

That many of the original essays read by the young Ladies would be creditable to mature and cultivated intellect.

That our thanks be given to the Principal and Preceptress, the Revd. Mr. and Mrs. VanNorman, and the Teachers associated with them, for the faithful and able discharge of their arduous and important duties to their pupils,

And that to those of the young ladies who, having completed their academic course, or for any other cause, are about to leave the Institution, we tender an affectionate farewell and our best wishes for their happiness through life.

GEO. S. TIFFANY,
ALEX'R MACKIE,
ALFRED BOOKER,
JOHN DOUSE,
P. THORNTON,
JOHN N. HUNTER,
PETER CARROLL,
THOS. RATTRAY,
S. B. FREEMAN.

Hamilton, 21st April, 1848.

Address to the Calliopean Library Association.

THE Rev. Thomas Rattray, having kindly yielded to the solicitation of the Calliopean Library Association, to deliver its Annual Address, pursuant to a provision of its Constitution—and now, having consented, by request of the Society, to its publication, we feel great pleasure in laying it before our readers.—Ed.

LADIES,—If it be a difficult, yet is it a pleasing and honorable task to address you on this occasion, and to encourage you in your endeavors after the attainment of a sound education, which ought to be the pursuit of every intelligent being.

It is one of the many signs of the times, which indicates the dawning of the cloudless day of knowledge and holiness, that females are now receiving an education, in many respects equal to that possessed by the other sex. A little time since it was not so; the means of mental culture were altogether engrossed by the sons of the family, while the daughters had little else allotted to them than the elements of a common education. This is now being seen to be an error. Man's companion and equal, woman is; and her claim to be made, by the possession of a finished education, in fact, what she has been only in name, is now more generally acknowledged; and let us hope, that, as the darkness is fast passing away which has enshrouded the rightful claims of your sex, it will be speedily dissipated, and that under the auspices of a brighter dispensation, woman will rise to that mental elevation for which nature has fitted her.

Let us ever remember, that when God created man, it is said, "so God created man in his own image; in the image of God created he him; *male and female* created he them,"—here the dignity of human nature is indicated, and the claims of your sex as part of the *genus* man incontrovertibly established.

There is a difference in the mind of the man and the woman; that of the former is of a heavier calibre than that of the other; but what the latter is deficient in strength, is made up in its finer texture.

We do not expect to see the ladies the most eminent in the abstruse sciences, but they will far excel the other sex in their knowledge and appreciation of the beautiful and useful; and while the man will distinguish himself in mental exercises, analogous to the peculiar quality of his mind—the woman will likewise make good her claim to the same privilege, and will, in fulfilling her work, exhibit the peculiar traits of her mental constitution.

We make these preliminary remarks, as confirmatory of the justice and propriety of the claims of your sex to pursue and enjoy that which is needed equally by all the race of man, in order to their elevation from the degradation of ignorance and misery in which they are found to the heights of that moral and intellectual condition to which they are called.

Solomon has said, "that the soul be without knowledge it is not good." The mind is fitted and prepared for the acquisition of knowledge. In this respect, man is distinguished from the

brutes that perish—his superior nature is indicated by that craving in his soul for the possession of knowledge, which is a sign of the divinity within; a proof of the existence and faculties of that immaterial, immortal, and insatiable principle, which will ever be, even in eternity, employing its powers in extending its researches and investigations over the wide range of the illimitable universe of God.

And it is manifestly our duty to cherish and encourage this prompting of our nature, and to direct the faculties of our minds to the perception and contemplation of those things which are good and desirable; for if the mind takes a wrong direction, its powers may be devoted with as much vigor and energy in a wrong, as in a right direction—*yea, with more*; for alas! we bear about with us the marks of the fall—we have lost much of our pristine glory.

The mind is an active principle; it is so irrespective of its connection with God, we must not therefore suppose that this peculiar trait, however it may be manifested, is to be considered as always good and excellent. How many instances of prostituted genius are set before us in the page of history? What vigor and capacity of soul have been exhibited by men who have not lived for the glory of God, but for the enjoyment of the base passions of their fallen nature. It is not, therefore, sufficient to call into lively exercise the powers of the mind, but the grand and important thing is, to give them a right direction.

These two things should be borne in mind, viz.—that the mind be directed to right and proper subjects; and that, in the prosecution of them, an energy and liveliness be manifested, corresponding to the value and importance of the objects themselves.

We have already referred to the direction to which the soul should tend, viz.—to God. This is alike indicated by the peculiar power and faculties of the mind, their operation and manifestation; and by the sure and unerring word of inspiration.

In regard to the first, we need only refer to the unearthly nature of man's mental powers. Every thing in this world is *material, limited, and mortal*. None of these attributes pertain to the soul of man—its nature is immaterial—it is a pure spirit. This is proved by the fact, that there are no limits to its conceptions and investigations—it is not bounded by time or space, but overleaps both, and soars on the wings of contemplation through the boundless region of eternity. It communes with God—it lives in heaven—it wanders through the infinite regions of space. If it can at all be said to be limited, it is so by its connection with its material associate, the body; which impedes its efforts, and endeavors to chain it to this earth. And in regard to the second, we are told that God created man in his own image—"that there is a spirit in man, and that the inspiration of the Almighty hath given him understanding,"—plainly giving us to know, that the soul is of the very nature of God. And when we refer to another text of God's word, where Paul says "and have put on the new-man, which is renewed in knowledge, after the image of him that created him;" you will see that fallen and debased as the soul is now found to be, yet, that it is the will and purpose of God to restore it to its original state of knowledge and holiness; in other words, to make it again like Himself.

If we are thus informed, both by the constitution of our nature and the word of truth, that we partake of the nature of God, to whom should we go but to Him! What knowledge so desirable and suitable as the knowledge of God? "This is life eternal, to know Thee the only true God and Jesus Christ, whom Thou hast sent." And unless we do violence to our nature, it will aspire after God. What is the desire after happiness so universally felt, but the rising of the soul to God? True, man may not understand this, and he may seek to gratify it in forbidden things; but these are found to be unsatisfying, and after all his efforts for the attainment of happiness, he is compelled to own, that "all is vanity and vexation of spirit." What does this prove, other than the misdirection of the desires of the soul, and the insufficiency of anything earthly to satisfy its longings? Well does the poet thus describe this tendency of the soul of man:

Rise my soul and stretch thy wings,
Thy better portion trace—
Rise from transitory things
To heaven, thy native place.