

ture has two sides. Both sides are from God, and both are sacred. As to sex, we have also a dualistic conception of humanity. It is declared that two sexes are needed to make up the perfect type. "Male and female created He them." Here is the familiar truth of the equality before God of man and woman, a truth unrecognized by any other religion, but imbedded in the deepest stratum of the Christian revelation. They are different but equal, and the two make up the ideal one that was in the mind of God when He created them, and that received full expression in the Son of Mary who combined in His character all that is excellent in both. Tennyson, speaking of the relation between man and woman, caught this true conception, and so writes more grandly than Milton.

Here is Milton's view:

"For contemplation he and valour formed,
For softness she, and sweet attractive grace;
He for God only, she for God in him."

Tennyson, in his *Princess*, strikes a far higher note:

"For woman is not undeveloped man,
But diverse. . . his dearest bond is this,
Not like to like, but like in difference;
Yet in the long years liker must they grow;
The man be more of woman, she of man;
He gain in sweetness and in moral height
Nor lose the wrestling thews that throw the
world;
She mental breadth, nor fail in childward
care,
Nor lose the childlike in the larger mind;
Till at the last she sets herself to man,
Like perfect music unto noble words."

The figure in which the distinct creation of woman is Biblically revealed is very expressive. Much has been written on it; but nothing that seems to me better than the words of the old commentator, Matthew Henry, I think. "She was taken, not from the head, for that would have indicated that she was to rule over man; not from the feet to be trampled on by him; but from his side, under his arm and nearest his heart, to show that she

was to be loved and protected by him." In God's sight the two are one—

"Each fulfils

Defect in each, and always thought in thought
Purpose in purpose, will in will, they grow,
The single, pure, and perfect animal;
The two-cell'd heart, beating with one full
stroke,
Life—"

'There! you have just proved what I have always asserted, exclaims one of my friends on the extreme right. What need of a woman learning Greek or Mathematics? Her end and aim is marriage; her kingdom, a happy home; her subjects, little children clinging about her knees. Exactly so; and just because her relation to man is so close, just because her sphere is so important to man's highest welfare is she entitled to the best that education can do for her? Because of her relation to man, and because of what she is in herself, a thorough mental training is due to girls. These are the two grounds into which the first—the equality of the sexes—divides itself.

I. Because of her relation to man. It is interesting to note how a great practical statesman, educator, and born conservative like Stein saw the truth on the subject from this point of view. In a letter to Frau v. Berg, he writes: "I think the lot of women in the upper classes of society is less happy than that of men; the latter are generally educated for definite vocations, and live in the discharge of them. The former are seldom educated for the vocation intended for them by nature, that of mother and educator. We develop in them only the vague wish to please, and instruct them in the material means of doing so, and their whole life is devoted to an empty struggle for universal admiration, which is never attained, and an observance of a multitude of aimless duties. Their whole system of ideas consists of incoherent fragments of opinions,