

need to examine the causes which have led to this undesirable state of things, and to introduce a salutary corrective.

In no department of human knowledge does the expression, "A little learning is a dangerous thing," appear so significant as in that of science. When we stand in presence of the mysterious in nature, whether in childhood or manhood, we are drawn toward it with awe and intense interest; but the very moment science comes in to remove the mystery and to place the bare facts at our feet, we become conscious of the disappearance of pleasurable sensations. Thus from the frequent falls which our emotional nature has experienced, science grows so bold as to affirm that this emotional force is the child of weakness and superstition. Thus would science attempt ruthlessly to remove the real pleasures of infancy, laugh at our childlike experiences, and would try to satisfy us that through these facts we had reached the true condition of manhood.

But our natures are not satisfied. Our unrest is increasing, and we ask if there is nothing which can replace the pleasant sensations once experienced, but science answers nothing. Human nature in this respect has the same reality, as in the case of poor Orlando in love, who would not be cured if it involved the deprivations proposed. But are not the conclusions of science too premature. Let us go back over the facts claimed to be brought to light by science, and we shall find that there has only been revealed still deeper mysteries. As we drink deep of the Pierian spring, the old childlike reverence reappears intensified, and we find God everywhere. The tide has already set in, and we have discovered that we cannot live on facts, but on the deeper realities back of facts, back of our intellect, down in the heart.

In order to preserve the balance between the two methods for acquiring knowledge, we hold that woman's nature is primarily adapted to influence knowledge by the deductive method. Again, that science has already received its chief impetus from this method; and lastly, that the higher education of women should be so directed as to conserve and develop the poetic side of life.

We do not require to argue concerning the capabilities of woman's intellect. In mental organization and equipment, experience has already decided an equality quite satisfactory to most intelligent minds. But to disregard the question of sex in education, and to assume that the urgencies in sensation and in the whole emotional nature are the same in degree in both, are follies opposed to divine law and human experience. Delitzsch, in his system of psychology, places in a very clear and strong light the relation of man to woman. The sexes coincide with the distinction of the soul and spirit. In maintaining the threefold nature of man—the spirit, soul and body—the soul is the manifestation of the spirit and reveals itself through the body, and thus comes into contact with the outer world. "Man," he says, "has more spirit, woman more soul. These faculties of the soul, the desire and the longing, the fancy and imagination, the feeling and foreboding, the sensitive excitability, the variable vivacity, the delicate power of observation, these are predominant in woman." A careful examination of the psychological bearing of this question would remove much of the superficial nonsense indulged in relating to woman's capabilities and her sphere of action. There are peculiarities in her nature no education can change, and which was never intended to be changed. It is nevertheless true, that the character of her education, if diverted from