thunder, views the deſtructive bolt with ſerene aſpect, and stands erect amidſt the fearful majeſty of the dream­ing clouds. Woman trembles at the lightning, and the voice of diſtant thunder ; and ſhrinks into herſelf or sinks into the arms of man. Man receives a ray of light ſingle, woman delights to view it through a priſm in all its dazzling colours. She contemplates the rain­bow as the promiſe of peace ; he extends his inquiring eye over the whole horizon. Woman laughs, man ſmiles ; woman weeps, man remains silent. Woman is in anguiſh when man weeps, and in deſpair when man is in anguiſh ; yet has ſhe often more faith than man. Man without religion, is a diſeaſed creature, who would perſuade himſelf he is well, and needs not a phyſician ; but woman without religion, is raging and monſtrous. A woman with a beard is not ſo diſguſting as a woman who acts the freethinker ; her ſex is formed to piety and religion ; to them Chriſt firſt appeared ; but he was obliged to prevent them from too ardently, and too haſtily, embracing him : ‘ Touch me not.’ They are prompt to receive and ſeize novelty, and become its enthuſiaſts. The whole world is forgotten in the emo­tion cauſed by the preſence and proximity of him they love. They sink into the moſt incurable melancholy, as they alſo riſe to the moſt enraptured heights.

“ Male ſenſation is more imagination, female more heart. When communicative, they are more communi­cative than man ; when ſecret, more ſecret. In gene­ral they are more patient, long-ſuffering, credulous, be­nevolent, and modeſt. Woman is not a foundation on which to build. She is the gold, ſilver, precious ſtones, wood, hay, ſtubble ( I Cor. iii. 12. ) ; the materials for building on the male foundation. She is the leaven, or more expreſſively the oil to the vinegar of man : the ſecond part of the book of man.

“ Man ſingly is but half man ; at leaſt but half hu­man ; a king without a kingdom. Woman, who feels properly what ſhe is, whether ſtill or in motion, reſts upon the man ; nor is man what he may and ought to be, but in conjunction with woman : therefore, ‘ it is not good that man ſhould be alone, but that he ſhould leave father and mother, and cleave to his wife, and they two ſhall be one fleſh.”

They differ alſo in their exterior form and appear­ance.

“ Man is the moſt firm ; woman the moſt flexible. Man is the ſtraighteſt ; woman the moſt bending. Man ſtands ſtedfaſt ; woman gently retreats. Man ſurveys and obſerves ; woman glances and feels. Man is ſerious ; woman is gay. Man is the talleſt and broadeſt ; woman the ſmalleſt and weakeſt. Man is rough and hard ; woman ſmooth and ſoft. Man is brown ; wo­man is fair. Man is wrinkly ; woman is not. The hair of man is more ſtrong and ſhort ; of woman more long and pliant. The eyebrows of man are compreſſed; of woman lets frowning. Man has moſt convex lines ; woman moſt concave. Man has moſt ſtraight lines ; woman moſt curved. The countenance of man taken in profile is more ſeldom perpendicular than that of the woman. Man is moſt angular; woman moſt round.”

**@@In** determining the comparative merit of the two ſexes, it is no derogation from female excellency that it differs in kind from that which diſtinguiſhes the male part of our ſpecies : and if, in general, it ſhould be found (what upon an impartial inquiry will moſt cer­tainly be found) that women fill up their appointed circle of action with greater regularity than men, the claim of preference cannot juſtly be decided in our fa­vour. In the prudential and economical parts of life, it is undeniable that they riſe far above us : and if true fortitude of mind is beſt discovered by a cheerful reſignation to the meaſures of Providence, we ſhall not find reaſon, perhaps, to claim that moſt lingular of the hu­man virtues as our peculiar privilege. I here are num­bers of the other sex who, from the natural delicacy of their conſtſtution, paſs through one continued ſcene of suffering from their cradles to their graves, with a firmneſs of reſolution that would deserve so many ſtatues to be erected to their memories, if heroism were not esteemed more by the ſplendor than the merit of ac­tions.

But whatever real difference there may be between the moral or intellectual powers of the male and fe­male mind, Nature does not ſeem to have marked the diſtinction ſo ſtrongly as our vanity is willing to ima­gine ; and after all, perhaps, education will be found to conſtitute the principal ſuperiority. It muſt be acknow­ledged, at leaſt, that in this article we have every ad­vantage over the ſofter ſex that art and induſtry can poſſibly ſecure to us. The moſt animating examples of Greece and Rome are ſet before us, as early as we are capable of any obſervation ; and the nobleſt compoſitions of the ancients are given into our hands almoſt as ſoon as we have ſtrength to hold them ; while the employments of the other ſex, at the ſame period of life, are generally the reverſe of every thing that can open and enlarge their minds, or fill them with juſt and rational notions. I he truth of it is, female education is ſo much worſe than none, as it is better to leave the mind to its natural and uninſtructed ſuggeſtions, than to lead it into falle purſuits, and contract its views, by turning them upon the loweſt and moſt trifling objects. We ſeem, indeed, by the manner in which we ſuffer the youth of that ſex to be trained, to conſider women agreeably to the opinion of certain Mahometan doctors, and treat them as if we believed they had no fouls : why elſe are they

Bred only, and completed to the taſte

Of luſtful appetence, to fing, to dance,

To dreſs, and troul the tongue, and roll the eye.

Milton.

This ſtrange neglect of cultivating the female mind can hardly be allowed as good policy, when it is considered how much the intereſt of society is concerned in the rectitude of their underſtandings. That ſeason of every man’s life which is moſt ſuſceptible of the strongeſt impreſſions, is neceſſarily under female direction ; as there are few inſtances, perhaps, in which that ſex in not one of the ſecret ſprings which regulates the moſt important movements of private or public tranſactions. What Cato obſerves of his countrymen is in one reſpect true of every nation under the fun : “ The Romans (said he) govern the world, but it is the women that govern the Romans.”

If it be true then ( as true beyond all peradventure it is) that female influence is thus extenſive, nothing cer­tainly can be of more importance than to give it a pro­per tendency, by the aſſiſtance of a well-directed edu­cation. Far are we from recommending any attempts