

those of men, and without speaking of that magical and secret power which they lead us by their winning graces to judge favourably of them, we may remark in them peculiar characteristics which distinguish them clearly from our own, and which are marked so correctly by the epithet *beauty*. On the other hand, we might perhaps lay claim to the term *noble sex*, if it were not that a noble character rejects titles of honor, and would rather give than receive; not that I would be understood to say that women are wanting in noble qualities, or that men are entirely destitute of beautiful ones; on the contrary, each sex should unite these two qualities; but that in women all other qualities should concur in heightening that of beauty, to which the others should relate, while in the man the predominating quality should refer rather to the sublime, all others being held in comparative insignificance. Such is the principal that should guide our judgments of the sexes, whether we praise or blame. Every system of education, every effort made with a view to the moral perfectionment of both sexes, unless we would efface differences that nature has so manifestly established, should be undertaken with a distinct recognition of this principle. We should consider not only that we have human beings to deal with, but that these beings possess different natures. Women have an innate and strong feeling for all that is beautiful, elegant, and adorned. Even in infancy they are fond of ornament. They are very quick in detecting everything of an unpleasing nature. They love pleasantries, and can be amused with trifles, provided they are gay and agreeable. At an early period they are very modest in their manners, very soon acquire an air of refinement, and have much self-posses-