

either sex is at times capable of abnormal expansion; therefore, with such a forcing and unnatural process, it may be quite possible for a woman's intellect to produce work of a higher excellence than that yielded by the brain of an average man. But it must ever be remembered that if the mental energy is thus strained and artificially impelled, the physical system must lose in proportion as the nerve force is misapplied and misdirected.

We also believe that the loss of sex in intellect would be a loss of power. The law of creation runs with two, not one, and by an identical education the world might lose its variety of thought. How many great men have attributed much of their mental and moral strength to a mother whose womanly influence gave the bias to their character. In all cases, with girls no less than with boys, the original bent of the mind should receive paramount attention. Education is not a forcing process, but a healthy and natural development and growth, and if it does not prepare the individual for a complete living, it fails to accomplish the only rational end for which it should exist.

We now propose two questions: What shall a woman learn? and, How shall she learn it? It seems peculiarly necessary in this age of crowded thought that some schedule of knowledge value should be formed, and an important point to be ascertained is the absolute or the relative worth of any given knowledge; some having an intrinsic value and some being chiefly valuable as discipline. To elaborate: though every fact has some value, all facts have not equal value; those which cannot be organized, nor in any way applied to the proper conduct of life, seem unserviceable and idle. We must learn how to live in the widest sense, and knowledge that contributes essentially to such living is of higher use than that which is

acquired without purpose and with no possible end in view. A mental economy should be practised, and in order to determine and supply her needs, a woman's education should be established upon a separate basis. Her life in its most perfect fulfilment is surely not to resemble that of a man, therefore it is simpler to recognize this actual difference in her training, and instead of urging her mind in an anomalous direction, discover what are its natural functions, developing them accordingly.

That much of the discipline usually acquired in collegiate education is vicarious and represents great mental waste, we do not hesitate to suggest. It has been acknowledged by many experienced writers on this subject that of all intellectual studies mathematics cultivates the smallest number of faculties. Of classical pursuits the late Professor Youmans wrote: "As long as the ancient languages are the means of access to the ancient mind they must be of priceless value to humanity; but it is as the avenues of ancient thought, and not as the instruments of modern culture, that they are chiefly valuable to man."

In an article written by Dr. Barnard in 1866, we find the following: "Whatever may be the value of the study of the classics in a subjective point of view, nothing could possibly more thoroughly unfit a man for any immediate usefulness in this matter-of-fact world, or make him more completely a stranger in his own home, than the purely classical education." If such objections as these hold good for men, how much more do they apply to women? We do not maintain, however, that the study of language and mathematics fails to give a certain amount of discipline as preparation for the responsible work in life, but we think that the value of this discipline has been greatly over-