

fore attracted to the society of the opposite sex, for the companionship and conversation that is absolutely necessary—except in rare cases—to the cultured mind.

It is only fair to state, however, that the average man, whose reading is chiefly confined to the newspapers, is quite as destitute of well-balanced, or original ideas on subjects of current interest to the cultured class, as the average woman, although he may be better posted in news and local politics. It is true, however, that, although women are rapidly advancing, the number, as yet, is comparatively small who have the inclination, even if they have the opportunity, to pay the price of culture in time and toil. Not knowing the sweetness of its fruits, they are mostly content to leave them unbought and untasted. Therefore, as we have already intimated, the cultured woman in many instances, finds herself debarred from intellectual friendship with her own sex, and is necessarily dependent on the opposite sex for interchange of thought and mental stimulation.

A purely intellectual friendship is only possible on the higher plane; with those who to some extent at least—are living the intellectual life; and between whom the desire to acquire and communicate knowledge, constitutes a bond of intellectual pleasure and utility.

This is the most delightful of all friendships, while it lasts; but unless there is, on both sides, a constant endeavor to renew and enlarge the mind, by means of fresh knowledge, and new and original thought, it will naturally be of short duration. It would be amusing, if it were not so pathetic, to witness the abrupt termination of many friendships, which at the beginning promise unending delight in conversation on topics of mutual interest.

In every community there are a number of people who have a smattering of culture, and a few stock phrases on different subjects, but as there is no depth to their culture, a few conversations with a man or woman of this class will exhaust all that is communicable of their knowledge. There are comparatively few people in society whose reservoir of knowledge is sufficiently deep to sustain a prolonged friendship without some other basis of feeling, or bond of mutual interest.

The inexperienced can form no conception of the eager desire which is common to many intellectual people, for congenial companionship and profitable conversation. It is said of Madame de Staël that she would travel five hundred leagues to talk with a clever man whom she had never met; and that she obtained her literary material almost exclusively by means of conversation. She directed systematically the talk of the learned and brilliant men among whom she lived to the subject, which, for the moment, happened to occupy her thoughts, and made everybody talk who was likely to be of any use to her.

This eager desire for knowledge, and love of intellectual companionship, has been the source through which women have sometimes compromised their reputations, but such instances are of comparatively rare occurrence.

Hamerton, in a letter to a moralist who said that intellectual culture was not conducive to sexual morality, cites an instance, and in defence he says: "The idea of living with a person whose conversation is believed, at the time, to promise an increasing interest, is attractive in ways of which those who have no such wants can scarcely form a con-

ception. A most distinguished foreign writer of the female sex has made a succession of domestic arrangements which, if generally imitated by others, would be subversive of any conceivable system of morality; and yet it is clear in this case that the temptation was chiefly, if not entirely, intellectual. The successive companions of this remarkable woman were all of them men of exceptional intellectual power, and her motive for changing them was an unbridled intellectual curiosity." Continuing, Mr. Hamerton says: "This is a sort of immorality to which cultivated people are most exposed. It is dangerous to the well-being of a community, because it destroys the sense of security on which the idea of the family is founded. If we are to leave our wives when their conversation ceases to be interesting, the foundations of the home will be unsafe. If they are to abandon us, when we are dull, to go away with some livelier, more talkative companion, can we ever hope to retain them permanently?"

This is surely an extreme view of the subject, and in reply to the question, "Can we ever hope to retain them permanently?" one might safely reply, "Yes, certainly, if you make yourselves agreeable," otherwise one cannot say for sure.

Lord Byron was right, for once at least, when he said:

"Tis pity learned maidens ever wed
With persons of no sort of education,
Or gentlemen who, though well born and bred,
Grow tired of scientific conversation.

However, the first privilege and duty of married partners is to adapt themselves, so far as possible, to the moral and mental requirements of each other. It is not always possible to reach the same range of thought, or to be equally interested in the same pursuits; but it is always possible to exhibit a sympathetic interest, and to afford some aid and encouragement. But when a woman is frivolous, or cold and unsympathetic, and takes no interest in her husband's pursuits, an estrangement is inevitable; and on the other side, if a man habitually frowns when he finds his wife occupied with book, or paper and pen, and never fails on such occasions to remind her of missing buttons, and other neglected duties—whether real or imaginary—there is sure to be trouble.

Of all human relationships, that of sympathetic companionship between husband and wife is one of the most sacred; and no sacrifice—which does not involve retrogression—should be considered too great in order to gain and perpetuate this conjugal friendship, which will always prove to be a solace, and, to some extent, a substitute for the more passionate sentiment, which so often burns low, or dies out, after marriage.

One of the greatest obstacles to intellectual friendship between married partners, and the sexes in general, is due to the uncertain attitude of man towards woman, from an intellectual standpoint. The universal man has not, as yet, come to an at-one-ment as to what he requires of the universal woman. Some writers of the male sex deplore the absence of culture in women, while others ridicule the idea of their higher education. Professor Montegazza, a modern authority on this subject, says: "If woman becomes prominent in literature or science, she is offensive

to our mind. This happens naturally, and for the same reason that women despise timid, beardless men." Rider Haggard also speaks in tones of derision of "that sexless thing, a cultured woman." But, aside from all that has been said and written on the subject, it is apparent that there is, on the part of the majority of mankind, a desire to put restrictions on the education of woman. And yet there are some who attribute the cause of the rarity of friendship between the sexes, to be due to the empty-headedness of so many women, and profess to be indignant with their ignorance and frivolousness.

In face of so much contradictory evidence, it is difficult for women to know just what would best please the opposite sex. But when this question is authoritatively settled she will doubtless be able to rise (or fall) to the emergency; for it must be admitted that the ruling desire of woman is to gain the friendship and love of man; and, with few exceptions, she is willing to be whatever man most admires. It is therefore obvious that man's responsibility is commensurately great with woman's desire to please.

One recognized authority carries this idea of man's responsibility so far as to state that: "With exceptions so rare as to be practically of no importance to an argument, women do not, of themselves, undertake intellectual labor, unless they are urged to it by some powerful masculine influence."

As to the truth of this statement, it would probably be difficult to obtain sufficient data, with which to either prove or disprove it. In any case it is worthy of consideration by those who are in favor of a higher intellectual standard for women.

It is a recognized fact, however, that cleverness or intellectuality is not the magnet by which women attract the lords of creation; although these attributes are useful for cementing purposes after an attachment is formed—providing, always, that they are unaccompanied with ostentation. As a rule, men do not object to cleverness, or even culture, in women, so long as they do not parade it, or seem to be conscious of any superiority. It is in understanding and being able to discourse, and sympathize with man that woman can best command his friendship and respect. To attempt to teach, or to betray a lack of faith in his superior knowledge, is as fatal to a woman's friendship with man, as a premature avowal of affection is to his love. Why this is so, cannot be explained on any better grounds than human nature.

It is possible, however, that at no distant day, to woman will be conceded the prerogative to influence and elevate man intellectually, as she has ever done morally and spiritually.

Heartsease—A Valentine.

From a sheltered corner in the garden beds,
These few purple pansies bravely raised their heads.
Emblems best befitting what thou art to me,
They the message-bearers of my love shall be.

Thirty golden summers with their wealth of flowers,
Thirty autumn harvests, dearest, have been ours.
Love that fears no winter still is ours to know,
And its blossoms linger 'mid life's falling snow.

Time's swift flight defying, love has not grown old,
This shall be the message that the pansies hold.
With these purple blossoms, heartsease of my life,
I, a gray-haired lover, greet thee, faithful wife.

LUCIA T. HARRINGTON.