

[ORIGINAL.]

Lines,

SUGGESTED BY THE EXCLAMATION, "I CANNOT HEAR."

I move amid those busy streets,
Teeming with life and varied sound,
Yet not the dwellings of the dead
To me bear stillness more profound;
No voice, no tone, salutes mine ear,
Alas for me, I cannot hear!

I enter halls, where Eloquence,
In breathless stillness chains the throng,—
And, oft, each flushing eye reveals
What powerful thoughts are borne along;
But Eloquence may never cheer
My longing heart, I cannot hear.

When shadows of the evening fall,
I sit beside the quiet hearth,—
Yet, though I know the loved are near,
To me how vain their tones of mirth;
Affection's language, fond and dear,
Oh, could I for a moment hear!

The zephyr hath no voice for me,
The howling storm may wildly rave
I heed it not,—and on the sea,
I calmly mark each giant wave;
No terror mingles with my fear,
Their solemn sounds I may not hear.

Yet, to my Father's will I bow,
Adoringly his hand I see,
Who not amid the tempest speaks,
But in the "still, small voice" to me.
My throbbing heart, my inward ear,
Those gracious tones rejoice to hear.

And oh, I trust, when life has fled,
To join the happy choir above,
Who still in hymns unceasing sing
The praises of Almighty love;
Each sound shall thrill my wakened ear,
For oh, in Heaven, I too shall hear.

M. E. H.

Female Education.

There is much truth and good sense in the following remarks of a late English moralist, upon the manner in which female education is conducted, under the popular notions of the day; and although they have more immediate reference to the prevailing mode of education in his own country, they are not so inapplicable as we wish they were, to our own. The mirror he holds up to mother England may show to her transatlantic daughter in the image reflected, a strong and not very flattering family picture.

"There does not appear any reason why the education of woman should differ in its essentials, from that of men. The education which is good for human nature is good for them. They are a part—and they ought to

be, in a much greater degree than they are, a part—of the effective contributors to the welfare and intelligence of the human family. In intellectual as well as in other affairs, they ought to be fit helps to man. The preposterous absurdities of chivalrous times still exert a wretched influence over the character and the allotment of women.—Men are not polite but gallant; they do not act towards women as to beings of kindred habits and character as to beings who, like the other portion of mankind, reason and reflect and judge but as to beings who please, and whom men are bound to please. Essentially there is no kindness, no politeness in this; but selfishness and insolence. He is the man of politeness who evinces his respect for the female mind. He is the man of insolence who tacitly says, when he enters into the society of woman, that he needs not to bring his intellects with him. I do not mean to affirm that these persons intend insolence, or are conscious always of the real character of their habits; they think they are attentive and polite; and habit has become so inveterate, that they really are not pleased if a woman, by the vigour of her conversation, interrupts the pleasant trifling to which they are accustomed. Unhappily, a number of women think themselves more fascinating than respectable. They will not see, and very often they do not see, the practical insolence with which they are treated; yet what insolence is so great as that of half a dozen men, who having been engaged in an intelligent conversation, suddenly exchange it for frivolity if ladies enter.

"For this unhappy state of intercourse, female education is in too great a degree adapted. A large class are taught less to think than to shine. If they glitter, it matters little whether it be the glitter of gilding or of the gold. To be accomplished is of greater interest than to be sensible. It is of more consequence to this class to charm by the tones of a piano than to delight and invigorate by intellectual conversation—The effect is reciprocally bad. An absurd education disqualifies them for intellectual exertion, and that every disqualification perpetuates the degradation.

"If then we were wise enough to regard women, and women were wise enough to regard themselves, with that real practical respect to which they are entitled, and if the