering when taken ill. We felt exceedingly anxious for her. For a time, every thing seemed encouraging. There was scarcely

an unfavorable symptom in her case. The disease seemed to be entirely under control. Wednesday it reached its crisis, and then the swelling began gradually to disappear where it first appeared. We had looked forward to this turning-point with intense anxiety, as we supposed it to be the critical time with her. When Thursday morning came, the swelling had continued to lessen, and she seemed no worse, and for a little time our anxiety was relieved. But she was not so much better during the day as we hoped she would be. As we have before said, her nervous system was intensely excited when the erysipelas came on, and as the disease left her, the excitement returned. This was the only unfavorable symptom. There was a free circulation, her pulse was good, and her skin seemed in a natural state. Every effort was made to keep her quiet, but all was in vain. That excitement increased until it became insanity: not the delirium frequently attendant upon fever, but real mental derangement. For nearly three days, she talked day and night, without intermission, in a worried, excited manner. This was connected with congestion of the brain. During the day she said very little, and seemed to be in an unconscious state most of the time.

Early Monday evening her pastor, Mr. Laurie, called to see her. His voice seemed to recall her to consciousness for a little time. He said to her, 'Christ precious?' She seemed to summon all her energies to make one great effort, raised both hands and clinched them, lifted her head from her pillow, and exclaimed audibly and with emphasis, 'Yes.'

This was the last word she uttered. Short passages of Scripture were repeated, and her countenance showed that she understood and appreciated them. Those which spoke of the glory of God seemed to interest her most. She made an effort to speak, but had not sufficient strength. Seeing this, Mr. Laurie said to her, 'You need not speak; God can be glorified in silence.' As he said this, an indescribable smile came over her countenance. Mr. Laurie, speaking of it, said, 'Oh, that soul is *full* of the love of the Saviour.' This moment of consciousness, this last ray from her setting sun, was very precious to us. In about an hour after, her freed spirit was mingling in the glories of heaven. We thought of those almost 'last words,' 'Oh, if it was I, how happy I should be to go!' If the *thought* of these glories was so enrapturing to her, what must the *reality* be? Mourn for her we cannot. If there ever was a Christian eminently prepared for heaven, surely she was one. She has been unusually well this winter, and with her increase of physical strength there has been an increase of spiritual strength. We have never known her present the truth in a more clear, impressive manner, or speak more from the fulness of her heart, than she has this winter, especially the few times she has met us this term. Her increased spirituality has manifested itself in her daily familiar intercourse, as well as in her instructions in the hall. There was a vividness in her thoughts, a life and a power in her words, that seemed irresistible. As we were alone with her in her room one day, but a very short time before her sickness, she said to us familiarly, 'I don't know why

it is that my mind is so active. It seems to me, sometimes, as though I am doing my last work.' We thought not then that those were prophetic words. But how soon were we made to feel their truth! We would not recall her from that 'exceeding and eternal weight of glory' which is now hers. We would not have her lay aside her harp and come back to this sinful, sorrowing world. We would not murmuringly ask, 'Why was she not spared to us a little longer?' Rather would we be grateful to the Giver of all good, that we have ever known her, that her light has shone upon us and the world so long and so brilliantly.

"The funeral was on Thursday, March 8, at two o'clock, P. M. Previously the corpse had been kept in the little room adjoining the seminary hall on the south side. It had been used for a similar purpose several times before. When Miss Wingate was laid there, Miss Lyon spoke of it as 'that sacred little room.' It is doubly sacred now. The young ladies took their last look of that loved countenance before going to church. There was a peaceful, pleasant, natural expression, that we scarcely dared to hope for. This was a great comfort to us, for during her sickness she looked so unlike herself, that friends would not have recognized her. After prayer in the seminary hall by Mr. Laurie, we walked in procession to the church. There were only three relatives present—Mr. Wing her brother-in-law, his son, and Mrs. Burgess' brother. These walked next to the coffin; then, in order, the trustees of the institution, the teachers, the Senior class, the remainder of the

school, and friends with us from abroad. We were forcibly reminded of those anniversary occasions, when we have so many times walked in procession and taken our seats in church in a similar manner; and the thought that we were for the last time following that dear one who had always been with us, was almost overwhelming.

“All the services in church were impressive. Prayers were offered by two of the trustees, Rev. Mr. Harris of Conway, and Rev. Mr. Swift of Northampton. The sermon was preached by Rev. Dr. Humphrey, from the texts, ‘The path of the just is as the shining light, that shineth more and more unto the perfect day;’ ‘The memory of the just is blessed.’ They were afflicted in our affliction, and knew how to guide our thoughts, and lead us to the throne of grace. The hymns sung were those commencing,

‘God moves in a mysterious way,’

‘Servants of Christ, well done,’

‘Why do we mourn departing friends?’

We were interested in having this last one sung, because it was the one our dear Miss Lyon read to us as expressive of her feelings, when we were assembled in the hall just before Mr. Wingate left us with the remains of his daughter. This was the last time we heard her voice in that hall. The evening before, which was the last time she met us at the table; she read the fifth chapter of second Corinthians.

“From church the procession moved to the grave. This is on the seminary ground, a little south of the orchard. It can be distinctly seen from most of the rooms on that side of the building. It is a sacred

spot, and many will love to visit it. As we gathered around the grave, the school sung the words set to the tune 'Mount Vernon,'

"Sister, thou wast mild and lovely,"

altering them a little to make them appropriate. We need not tell you how sad our hearts were as we returned from that grave to this desolate house. The trustees all cheered and comforted us by their sympathizing and prayerful spirit. Last evening, their wives and the teachers had a precious little prayer-meeting. They pledged us a daily remembrance at the throne of grace. It encourages us very much to know that others are seeking divine strength and divine guidance for us. The trustees wish us to go on, and carry out as fully as possible all Miss Lyon's principles and plans; and we feel strongly that there is a sacred obligation resting upon us to do this as far as is in our power."

Over the grave of Miss Lyon a beautiful monument of white Italian marble was erected a few months after her burial. This is defended by an iron railing about thirty feet square. The monument is a single square column, resting on a pedestal of granite. The inscriptions on the four sides are as follows:

On the west side:

MARY LYON,
THE FOUNDER OF
MOUNT HOLYOKE FEMALE SEMINARY,
FOR TWELVE YEARS ITS PRINCIPAL;
AND
A TEACHER FOR THIRTY-FIVE YEARS,
AND
OF MORE THAN THREE THOUSAND PUPILS.
BORN FEBRUARY 28, 1797.
DIED MARCH 5, 1849.

On the north side:

"GIVE HER OF THE FRUITS OF HER HANDS, AND LET
HER OWN WORKS PRAISE HER IN THE GATES."

On the south side:

"Servant of God, well done;
Rest from thy loved employ:
The battle fought, the victory won,
Enter thy Master's joy."

On the east side the trustees directed to be placed
the memorable sentence which Miss Lyon uttered in
the last instruction she gave to her school, as related
on the preceding pages:

"THERE IS NOTHING IN THE UNIVERSE THAT I FEAR,
BUT THAT I SHALL NOT KNOW ALL MY DUTY, OR SHALL
FAIL TO DO IT."

CHAPTER XIII.

MISS LYON'S CHARACTER AND LABORS.

WE have seen the assiduity and success with which Miss Lyon studied in her youth and early prime; how well she economized and contrived that she might have time and means to study, counting knowledge more precious than silver; what friends were raised up to aid her in her extremity, and with what wisdom and liberality they fulfilled their highly privileged office in her education.

We have seen how the rays of divine truth, falling first on her luminous understanding, lingered there a while, and then penetrating her large heart, kindled and became a living fire, so that she was indeed a burning and a shining light to all around.

We have seen what schools enjoyed the first fruits of her labors, and what other schools had the full ingathering of her riper years and rare powers; how almost from the first, as if she were a chosen vessel unto God, the "dews" of his grace fell on the soil she cultivated and the seed she sowed.

We have seen how in her full maturity the inspiration of the All-wise gave her counsel and understanding to devise and plan a female seminary, in some respects wholly, and in others comparatively, new and without precedent; with what humble faith and holy courage and high resolve she ventured on her undertaking, as on almost pathless waters, in a bark frail, yet freighted with every hope she held

dearest on earth ; how she looked to her Bible and her God alone for chart, compass, and courage ; and how her own clear eye and unshaken soul stood ready bankers, disbursing light and faith and hope on demand to every one whose heart failed him for fear and for thinking too much of what the world would say.

We have seen how the foundations of her institution, so beloved and longed for, were at last laid with prayers and tears and toil, and its topstone with joy and praise and giving of thanks and holy consecration to Him who had shown her the pattern, and bade her build a school to his great name ; how God accepted the work and service of her hands, and blessed both it and her abundantly.

We have seen how, though she sleeps with her fathers, yet the Lord still remembers his holy covenant with her, that he would be a God to her and to her spiritual children after her, and how he hath in all things done for her beloved seminary exceeding abundantly above all that she asked or thought.

All this, and more, this history of Miss Lyon teaches so fully and clearly, that present and future generations may learn something of the ways and wisdom of God, and something also of the vast power for good which he can give to one woman for the whole race in all coming time.

Nothing now remains but briefly to present some of the leading points of Miss Lyon's character, labors, and success.

God gave her *a vigorous and well-balanced constitution*. Her frame was robust ; the muscular powers

were displayed in great strength and vigor ; the vital apparatus was strong ; in short, all the bodily powers were developed in harmonious proportion. Such a physical system seems essential to the part in life for which she was destined.

It gives a just view of *her mind* to say that it corresponded well with her bodily frame. She was largely endowed in those faculties which are thought to hold the first rank in the human intellect. She could grasp and handle abstract truths with the ease and skill of the practised philosopher. She could at the same time illustrate them with a woman's fertility of invention, and enforce them with a woman's earnestness. Her mental eye was originally steady, clear, and far-seeing ; and its angle of vision was peculiarly large. Her thoughts were accustomed to work themselves clear in speech, rather than in silence ; and hence she would often at first give a less distinct utterance to principles which at length would fall from her lips with startling vividness and power. She spoke with so much ease and pleasure to herself, that it seemed not to disturb, but rather to quicken and array in proper order the train of thought which was going on within.

While she could race with the swiftest and soar with the loftiest, she had that natural greatness of soul which does not exult over the intellectual weaknesses and failures of others. She took no vain notice of her own triumphs. She showed no complacency in the exercise of her own shining talents. She was naturally generous, and seemed never to envy those that were above, nor despise those that were

below her, nor to exercise for a moment an emotion of resentment to any who opposed her.

Miss Lyon was distinguished for *practical wisdom*. The proof of it is in the success of her life. Viewed as a whole, it gives one a pleasing sense of its completeness. Of her many steps, none had to be backward, none downward. Her career is a climax in which every successive round is a gain on the preceding. She understood the two great elements in this world's affairs, human nature and divine providence. In view of both she laid her plans; and whatsoever she did prospered. Her wisdom was not the underground cunning which mines and countermines, and can do nothing more. It was open as the sun's face in a fair day, and straightforward as his rays. She was honest and truthful as an echo, or as the clear blue sky after an April shower.

Miss Lyon possessed rare powers of *invention and combination*. This was strikingly manifested by her in the planning of the seminary edifice, and in the arranging of a system by which the domestic labors could be performed by the pupils without interference with their studies. Her invention was prompted by the highest benevolence, and made practically useful by uncommon firmness, by a just reliance on herself, and an absolute reliance on God. Some thought her quixotic, and pitied her enthusiasm; but with her heart fixed on God and on doing good, she made no reply, or returned only blessing for reproach. In her noblest enterprise, it was a severe trial to her to go forward in opposition to the deliberate conclusions of some of the best and wisest minds; but when, upon

careful examination, she saw clearly the practicability and importance of the undertaking, she did not hesitate to act; hoping at the same time that the day would come when all the wise and good would see the subject as she did. So long, so carefully, and so prayerfully had she surveyed the whole ground, that the path through it was radiant with light to her eye, although clouded to many; and she could not refuse to go forward without doing violence to her strongest convictions. The points on which she differed from some of her judicious friends were, attempting to obtain funds by appealing solely to the benevolence of the community; undertaking to have the domestic labors of the institution performed by the pupils themselves; and proposing to conduct it on such a plan that the expenses would be very low. One or more of this trio of principles had the power to reach the hearts and open the purses of a large proportion of the benevolent in the middle ranks of society, and of some among the wealthy. The triumphant success of the Mount Holyoke Seminary for two-thirds of a generation, strikingly illustrates the foresight and good judgment as well as the invention of its founder.

Nor did Miss Lyon's *executive and administrative* skill fall behind her wisdom and her invention. She had a marvellous power of accomplishing whatever she desired to do and had the means of doing. In the large educational establishments with which she was connected, nothing was left at loose ends. No drones were allowed in the hive; teachers and pupils were all employed, and the result was order, neat-

ness, and dispatch. The promptness too with which this executive power was manifested, deserves notice. The moment a thing was found to be desirable and practicable, she felt that it must be in a course of execution. With her there was no putting off till to-morrow what could be done to-day.

Much wisdom as well as energy is essential to the management of a large literary institution. Numerous and diverse elements are to be controlled. As to the pupils, it is one important qualification in a teacher to be able to adapt means and motives to their peculiarities of character. And then, a large corps of teachers must be selected and made to act in unison, or a firebrand will be thrown into the school. Moreover, in most schools in this country, it is necessary that the principal should exercise a rigid watchfulness over its pecuniary interests, being cognizant of every expenditure, and of the smallest means of income—the whole demanding no small financial ability. Still further, in schools dependent on public patronage, the principal is expected to see to it that the public are kept informed of its advantages, and their attention favorably drawn towards it. To meet successfully these various and dissimilar duties, requires something beyond mere knowledge of literature and science. It requires great versatility of powers, and practical wisdom, to choose and apply the means necessary to give energy and success to so complicated a system. None who are acquainted with Miss Lyon's management of the Holyoke Seminary will doubt that her talents for administration were equal to her skill as an instructor in science and literature.

Her intellectual powers were *vigorous and thoroughly disciplined*. Her health was firm, her nerves strong, her interest in any important object in which she was engaged absorbing, and her powers were schooled into complete subjection to her will. Hence in study, in teaching, and in benevolent effort, many of her fellow-laborers became exhausted while she was yet fresh and vigorous. In the responsible and difficult circumstances in which she was often placed, these powers of concentration and endurance were of great service, indispensable indeed to eminent success.

Another characteristic of Miss Lyon was *her influence over others*. The two motives which she found of mighty efficacy in enforcing school and family regulations were, their reasonableness, and the demands of benevolence. It was often wonderful to see how triumphantly she would carry any measure that seemed important. She knew how to set in motion a current which made individual opposition as powerless as chaff before the whirlwind. But this talent was not confined to her schools. Whenever it was desirable to influence people in the common walks of life, she knew how to spin those silken cords that would lead them where she pleased. Yet she never pleased to lead where reason, conscience, and benevolence, the secrets of her power, did not point the way. Thus it was that many an individual was brought to aid a cause to which he was before indifferent or opposed.

Miss Lyon's natural *activity* was great. There was as much of fire in the susceptible part of her being as there was of light in the intellectual. She was exceedingly intense for a person of so large an

understanding. Her watchword was action, not unsteady and fitful, but like the flow of a river fed with many and unfailing streams. So strong a vitality reigned within her as would have forbidden the busy idleness so common when outward circumstances excuse from toil. Miss Lyon clearly saw the duties to which she was called; and like her Master, she was straitened till her work was accomplished. Her zeal consumed her, but it was long in doing it. Her frame was like asbestos, and stood an intense heat for many years.

The history of Miss Lyon shows what good may often be done by *a discerning liberality applied in the education of young women*. But for the counsel and aid of her early friends, there is no probability that she would have accomplished her mission of good to her country and the world. They saw her promise. They knew her power and her integrity of purpose. They counselled her; and she corrected her defects, enlarged her views, and elevated her aims. They cheered her; and she ran in the paths of knowledge and opening usefulness with eager steps and great joy. They assisted her; and she was borne upward and onward, when otherwise she might have sunk under fatal depression. As they witness the bright crown she won and wears, how pure must be the joy of those who stood by her and befriended her in the early and untried beginnings of her career. It was but little to hold a light and lend a hand to that young and ingenuous Mary Lyon who felt within her a quickening power and purpose to do good in her day and generation; yet that little led her forth into

a broad land of shining usefulness, which the world will not willingly let die, and which can be measured only by the dateless ages of eternity.

Great and invaluable was the influence of Miss Lyon in *training up active and efficient women*. It was great while she lived. It is still great now that she is departed. There were many who drew from her urn both light and fire that will never go out. All her plans of school management favored the development of energy in her scholars. She made them feel the value of time, and provided for its fullest occupation and improvement. By precept and example she showed the duty and dignity of labor. It is not men of science and letters, nor merchant princes whose ships are in every sea, nor all the authors of great and valuable improvements in the arts and conveniences of life, nor busy politicians with eye ever so clear and heart ever so true to work out and bring in the best system of public economy, nor is it mighty monarchs with all their wealth and power, and with more wisdom even than monarchs ever had before, that can make the Sun of righteousness arise on the dark world, and bring the glad day of purity and peace. It is, under Him who only giveth the increase, the noiseless but effectual care of *mothers*, rising betimes and sowing the good seed, sleeping with the eyes open, nipping vice in the early bud and not waiting till the sun is risen to find the enemy's tares already sprung up, commending the right and shaming the wrong by their own bright example, maintaining God's cause as their own, and by an ever-present and absolute but just and reasonable authority, defending their

children's best and truest interests for all duration against their present short-sighted wishes—it is this that lies at the foundation of all effectual instrumentalities for the temporal and eternal salvation of the race. Every great interest of the human family is lodged in those hands which have charge of our infancy and youth. The millennium must begin in and spread from the nursery. Miss Lyon saw and understood all this. With far-reaching wisdom, she planned for the activity and energy, for the usefulness and independence, for the virtue and happiness, not only of her immediate pupils, but, as far as in her lay, of the race.

The example of Miss Lyon illustrates *the nature and secret of the highest success in teaching*. It is not the whole of true success to make a pupil's mind thoroughly expert in all its intellectual exercises. He is the teacher of teachers and winner of the prize, who is favored of heaven so highly as to be enabled to mould the character and shape the moral course of his pupils aright for both worlds. It is the love that sides with God and lives to his praise—that listens to his voice and patterns after the example of his Son; the love whose work is doing good, and its rest, the happiness found in doing it—that cleaves to the right though it be weak, and shuns and withstands the wrong though it be popular and mighty: it is commending and instilling such love—it is being the channel and instrumentality through which it descends to the heart and penetrates and moulds the character of others, that constitutes the teacher's highest success and brightest crown.

The secret of Miss Lyon's winning this was not a mystery. She was instant in prayer for this very thing. She felt that if she failed here, she failed essentially. She was a woman of great faith, and saw divine things without a cloud. Her faith was not idle and quietistic, but wrought in her unto hope and labor and success. She was herself filled with the charity that suffers long, and is kind. The secret of the Lord was with her, as it is with all that fear him. The moral power of her life and character seconded her instructions. Her earnestness was a fixed certainty to all. With divine help, she meant and expected to train pupils for glory, honor, and immortality. She reached the goal; she grasped the prize. Let all those whose hearts throb responsive to every wise effort to level the masses upward to the broad table-land of intelligence, virtue, and usefulness, instead of downward to the dead monotony of ignorance, depravity, and despair—let any and all such go and do likewise.

Mrs. Banister gives the following outline of Miss Lyon's excellences as an educator.

"She understood and loved *the character and government of God*. She was acquainted with the human mind in its relations to him and to its fellow-creatures, and had a living sense of its capacity and destiny, and of the effect of habits and the way to form them aright. She cordially welcomed the Bible as a revelation from God to man, and diligently employed herself in learning its divine truths. She had the first and the second table of the moral law written on her heart, and had a peculiar facility in leading others

to understand it. She thoroughly appreciated the gospel as opening a way for the salvation of the lost, and had a living faith in all its truths, especially in Him who is 'THE TRUTH.' She cherished a glowing benevolence towards all for whom Christ died, and felt a burning zeal to do all in her power towards extending the knowledge of the Redeemer to every creature. She understood and felt the necessity of bringing great and unalterable truths before the human mind in a way suited to produce their legitimate effects. She really believed that what ought to be done can be done, and yet that without God's blessing all will be in vain; and united an abiding reliance on him with a cheerful expectation of his blessing."

This highly intellectual woman began her Christian life, as all Christian life must begin, in study and conviction. She "thought on her ways, and turned her feet to God's testimonies." It seemed to her at first, as it did to others, that her intellectual perceptions were far in advance of her moral susceptibilities, and she adopted the true means of moral and religious culture. She studied the Bible thoroughly. She reflected. No new truth came to her without its own fresh welcome. She became rooted and grounded and settled in the faith. She searched till she found the Rock, and tried it till she felt her foothold to be firm and sure. She laid up divine knowledge as many dig for and treasure up gold, till showers of divine grace descended upon her, and her soul was full of emotion. It was not fitful and unsteady emotion, like gusts of wind in early spring-time. It was not over-

whelmingly strong, breaking down the metes and bounds of humanity. It was steady and true, as the sun to his appointed time. The feeling heart became as deep and steady as the seeing eye was clear and true.*

* Miss Lyon left no private journal. The following memorandum which casually escaped destruction, reveals her habit of self-discipline, and shows that she was not able, more than those who have gone before her, to reach a high standard of piety without strenuous efforts.

"I. *Worldly intrusion on sacred time.* 1. In secret prayer; 2. In reading the Bible; 3. In little opportunities for ejaculatory prayer; 4. In family devotions; 5. Sabbath generally; 6. Hearing the word; 7. Prayer in sanctuary; 8. Holy communion with God the Father, Son, and Holy Ghost, and with the disciples of Christ.

"II. *Misspending time.* 1. Indefinite musings; 2. Anticipating needlessly; 3. Needless speculations; 4. Indulging in reluctance to begin a duty; 5. In doubtful cases hesitating too long; 6. Spending time in reverie which should be spent in prayer.

"III. *Self-control.* 1. Too ardent in a new thought; 2. Too desirous for immediate execution; 3. Feelings discomposed by opposition; 4. Expressing dissent when it would be better to wait a little; 5. Reminding others of their deficiencies without sufficient object. (Be like Christ. Inquire, before speaking, whether it will do good—whether duty requires it; if not, avoid alluding to them.) 6. Referring to mistakes of pupils in little things, family duties, domestic work, etc. (Inquire if they designed to do right; if their mistake involves any general principle; whether there will be any occasion for them to commit the same again. Be like *Christ*—like *Christ*.)"

Miss Lyon often set apart a day or a part of a day as a season of special self-examination and prayer. On these occasions she often drew up for her own use a paper similar to the above, and it would sometimes lie in her Bible for days or weeks, to remind her of the points against which she wished to set a special watch.

Miss Lyon's *benevolence* was pure and deep, and as like God's as is perhaps ever seen in this imperfect world. It was not limited by rank or intelligence, or creed or character. It was love to all, and she had so much of it that thousands of individuals drank of its full overflowings, and yet it did not fail. It was not the mere conviction that she ought to be benevolent. It was not merely an emotion. It was a strong will bent on doing good, and bringing every power and every instrument into sweet captivity to that high end. It was such as requires and presupposes a high intelligence. She could not have loved and chosen the welfare of others as she did without a large and clear eye to see wherein it consisted. In few minds is there a better balance of the moral and the intellectual than she attained and for a long time exhibited. Each power acted on every other unto the enlargement and most profitable investment of all in works of wisdom and love. Her benevolence was not official. It was not officious. He who seeth not as man seeth, doubtless saw in it great deficiency; but judging and speaking after the manner of men, she dwelt in Christian love and in the Christian's God.

Miss Lyon's life on earth was nearly all spent in *the most strenuous exertion*. From the early morning of her day till its close she wrought with all diligence. She gathered together the treasures of useful knowledge betimes. She disciplined her powers; she polished her armor; she made herself ready for the battle of life. To others she might appear to be walking in darkness, with no star of hope to cheer and

guide her steps. But she felt sure that an infinite hand had taken hold of hers, and was leading her forward ; and therefore she could take step after step in the dark with as much confidence as if she could see before her an iron pavement. To human sagacity the next step might seem to lead over a precipice. But confident that she was in the path of duty, she was equally sure that God would hold her up. And so he did at last plant her feet upon a rock.

From the time she began to distinguish herself as a teacher, *her physical, intellectual, and moral powers were brought into the service of God and man.* Wherever she went, her pathway was radiant with love, though she seemed unconscious of its brightness. It is interesting to see how her course widened and ascended as she went forward. If one plan had to be given up, another succeeded. At her death she had opened a perennial fountain of influence, whose streams had already reached the remotest nations of the earth. The whole picture impresses us forcibly with its moral sublimity ; and we might almost have expected that the chariot and horses of fire would be granted to close a scene so much like an angel visit.

The chariot had indeed come for her removal, though she knew not that it stood by the door. She had just been down to the banks of Jordan to see one of her beloved pupils pass over ; and as she returned, she said to those who survived, " O if it were I, how happy I should be to go ! " She had been called, yet there was one more message for her to deliver, the noblest she ever uttered. Fear and anxiety had begun to spread in the seminary lest a malignant and

fatal disease were among them. Under the influence of an excitement almost supernatural, having just been looking, as it were, into heaven, and burning with a desire to lead her pupils to trust Providence and fear no evil, she appeared before them and exclaimed, "Shall we fear what God is about to do? THERE IS NOTHING IN THE UNIVERSE THAT I FEAR, BUT THAT I SHALL NOT KNOW ALL MY DUTY, OR SHALL FAIL TO DO IT."

Noble sentiments to constitute this Christian teacher's last instruction to her pupils! Appropriate words for her to utter just as she was entering the portals of heaven! Worthy a place on the marble that transmits her memory to posterity.

The Rev. Dr. HUMPHREY, in his sermon preached at her funeral, says,

"In glancing at Miss Lyon's character, taken all in all, I hardly dare to express the high estimation which my long acquaintance constrains me to cherish, lest I should seem to exaggerate. I certainly should not express it but in the presence of those who have enjoyed equal or better opportunities for marking her radiant and upward course. I do not say that in her intellectual endowments she was superior to many other females, nor that she attained to the first rank in external graces and accomplishments; but this I do say, that, so far as I can remember, I have never known so much physical, intellectual, and moral power all combined in any one female as in our departed

friend. Such labors as she performed would have broken down almost any other constitution years ago. Such constitutional energy as she possessed, always in action, often intense, would have shattered any ordinary framework long ere the meridian of life. Such tasks as she imposed upon her brain, especially during the three years which she spent in planning the seminary and enlisting the necessary agencies for getting it up, would have disorganized almost any other. How, under such extreme tension, the 'thousand strings' held together, and 'kept in tune so long,' was a wonder to all her acquaintances.

"Miss Lyon's mind was of a high order, clear, strong, active, well balanced, inventive, which no discouragement could depress, no obstacle daunt. It is very rare indeed to find such mental strength and such quenchless ardor controlled by the soundest discretion and the best 'round-about common-sense.' One of the strong proofs of Miss Lyon's intellectual superiority, which must have struck all who knew her, was the power which she had to influence other minds. As a teacher and governess of a great school, few have equalled her in this respect. It might be difficult to show exactly wherein her great skill and success lay; but no scholar, I believe, was ever long under her care without feeling herself in a sort of enchanted circle, held there by invisible attractions which it was hard to resist, and from which very few wished to be released. Nor was it the young alone whom she had the power to influence. The maturest minds felt it when she needed their aid; and but for this, she could never have enlisted so many heads

and hearts and hands as were necessary to build and establish this noble seminary.

“But it was the moral and religious in Miss Lyon’s character which eclipsed all her other endowments, and in which her great strength lay. And the most prominent feature was *benevolence*. To do the greatest possible good to the greatest number was her study and delight. I feel that on this point there is hardly any danger of using too strong language. To say that she was preëminently benevolent is not strong enough. In humble imitation of her Saviour, she seemed, wherever she went, and in all her relations, to be the very embodiment of love and good will to men, and never to have thought of herself, of her own ease, advantage, or convenience. It was enough for her that others were made wiser and better and happier, at whatever cost of toil or sacrifice to herself. She seemed scarcely to know that she had any personal interests to care for. If it were not a solecism in terms, I should say that Miss Lyon *lived out of herself*; and I do say, and I appeal to all who marked her beneficent course from early life, that she lived incomparably more for others, for her pupils, for the church, and for the world, than for herself. I do not believe that an instance can be recollected by any human being, since she entered on her bright career of usefulness, in which she appeared to be actuated in the slightest degree by selfishness. Mistakes she undoubtedly made, for who does not? but all the thousands who knew her might be challenged to show that she ever, by word or deed, appeared to prefer her own advantage to the good of others.”

FROM THE ADDRESS OF REV. DR. HITCHCOCK, AT THE FIRST ANNIVERSARY OF THE SEMINARY AFTER MISS LYON'S DEATH.

DR. HITCHCOCK, in noticing some of her general characteristics, says,

“In her *intellectual* adaptation to the work assigned her, there was a full development of all the powers, with no undue predominance in any one of them. It were easy to find individuals more distinguished by particular characteristics, but not easy to find one where the powers were more harmoniously balanced, and where, as a whole, the mind would operate with more energy and efficiency. She did, however, exhibit some mental characteristics, either original or acquired, more or less peculiar. It was, for example, the great features of a subject which her mind always seized upon first. And when she had gained a clear conception of these, she took less interest in minute details; or rather, her mind seemed better adapted to master fundamental principles than to trace out minute differences. Her mind would work like a giant when tracing out the history of redemption with Edwards, or the analogies of nature to religion with Butler, or the great truths of Theism with Chalmers; but it would nod over the pages of the metaphysical quibbler, as if conscious that it had a higher destiny. And yet this did not result from an inability to descend to the details of a science when necessary.

“The *inventive* faculties were also very fully developed in our friend. It was not the creations of fancy merely, such as form the poet, but the power of finding means to accomplish important ends. Nor was

it invention unbalanced by judgment, such as leads many to attempt schemes impracticable and quixotic. For rarely did she attempt any thing in which she did not succeed; nor did she undertake it till her clear judgment told her that it would succeed. Then it mattered little who or what opposed. At first she hesitated, especially when any plan was under consideration that would not be generally approved; but when, upon careful examination, she saw clearly its practicability and importance, she nailed the colors to the mast, and though the enemy's fire might be terrific, she stood calmly at her post, and usually saw her opposers lower their flag. She possessed in an eminent degree that most striking of all the characteristics of a great mind, namely, perseverance under difficulties. When thoroughly convinced that she had truth on her side, she did not fear to stand alone and act alone, patiently waiting for the hour when others would see the subject as she did. This was firmness, not obstinacy, for no one was more open to conviction than she; but her conversion must result from stronger arguments, not from fear, or the authority of names. Had she not possessed this feature of character, Mount Holyoke Seminary never would have existed, at least not on its present plan. But its triumphant success for one third of a generation is a striking illustration of the far-reaching sagacity and accurate judgment of its originator.

“Besides this seminary, the most striking example of the inventive powers of our friend is that only volume which she has left us—I mean the ‘Missionary Offering’—called forth by an exigency in a cause

which she dearly loved, and whose most striking characteristic is its missionary spirit. Yet it is in fact a well-sustained allegory, demanding for its composition no mean powers of invention and imagination.

“Miss Lyon possessed also the power of concentrating the attention and enduring *long-continued mental labor* in an extraordinary degree. When once fairly engaged in any important subject, literary, scientific, theological, or economical, there seemed to be nothing in the external world to break up her train of thought, or prevent her reaching the desired result.

“Another mental characteristic of our friend was her great *power to control the minds of others*. And it was done too without their suspecting it; nay, in opposition often to strong prejudice. Before you were aware, her well-woven net of argument was over you, and so soft were its silken meshes that you did not feel them. One reason was, that you soon learnt that the fingers of love and knowledge had unitedly formed the web and woof of that net. You saw that she knew more than you did about the subject; that she had thrown her whole soul into it; that in urging it upon you, she was actuated by benevolent motives, and was anxious for your good; and that it was hazardous for you to resist so much light and love. And thus it was that many a refractory pupil was subdued, and many an individual brought to aid a cause to which he was before indifferent or opposed.

“I must not omit to mention her great mental energy and *invincible perseverance*. That energy was a quiet power, but you saw that it had giant strength. It might fail of success to-day, but in that case it

calmly waited till to-morrow. Nay, a score of failures seemed only to rouse the inventive faculty to devise new modes of operation; nor would the story of the ant that fell backward sixty-nine times in attempting to climb a wall, and succeeded only upon the seventieth trial, be an exaggerated representation of her perseverance. Had she lacked this energy and perseverance, she might have been distinguished in something else, but she never would have been the founder of Mount Holyoke Female Seminary.

“Yet it is in HER RELIGIOUS CHARACTER, and there alone, that we shall find the secret and the powerful spring of all the efforts of her life which she would wish to have remembered. But I approach this part of her character with a kind of awe, as if I were on holy ground, and were attempting to lay open that which she would wish never revealed. In her ordinary intercourse, so full was she of suggestions and plans on the subject of education, and of her new seminary, that you would not suspect how deep and pure was the fountain of piety in her heart, nor that from thence the waters flowed in which all her plans and efforts were baptized and devoted to God. But as for the last thirty years the motives of her actions have been brought to light, I have been every year more deeply impressed with their Christian disinterestedness, and with the entireness of her consecration to God. Without a knowledge of this fact, a stranger might mistake for selfishness the earnestness and exclusiveness with which she often urged the interests of her seminary. But in the light of this knowledge, the apparent selfishness is transmuted into

sacred Christian love. Her whole life indeed, for many years past, has seemed to me to be only a bright example of missionary devotedness and missionary labor. I have never met with the individual who seemed to me more ready to sacrifice even life in a good cause than she was; and had that sacrifice been necessary for securing the establishment of her favorite seminary, cheerfully, and without a moment's hesitation, do I believe she would have laid down her life. I would indeed by no means represent her as an example of Christian perfection. I could not do so great injustice to her own convictions. But since her death I have looked back over the whole of my long acquaintance with her in almost every variety of circumstance, to see if I could recollect an instance in which she spoke of any individual in such a way as to indicate feelings not perfectly Christian; or if I could discover any lurkings of inordinate worldly ambition, or traces of sinful pride, or envy, or undue excitement, or disposition to shrink from duty, or of unwillingness to make any sacrifices which God demanded; and I confess that the tablet of memory furnishes not a single example. What I considered errors of judgment I can indeed remember, but not any moral obliquity in feeling or action. They doubtless existed, but it needed nicer moral vision than I possess to discover them.

“I ought to add that this eminence of Christian character was founded upon a clear apprehension of biblical principles. She thoroughly understood and cordially embraced the doctrines of the Puritans, just as they lie in their massive strength in the Bible—

not as they often come forth, alloyed and weakened, from the moulds of a self-confident philosophy. To study these truths was her delight. To explain them to her pupils was one of her most successful efforts as a teacher. Would that I could present on canvas the picture of Miss Lyon as it lies in my memory, when she was engaged on the Sabbath absorbed in the study and contemplation of divine truth.

“There were two religious principles which exerted an overmastering influence upon Miss Lyon’s character. One was a sense of personal responsibility; the other, trust in an overruling Providence. As the Saviour, when he went up to Jerusalem for the last time, with his sufferings full in view, advanced before his disciples, as if in haste to suffer, so she, when duty called, did not wait for others, but was ready to precede them, and measure the amount of her sacrifices, donations, and efforts by her sense of duty; rather than by the example of others. And it was this sense of personal responsibility which she urged always upon her pupils, and with great success. So strong too was her faith in a special providence, that delay and discomfiture in the execution of her favorite plans produced little or no discouragement, but led her to inquire more carefully whether there was not something wrong in her or her plans which occasioned the delay; and having done all she could, she would wait long and cheerfully for the divine manifestation. And so often had she witnessed interpositions in her behalf almost miraculous, that her faith might often be seen steady and buoyant when that of others yielded to appalling difficulties and dangers.

“Such was Miss Lyon—such the discipline through which she was made to pass to fit her for her work, and such the magnificent results. We are amazed when we look back at the amount and magnitude of her labors. Very few females have done so much for the world while they lived, or have left so rich a legacy when they died. Nor is the fair picture marred by dark stains, save those of microscopic littleness. From the days of her childhood to the time of her death, all her physical, intellectual, and moral powers were concentrated upon some useful and noble object; while selfishness and self-gratification seem never to have stood at all in the way, or to have retarded the fervid wheels of benevolence. I cannot therefore believe that it is the partiality of personal friendship which leads me to place Miss Lyon among the most remarkable women of her generation. Her history too shows the guiding hand of a special providence almost as strikingly as the miraculous history of Abraham, of Moses, of Elijah, or of Paul. Oh, it tells us all how blessed it is to trust Providence implicitly when we are trying to do good, though the darkness be so thick around us that we cannot see forward one hand’s breadth, and bids us advance with as confident a step as if all were light before us.

“This picture, too, is a complete one. Her life was neither too long nor too short. She died at the right time, with her armor on and yet bright. But her friends saw that, strong as her constitution naturally was, it was giving way under such severe and protracted labor, and the infirmities of declining years beginning to show themselves, even at the age of fifty-

two. But with her Saviour she could say, 'I have finished the work which thou gavest me to do.' All her important plans had been carried into successful operation, and tested by long experiment; and the institution was in the right condition to be committed to other hands. She had also of late been rapidly ripening for another sphere of labor. One of her friends, who had been more intimately connected with her for several years past than any other, when at a distance she heard of her sickness, felt confident that it would be unto death; for she had known how, for some months previous, her friend had been feeding daily on manna, and pluming her wings for her upward flight. Severe therefore as her removal seemed when first announced, it happened just at the right time; and I cannot wish to call her back. But I do feel—and many who hear me, I doubt not, feel it too—I do feel a strong desire to be borne upward, on an angel's wing, to the mount Zion where she now dwells, and to hear her describe, in the glowing language of heaven, the wonders of Providence, as manifested in her own earthly course, as they now appear in the bright transparencies of heaven. Yet further, I long to hear her describe the still wider plans she is now devising and executing for the good of the universe and the glory of God; and how admirably her earthly discipline fitted her for a nobler field of labor above; so that these providencés, which appear to us to have been consummated on earth, were, in fact, only a necessary means of adapting her to a work which shall fill and delight all her powers throughout eternal ages. Gladly too would I listen to her in-

tensely earnest inquiries respecting her beloved seminary and friends on earth; and learn whether, in some way unknown to us, she may not be still able to administer to their welfare. O how sweet too would it be, could we listen to that rapturous song of praise which ever and anon she would pour forth to her Redeemer, as his glories strike her eye, or his past kindness touches a chord of gratitude in her heart.

“But alas, how vain are all such aspirations! And yet, my Christian friends, if we are faithful to God and duty as she was, in a very few days all this intercourse and communion will be a reality. Some of us may not indeed be able to sound so lofty a note of praise as our glorified friend; but our song and our communion shall nevertheless be the music and the intercourse of heaven, and that will be enough.”

SENTENCES FROM MISS LYON'S LIPS,

TAKEN FROM THE NOTE-BOOK OF ONE OF HER PUPILS.

NEVER destroy any thing that God has made, or given skill to others to make; not even a kernel of corn, nor a pin. Never think any thing worthless until it has done all the good it can. This is the true sense of economy. Let it be an unobtrusive habit, practised constantly for Christ. Economy and self-denial are the two great springs which feed the fountains of benevolence.

Comfort and economy, good taste and true Christian liberality, are not incompatible, but their union requires care, forethought, and good judgment.

We must give according to our means and according to our outlays upon ourselves. A twenty-five cent donation by the side of a twenty-five dollar shawl would present a painful contrast.

Much in the Bible establishes the doctrine that a certain proportion of our property should be devoted to the Lord. The system of tithing among God's chosen people is fully delineated in the Old Testament, while the clearer light of the New discloses our obligations so fully that it dispenses with specific directions, and leaves each to do what a heart touched by the love of Jesus prompts. With increased ability and increased demands upon us, our obligations are increased. Treasures are a touchstone for the heart.

Our time as well as our property belongs to the Lord. We ought to take care of every hour, that we may have the more for communion with heaven. To be

most exact in secular appointments and give only fragments to religious duties, is not seeking first the kingdom of God. When the daughters of the millennium shall occupy this seminary, they will not think a half-hour, morning and evening, sufficient for secret devotion.

Ladies should not expect a large compensation for teaching. They should go into the business of instruction from the same motives with which the servant of the Lord goes into the ministry. They do not always have to wait until they reach heaven to begin to receive their reward. The love of grateful hearts is a rich treasure, and even a better resource for a supply of our bodily wants than coffers of gold.

Where is the unmarried lady with a good education and a well-balanced character who is not able to find employment and support?

To be a good wife, it matters not what there is *with a lady*, but what there is *of her*.

Happy is she who possesses the ability to live respectably on a little.

Teaching is a valuable preparation for influence. In no other way can the principles of the human mind and heart be so well learned. If you commence teaching and do not succeed, teach until you do succeed. Prepare thoroughly for every exercise and for every recitation, but study the minds and hearts of your children more than any book. She who can teach well, who can control the minds of the young happily and rightly, is all the better prepared for any sphere to which a lady can be called—to be a minister's wife, or a missionary, or to stand at any post. Perhaps the qualification for the highest influence is power to wield the pen, to write so as to make others desire to be better.

To accomplish any thing valuable, it is necessary to divide time wisely and systematically. Many have no definite lines to mark out their time. If they occasionally accomplish a considerable amount in a day, they know not how it was done; and when they accomplish nothing, they know not the reason why. Just so with speaking; many do not know the boundary where slander begins. Nearly all think it their duty or their privilege to speak against others.

When the Bible speaks, we are not to parley. It is our statute-book, and when it makes known our duty, we are not to answer back, any more than Abraham when he was commanded by a voice from heaven to offer up his son, his only son Isaac.

The mind may have to bear a pressure of care, and yet the heart may be on the things of religion. A mother whose time and thoughts are necessarily engrossed with the care of her family, may yet have much enjoyment in God.

This world is intended as a place of education for heaven, and when it is not made such, it is perverted from its true use. To this end, God has so arranged his providences, so planned his government, as to require unintermitting watchfulness, diligence, and effort. We are not to look for ease; as fast as we acquire a facility in accomplishing one task, we may expect that another more difficult will be assigned us. This world is not our rest.

Promptly and faithfully to perform every duty in the place where you are, as a member of a family, or of a school, is the best way to prepare for the duties of any and every station in life. Avoid, for your whole life, trying the patience or irritating the feelings of others, and cultivate those habits which will make you welcome

visitors and valuable friends anywhere. Pay all bills when they are due. Be perfect in all the requirements of this school, and you will have power to control yourself anywhere.

We have great power over ourselves. We may become almost what we will. Portray to yourself a character in mind, heart, education, taste, and manners, such as you ought to be, and then aim to be such.

Never, under the plea of peculiar circumstances, allow yourself to do what you know would be wrong in another.

Never write a foolish thing in a letter or elsewhere ;
“what is written is written.”

When in doubt which of two courses to take, it is usually wise to choose that which involves the greatest self-denial : as when, for example, you feel loath to rise in the morning, or to go to meeting on the Sabbath.

Never indulge inordinate desires for an earthly good. Experience has taught me to fear the gratification of any ardent desire, unless I have first been brought to yield my own will entirely—to say from the heart, “Not as I will, but as thou wilt.”

We should so live that it will be pleasant for others to think of us when we are gone. Let us not only have our hearts right, “sprinkled from an evil conscience,” but “our bodies washed with pure water”—our external conduct, on which our influence and usefulness so much depend, free from reproach.

Entire consecration to the service of God makes a person willing to take just the place to which he in his providence calls her, whether it be to a post of distinction, or of humble and tedious labor. Outward circumstances neither greatly elate or depress such an one. The blessings that we should most earnestly crave are,

first, that we may dwell for ever in the presence of God ; and second, that we may be permitted to labor for him while we continue on earth.

Scholars in the end respect and love those teachers best who seek their interest rather than their gratification.

It is not by a person's seeking her own happiness directly, that it is attained ; but by a forgetfulness of self, and a consecration of thought, feeling, property, and time, to the interests of others.

Cultivate a personal interest in all whom you meet, and make many general acquaintances, that you may lay a broad foundation for influence and usefulness, but be slow in forming intimate friendships. Be sure to have your heavenly Father for your most intimate friend.

Write brief resolutions for the sake of self-admonition, rather than a diary or journal.

Happiness is to be measured not by present gratification, but by the results of our acts. A remembered joy is sometimes the bitterest sorrow. Recollections of strenuous exertion in a good cause, of patient endurance for the sake of the right, of self-denial borne cheerfully for Christ's sake, are always agreeable. To be truly delightful, a thing must be increasingly sweet on every recollection, not only through time but to eternity. Acts to whose effects sin now blinds the mental vision, may yet be in the end sources of indescribable woe. "Son, remember," said Abraham to the rich man in his place of torment.

The most wretched beings are those who think only of their own little selves, who are always regretting the past and reproaching themselves, and take no interest in any but themselves. This is a portion of the misery

of the lost in hell, and we often see it painfully foreshadowed in the wretchedness of the selfish on earth.

One main difference between the moral laws of God and his laws of life and health is, that the former are founded on the immutable principles of right, and can never be set aside; while the latter derive their authority from God's natural appointment, and where they clearly conflict with right and duty may give place, as in exposing one's own life to preserve that of others. God has given us a certain amount of elasticity within which we can safely venture beyond the strictest regard for our own health. We must take care never to lessen this elasticity by using it in self-indulgence.

When the mind is deeply impressed with eternal truths there is no disposition to be frivolous or trifling.

A stated time, a particular place, and a punctual attention to secret prayer, are necessary to keep up the life and power of religion in the soul.

There is a threefold duty in reference to the truth: to receive it, to believe and love it, and to obey it.

The law of the Lord is perfect. Its requirements are in accordance with the principles implanted in our natures. It treats all alike. Thou shalt love the Lord thy God with all thy strength, and thy neighbor as thyself. This is as easily obeyed in sickness as in health, in weakness as in strength—by the wise as by the ignorant, by the child as by the adult, by the poor as by the rich. It is exactly adapted to the wisdom of the wisest, to the poverty of the poorest, to the various conditions of all. Obedience is easy where there is first a willing mind. A conscience void of offence, enlightened by the Spirit, is the best exposition of this glorious law.

God is the supreme Governor of the world, and of every thing that takes place in it. Every act as it is

performed, every word as it is spoken, every thought as it passes through the mind, takes its foreseen place in the infinite series of events out of which God will evolve the glory of his great name and the greatest good of the created universe.

Some professing Christians depend on their plans for religious improvement, instead of depending solely on Christ. We must do all that God would have us because he would have us, and leave the future with him. Some easily find dark hours. They are perpetually seeking enjoyment, assurance, or some remarkable manifestation, instead of seeking to do just what their heavenly Father appoints. They want to be able to look to themselves, to get through with the conflict. Keep the mind on Christ. Follow him through good report and through evil report, not for the sake of getting certainty, of feeling security, but to please him. Seek more grace instead of seeking more assurance. The way to increase your evidence is to increase in faith and love and conformity to the divine will. Drink in divine truth, obey all your heavenly Father's commands. "Then shall ye know, if ye follow on to know the Lord."

A day set apart by ourselves from its ordinary avocations to be devoted exclusively to religious purposes, is like the alabaster box of ointment broken over the head of our Saviour. Some may ask, "What profit is there in it? why such waste? why was this ointment poured upon the Saviour's head?" It is from love to him. An hour spent in religious worship does not fail to meet its end. Time spent in earnest prayer, in sacred meditation, in absorbing adoration and praise, approximates more nearly to the felicity of heaven, than that spent in any other way or manner.

“Sweet the moments, rich in blessing,
Which before the cross we spend.”

We know just as much of heaven as we know experimentally of feelings, purposes, and employments in unison with those of the saints about the throne of God. Communion with God the Father, God the Son, and God the Holy Ghost here below, is an earnest of the bliss reserved above.





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