

sion at an age when a well-educated youth of the other sex is yet untractable, awkward, and embarrassed. They have much sympathy, goodness, and compassion. They prefer the beautiful to the useful, and will lop off everything in the shape of superfluities, that they may have more to spend on dress and ornament. They are extremely sensitive to the slightest marks of offence, and very quick to remark the smallest want of attention and respect. In a word, they represent in human nature the predominance of the beautiful qualities over the noble ones, and become regulators of the masculine sex.

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It is a peculiar characteristic of beautiful actions that they appear to be accomplished without effort. Great exertions, and difficulties surmounted, on the contrary, excite admiration, and properly belong to the sublime. Deep reflection, long and continued meditation, are noble, but difficult, and do not properly belong to those whose natural charms for the most part excite in us no other idea than that of beauty. Exhausting studies and painful researches, to whatever extent a woman may pursue them, have a tendency to efface the advantages which are peculiarly her own. She may indeed, on account of the rarity of the fact, become an object of cold admiration, but she thereby compromises the charms which gave her so much power over the other sex. A woman who has had her head full of Greek, like Madame Dacier, or who writes learned dissertations on mechanics, like La Marquise du Châtelet, would do well to wear a beard, for that would perhaps express better the profound knowledge in which it is her ambition to excel. The elegant mind chooses objects which touch