

**LECTURES ON THE CALLING OF A  
CHRISTIAN WOMAN, AND HER  
TRAINING TO FULFIL IT;  
DELIVERED DURING THE SEASON  
OF LENT, A. D. 1883, PP. 10-175**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649628124

Lectures on the Calling of a Christian Woman, and Her Training to Fulfil It; Delivered During the Season of Lent, A. D. 1883, pp. 10-175 by Morgan Dix

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.  
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

[www.triestepublishing.com](http://www.triestepublishing.com)

**MORGAN DIX**

**LECTURES ON THE CALLING OF A  
CHRISTIAN WOMAN, AND HER  
TRAINING TO FULFIL IT;  
DELIVERED DURING THE SEASON  
OF LENT, A. D. 1883, PP. 10-175**



LECTURES  
ON THE  
CALLING OF A CHRISTIAN WOMAN,  
AND  
HER TRAINING TO FULFIL IT.

DELIVERED DURING THE SEASON OF LENT, A. D. 1883.

BY  
MORGAN DIX, S. T. D.,  
RECTOR OF TRINITY CHURCH, NEW YORK.

*SECOND EDITION.*

NEW YORK:  
D. APPLETON AND COMPANY,  
1, 3, AND 5 BOND STREET.  
1883.

Gift of  
Mr. A. Ungar, Boston  
(1884)

COPYRIGHT BY  
D. APPLETON AND COMPANY,  
1883.

by merely stating what the Bible and the Church declare on certain great matters, on which many lesser ones depend. With modesty, then, and with great deference for those whom I address, yet under a strong sense of duty, I proceed.

My subject brings us instantly to the question of the Place of Woman in the World. It is not worth while to beat about the bush, and waste time on side issues; let us go at once to the root of the matter. What did Almighty God, the Creator, the wise Father of all, make Woman for? What did He intend her to do? What did He not mean her to do, or to try to do? That these are vital questions is clear from the fact that we differ so greatly about the answers. It is a part of the restlessness of our time, in which so many traditions have been abandoned and so many convictions have changed; it is one of innumerable signs of the extent to which things have been upset, and confusion has been bred in the thoughts of men.

Every one sees and hears it; how the people dispute about everything, and doubt about that of which they dispute; how they grope for

light, while bragging of the brightness of these days. It is so pre-eminently in religion. The systems in which generations have been trained, living contentedly in them, and dying in peace and joy, are now assailed and denounced as mere superstition. The very Protestantism which the boys of fifty or a hundred years ago were taught to adore as the fountain of spiritual truth and the bulwark of the Gospel, for which, indeed, it was a synonym, is now arraigned, even by men inside its own circuit, put on its defense, and bidden to answer the charge that it has failed in everything demanded in a Religion, being no longer a teacher of the ignorant, a helper of the weak, and a comforter of the sorrowful, but rather a breeder of dissensions, the chief motive to general skepticism, and a broken reed piercing the hand that leans on it. In politics also everything is in flux; men, here and elsewhere, are in revolt against the institutions under which they are living; the imagination is filled with visions of Arcadia and Utopia; while reproaches are heaped upon the government, whatever it be, as the cause of everything that goes wrong. Nay, as to the social order



itself, what form soever it have, be it monarchy, empire, republic, radicals now appear who are bent on overthrowing it from bottom to top, and clearing the ground for some absolutely new thing; men who set us all agog with cries about capital as the enemy of labor, and labor as the sole cause of wealth, and wild demands for the abolition of social distinctions, the confiscation of property, and vesting the title to land in the State. While all this questioning is rife, it would have been a miracle if the active female mind had not turned to theorizing about the place of Woman in society; and, since nothing influences men so strongly as women, it would have been no less a miracle if men had not been found eager to follow suit, and agitate the questions about the status and the rights of Woman. Nor is it invidious to put it thus: that, as we are conscious of a movement tending to upset our old ideas about religion, political economy, and the social system, that movement should also threaten to revolutionize our thoughts about the place, the calling, the duties, and the education of Woman.

It is so; no one in his senses can doubt it;

and I will add, at once, that, of all the movements against the order of God's world, this seems to me the most formidable, and therefore to call for the freest handling. For if what amounts to an organized attempt to disturb the true relations of men and women, and remove the woman from her proper place of work, were to succeed, the way would be open to success on every other line of the programme of revolution. Woman, in fact, holds the key of social order in her hand, under the ægis of Christianity; to wrench it from her by force, to steal it from her by flattery, would be to open the door to general pillage. If, under the pretense of improving her condition, crowning her with new honors, and giving her a higher rank and a wider mission, she should be displaced, dethroned, and degraded, the change in her, whom God designed to be a Queen of order and law, would be the signal for the anarchy which must succeed that fatal transformation.

The course of modern revolutionism proceeds just now on two lines—Woman's Rights and Duties, and Woman's Training and Education. And, first, of the question of her rights. It

#### 14 THE PLACE OF WOMAN IN THIS WORLD.

is insisted that women have rights which somebody is withholding; that they are able to do, and ought to be doing, certain things which, under existing restrictions, legal, moral, or social, they are not permitted to do. But, in the question about rights, a prior one is contained—the question of powers. God's gift of power settles beforehand the question about rights. Wherefore, the moment the rights and duties of women are mentioned, we are brought face to face with the question, What is their place in creation? For to create, to make to be, is to invest with some degree of God's force and power; and each created thing varies from every other creature in that respect; and what we have to ask first is, What did God Almighty give to the woman in her creation? What is her place in the universe? What are her force and power? The answer to these questions will determine the later inquiry about her duties and her rights.

We are led to the same point the moment we begin to discuss the subject of a woman's training. For, surely, by this time, all are agreed that the word "education" expresses a