

which we move more enjoyable: how it converts "the random and officious sociabilities of society" into a quickening and enjoyable intercourse and stimulus; everybody can recall instances of such a happy result of education. This can only be done by educated women. How much more might be done if there were more of them! And think, too, how enormously a great increase of trained intelligence in our own class would increase the power of dealing with great social questions. All sorts of work is brought to a standstill for want of trained intelligence. It is not good-will, it is not enthusiasm, it is not money that is wanted for all sorts of work; it is good sense, trained intelligence, cultivated minds. Some rather difficult piece of work has to be done; and one runs over in one's mind who could be found to do it. One after another is given up. One lacks the ability—another the steadiness—another the training—another the mind awakened to see the need; and so the work is not done. The harvest truly is plenteous, but the labourers are few. A really liberal education, and the influence at school of cultivated and vigorous minds, is the cure for this.

Again, you will do little good in the world unless you have wide and strong sympathies: wide, so as to embrace many different types of character; strong, so as to outlast minor rebuffs and failures. Now, understanding is the first step to sympathy, and therefore education widens and strengthens our sympathies; it delivers us from ignorant prepossessions, and in this way alone it doubles our powers, and fits us for far greater varieties of life, and for the unknown demands that the future may make upon us.

I spoke of the narrowness and immovability of ignorance. There is another narrowness which is not due to ignorance so much as to persistent exclusiveness in the range of ideas

admitted. Fight against this with all your might. The tendency of all uneducated people is to view each thing as it is by itself, each part without reference to the whole; and then increased knowledge of that part does little more than intensify the narrowness. Education—liberal education—and the association with many and active types of mind, among people of your own age, as well as your teachers, is the only cure for this. Try to understand other people's point of view. Don't think that you and a select few have a monopoly of all truth and wisdom. "It takes all sorts to make a world," and you must understand "all sorts" if you would understand the world and help it.

You are living in a great age when changes of many kinds are in progress in our political and social and religious ideas. There never was a greater need of trained intelligence, clear heads, and earnest hearts. And the part that women play is not a subordinate one. They act directly, and still more indirectly. The best men that have ever lived have traced their high ideals to the influence of noble women as mothers or sisters or wives. No man who is engaged in the serious work of the world, in the effort to purify public opinion and direct it aright, but is helped or hindered by the women of his household. Few men can stand the depressing and degrading influence of the uninterested and placid amiability of women incapable of the true public spirit, incapable of a generous or noble aim—whose whole sphere of ideas is petty and personal. It is not only that such women do nothing themselves, they slowly asphyxiate their friends, their brothers, or their husbands. These are the unawakened women; and education may deliver you from this dreadful fate, which is commoner than you think.