

are series of rights belonging to her which are identical with those of man. Rights bring corresponding duties. Differences in duty depend upon differences in constitution and relationship. Woman differs from man: anthropologically she is nearer the child; biologically her infancy is shorter; psychologically she is more precocious; physiologically she is the child-bearer. There are differences in detail which need not be repeated; differences in absolute brain capacity, in blood composition, in length of limb, in relation of certain glands to the bodily constitution; differences in intuition, in sensibility, in logical analysis, in affectibility, in dynamic efficiency, in moral behavior. How much of this difference is due to custom and habits of life, and would disappear with changes in these, cannot be definitely stated. Should it be possible to remove many of these differences by a technique of life similar to that of man, woman must be prepared to lose as well as to gain. Even the result of the jealousy of the male has its compensations. Woman, however, as a personality, has a right to test her powers. She is not the ward of man. Let her "choose her sphere and evoke its limitations." Huxley may be right that nature has her Salic law and no change of dynasty will be effected. Much of the inferiority of woman in knowledge can be removed by education. In Anglo-Saxon countries a literary test would probably find women superior. Woman must not expect, how-