

to include every graceful, æsthetical, and intellectual accomplishment. (See Plato's *Republic* and *Laws*; also Aristotle's *Politics*.)

A woman, owing to her general exemption from manual labour, should be trained with dignity for a proper use of leisure. Amusement should be welcomed as a relaxation, and not accepted as an occupation. Many pursuits bearing no direct relation to the business of life nevertheless have value, so far as they educate the intellect for the enjoyment of hours which otherwise might be filled with vapid and demoralizing interests. We study to learn, therefore why not learn how best to enjoy. The gospel of the responsibility of labour is preached to us daily, yet the more neglected gospel of the responsibility of leisure is full of graver responsibilities. To a woman at least, such possibilities should be seriously unfolded, so that they determine the purpose and standard of her life; nor should she, in her hours of work, fail to recognize that the leisure which she may earn or inherit is to be raised to a rational and refined plane of thought and action.

Of the moral qualities, that which is perhaps the most appropriate and becoming in a woman is sympathy. With her fine instinct she should be taught to extend that sympathy to the life flowing about her; suffering must come within the circle of her imagination; history should not be to her mere fact or statement, but a religion of humanity, the mystery of which she should seek to penetrate with reverence and intelligence. Before her stretches the possibility of motherhood, and early and humbly should she understand that her part in the lives of men is not to be the power on the throne, but through her tenderness, her purity, her moral influence, let her aspire to become the motive force behind that throne.

From the data of consciousness we proceed logically to the third period of education, the reasoning, or scientific. Hence our perceptions and intuitions are made co-ordinate; induction and deduction is consequent to the observance of certain phenomena and to the conclusions drawn from registered experience. With reason we compare and classify, every faculty of the mind is stimulated to activity, and as the outgrowth, the abstract, concrete, and applied sciences come within the range of possible comprehension, assuming a significance which could not otherwise exist.

Finally, we claim that there is sex in mind, or, in other words, strongly marked mental differences between the sexes, and we will content ourselves by mentioning a few characteristics that are peculiarly feminine (refer. : *Spencer's Study of Sociology*, chap. 15). First: Woman's love of the helpless affecting her thoughts and sentiments and appealing more to pity than to equity. Second: The aptitude of the female mind to dwell on the concrete and proximate, rather than on the abstract and remote. Third: Woman's prevailing awe of power and authority swaying her ideas and sentiments about all institutions. Fourth: In reasoning, a woman is synthetic rather than analytic.

To state the truth broadly, we should say that in woman the receptive faculties, in man the originitive, are predominant, and though there are conspicuous exceptions to this general rule, it nevertheless is true, and is not refuted by the ordinary erroneous simile made between the average man and the superior woman. Yet a more serious mistake arises in overlooking the normal mental power, for in order to institute a just comparison between the sexes, we must not lose sight of the fact that under strong emotion, undue pressure, or extraordinary discipline, the mind of