

its proper channel, may impair her influence where most needed.

Admitting the theory of the predominance of soul, we are able to account for every predominant feature of her moral and intellectual nature. The superior keenness and quickness of her perceptive faculties are readily acknowledged, and these depend on the deeper impressions received by the soul in contact with the objective world. We frequently hear woman's reason called in question from the peculiar ground on which it may be based. It is often said that a woman "jumps at conclusions." This may be admitted, and yet on closer examination her judgment on this account is not necessarily weak, nor her conclusions inconsistent. Woman reasons from the general to the particular. This method is called by our logicians the "deductive." An illustration may help to give force to the question here raised. The true conception of the principle involved, is the pivot on which must turn all our efforts at giving safe direction to the education of our women. Let us have under our consideration a question in history, What are the physical environments most favourable to a free people, the mountainous district or the plain? We may pursue the following method:—To be free implies a certain degree of self-reliance. Self-reliance must have for its development a guarantee of safety. Mountains are natural defences and afford security to the little communities settled in the vale. The plain furnishes no such security. There is no natural strong tower where the weak and oppressed may betake themselves. The people are ever exposed to the eye of the ruler. Hence the conclusion is reached that mountainous countries produce freemen. This method we call the deductive.

By another method we proceed to examine the condition of the various

nations occupying the great plains, as in Asia and the mountainous states of Europe. We tabulate the results in each, and find that the extensive plain is the home of the slave and the mountain the home of the freeman. This latter method is called the inductive. The first is noticeably the natural method in which a woman reasons. It is not necessary that she should be conscious of all the steps leading to the conclusion. Her strong intuition spans the whole, and the conclusion is grasped with the distinctness produced by a flood of soul-light.

A few results from personal observation may not be uninteresting in this connection. Years ago my attention was directed to the peculiar kind of difficulties presented to girls in the study of the mathematics, and recent observations under the most favourable circumstances have led to similar conclusions. In the range of pure mathematics where the deductive method finds free scope no special difficulties are encountered; but the very moment we touch mixed mathematics, embracing the application of these principles to the investigation of problems in concrete quantities, formidable barriers present themselves. The discouragements here met with often create a dislike for the very name of mathematics and a conviction, perhaps not always well-founded, that they have not the mental capacity to understand them. It may also be noted that many who experience discouragements in arithmetic and algebra, yet master with much satisfaction the principles of euclid. In the latter subject we have again more fully the deductive element. These principles extended to other subjects of study have been attended with equally convincing results. In the subject of history, which above all others is a dry and uninteresting study, the difficulty