

of women value his society from any other motive than to gratify the love of the ridiculous, or else pityingly to shield him from the shafts which else would prove so mortifying to his vanity.

We now proceed to consider the nobler manifestations of the impulse or principle which we are examining—that love of approbation which we affirm to be the source of exquisite and widely diffused happiness, the root of modern civilization, the creator of the pomp and magnificence which individuals or communities display, and the occasion for the exhibition of the most heroic moral qualities.

We would direct your attention to the manifestation of this in woman. And here let me dispute a base charge which has been brought against the feminine gender, and boldly deny that there is such a thing as female vanity. I do not care who says it exists, I say it does not.

I will acknowledge that several women have been pleased with flattery; but there is this distinction to be drawn between flattery, when administered to man, or when administered to woman. When you flatter a man you falsely impute to him excellencies which he has not; but when you flatter a woman you only offer a feeble tribute of respect for qualities which she actually possesses. And there is this difference in the way in which they severally receive the agreeable offering. You have seen a gentleman and lady drinking soda water. The tender hands to the gentleman a brimming goblet of the delightful beverage without one particle of froth, whereas the lady receives her glass with about one-third soda water, the rest froth. When they have finished the lady is satisfied and pleased, while the gentleman still eyes the fountain with a thirsty look. Just so in the administration of flattery. To please a man at all you must give him plenty of it, and all of the most solid quality, whereas a very little will do for the lady; and while the man merely receives it as his most just due, the lady by her look of pleasure more than repays for the little trouble the flattery has cost. Evidently, the fact that women are fond

of flattery would not prove that there is any such thing as female vanity.

But again, the qualities of woman are truly admirable, to say nothing of her appearance. Just notice her spiritual qualities. These are not manufactured—they are her own—therefore truly admirable. They are her own, because spontaneously proceeding out of her essential and original being—they are admirable, because qualities which thus originate are perfect.

In common language we designate those voluntary operations of the being which are not caused by the discussions of the reasoning faculty, instinctive.

Now let us consider the difference between instinct and reason, and the relative value of each. So far as we know, instinct is that power given in greater or less degrees to all animals, whether intelligent or otherwise, by which, without instruction or experience, they may use means best fitted for their individual happiness or preservation. When obeying instinct, the faculties of observation and attention are called into activity—thought is evidently elicited, the sensibilities are excited—the will resolves—and the physical energies are put into action, by the force of the resolution. Instinct within its sphere is perfect. The bee forms its cell with the utmost geometrical skill, at once, without instruction or experience. The hound follows in the chase with unwearying patience, and knows all the holes and hiding places of the object of pursuit. The bird builds its first nest with as much skill as after a dozen years experience. These marvellous effects are produced by instinct.

On the other hand, reason is a particular faculty of the intellect. It is that peculiar quality which out of knowledge already acquired arrives at some new idea.

Reason is a very imperfect faculty. It requires some knowledge afforded in some way to start it into operation; and then the knowledge which is required in order to the activity of the reasoning faculty, is acquired only after years of toil and study. It must be fed and disciplined by books, schoolmasters, hard words, and often severe floggings administered to the