

UNIVERSITY OF CALIFORNIA
AT LOS ANGELES



THE MIND OF A WOMAN

7132

BY THE SAME AUTHOR

THE UNCONSCIOUS MIND

FUNCTIONAL NERVE DISEASES

NERVES IN DISORDER

THE GOAL OF THE RACE

THE BORDERLANDS OF SCIENCE

THE MIND OF A WOMAN

BY

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PREFACE

I HAVE in the text explained why I have attempted this brief study of a great subject. What one really wants is an able work by a woman; for since I can practically only give an exoteric view of the subject, I should never have attempted even this small monograph, were it not for the somewhat special opportunities I have had for gaining some esoteric knowledge from women themselves.

A certain amount of repetition in such a many-sided subject, where the same point has to be considered in different connexions and in various lights, is inevitable. This will also account for some apparent contradictions.

In conclusion, I wish to take this oppor-

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tunity of offering my grateful thanks to those distinguished women who have most kindly helped me in my work.

ALFRED T. SCHOFIELD, M.D.

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**'O wasteful woman—she who may
On her sweet self set her own price
(A man, he cannot choose but pay),
How has she cheapened Paradise.
How given for nought her precious gift,
How spoiled the bread, and spilt the wine ;
Which spent with due respective thrift,
Had made brutes men, and men divine.'**
COVENTRY PATMORE.

**'Love is all happiness, love is all beauty,
Love is the crown of flaxen heads and hoary.
Love is the only everlasting beauty,
Love is chronicled in endless story
And kindles endless glory.'**
CHRISTINA ROSSETTI.

THE MIND OF A WOMAN

I

THE PROBLEM ATTACKED

'As unto the bow the cord is,
So unto the man is woman ;
Though she bends him, she obeys him,
Though she draws him, yet she follows,
Useless each without the other.'

LONGFELLOW

'A WOMAN'S mind remains the greatest mystery of the race.'¹ Here is the most recent pronouncement on the subject, and as it is probably true, it may serve as a sufficient apology for any shortcomings in the present book. There can be no doubt, however, that a consideration of the subject is loudly called for ; and it is mainly for this reason

¹ *Science of Power*, p. 198. Benjamin Kidd. 1918.

A

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that this introductory study has been essayed. For, though some sort of stock-taking is now required of the assets of the better half of humanity, it is surely a bad time to attempt it, when women are scrapping their old stock, and eagerly acquiring new, before even its price is finally fixed. Our concept of the subjects, hazy enough before, becomes hopelessly nebulous amidst

A dissolving view. such changes. We are like spectators at the old dissolving views

where half the picture we know is already being replaced by dim outlines of great promise. One thing at least is certain, the new picture when complete will be better than the old.

It is only a few years ago, and yet how distant we are already from the period when woman was no more than man's toy and chattel. She existed mainly for his pleasure and convenience, and had always done so.

Only yesterday a wife's property became her husband's when she married ; and she could not, of her own initiative, raise any action-at-law in regard to it. And the cele-

THE PROBLEM ATTACKED 3

brated Jackson case was needed to decide that a man might not lock up his wife in his house.

It is, moreover, doubtful if the law enabling a man to inflict ' moderate chastisement ' on his wife has ever been repealed ; at any rate, the practice is still recognized in certain circles. A woman cannot yet divorce a drunken, dissolute husband unless he ill-uses her physically ; for the law, that will not recognize she has a soul, is unable to deny she has a body. But enough has been said (especially as this will form the subject of a future chapter) to show the gulf between the old and the new, which is widening every day. We have stated that some present solution of the problem, however hard it may be, of the mind of a woman, is loudly called for, and indeed may hereafter prove of some historic value, as showing the concept of the subject when it was in its early transition stage. The ' loud call ' comes entirely from the intrinsic and growing importance of the subject, and not in any way from the women themselves.

Wife-beating.

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It is undoubtedly of the greatest importance to them, if the old adage, 'Know thyself,' has any real authority in the twentieth century ; but, on the other hand, it is very doubtful whether women have generally evinced any deep interest in the subject of their own minds. Their bodies, their clothes, their works, and their prospects—yes ; but mind and spirit, being alike invisible, are not such generally available assets, and are therefore, to a certain extent, still negligible. The movement of the last twenty years, to say nothing of the stimulus of the late war, has not called that attention to the subject that one would expect. Even the vote, with the prospects it opens of attaining to the dignity and responsibility of *M.P.*, has not awakened the psychological interest it deserves. This statement is not mere surmise or guess-work.

The general interest in any subject may be very fairly gauged by the output of literature on it ; and I find neither in publishers' circulars nor in the current subject-index of the British Museum any indication what-

ever of interest in feminine psychology. I can discover no books upon it,¹ and the only writer that even touches the fringes of the subject is Ellen Key—that wonderful Swedish woman who has done so much for her sex.

No books on
the subject.

Failing her, one has to fall back on such books as Mill's *Subjection of Women*, and Schopenhauer's diatribes, which are admittedly out of date.

I have been very much impressed with this lack of interest in their higher selves on the part of women. It may be possibly because they are at present so concerned in the active evolution of their own minds that they have had no time to write about them. Later on probably we shall get a crop of books on the subject, of which the present monograph may be the small fore-runner.

To many men, the mind of a woman presents a problem not only unsolved but in-

¹ The sole exception, *The Psychology of Women*, by Laura Markholm (1899), is a remarkable example of how little connexion a book may have with its title! Mr. Benjamin Kidd's *Science of Power* appeared since the above was written.

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soluble. In certain parts of the world to-day, such as in Central Africa, the mere possession of a mind is still stoutly denied by the women themselves, as well as generally discredited by the men; while even in cultured circles and clubs, the feminine mind is regarded by most men as of purely academic interest.

No graver mistake could be made; for ignorance by men on the subject leads to serious results, and to great injustices. To England the mind of a woman to-day is an asset of untold and increasing importance. She can no longer be regarded merely as a necessary factor in the population problem, and in that glory of the nation—an English home; but she is also an important help in National Councils, and a keen adviser in all economics and Home Administration.

At the present crisis in our history (remembering how the very character of the coming race specially depends on the quality of its motherhood), the subject of this monograph has a national value hardly equalled by any other, and yet of all subjects it is

Importance
of the
subject.

THE PROBLEM ATTACKED 7

the *one* on which it is so very hard for a man to write.

While the casting is still in the crucible, it is not easy to say what the molten metal will look like when cold, even though the mould be already prepared to shape it. Still harder, therefore, must it be to foretell the ultimate result when the supreme powers of women are yet in the melting pot under the fierce fires of evolution.

These may be the reasons why there are so few writers on the subject ; and it is only to be hoped that this work by Reasons for writing. a man, on a subject avoided by women, may not be one more sad illustration of the old proverb that ' Fools rush in where angels fear to tread.'

The present writer has fortunately a two-fold excuse for attempting this difficult subject. As a physician occupied almost exclusively for some thirty years with nervous diseases, he has become intimately acquainted with women's minds, at any rate in a pathological state.

His second excuse is that for the same term of years he has been an ardent apostle

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of mental and physical hygiene, and worked as either lecturer or examiner, or both, for various learned bodies, and thus has been brought in contact with thousands of women's minds.

With these pursuits and opportunities he has become intimately acquainted with the Source of knowledge. psychology of women, — both normal and unsound—and while, naturally, he will make no reference to particular cases, it is the knowledge thus obtained, and the observations thus made during these many years, that have enabled him, even in an elementary way, briefly to present his subject.

This inquiry into feminine psychology may be roughly divided into two parts: First, a presentation of a woman's mind as it now is, as far as can be ascertained; and second, a consideration of its powers and capacity of future development.

II

WOMAN IN THE OLDEN TIME

‘O woman ! lovely woman ! nature made thee
To temper man : we had been brutes without you.
Angels are painted fair to look like you :
There’s in you all that we believe of heaven—
Amazing brightness, purity, and truth,
Eternal joy, and everlasting love.

‘What mighty ills have not been done by woman !
Who was’t betrayed the Capitol ? a woman !
Who lost Mark Anthony the world ? a woman !
Who was the cause of a long ten years’ war
And laid at last old Troy in ashes ? Woman !
Destructive, damnable, deceitful woman !’

OTWAY

‘I will be master of what is mine own ;
She is my goods, my chattels ; she is my house ;
My household stuff, my field, my barn,
My horse, my ox, my ass, my anything.’—

Taming of the Shrew,

SHAKESPEARE

THESE are old time views of women
and are fairly representative. She
was generally regarded as a being made
for man’s use and enjoyment, Old-time
and from different standpoints, views.
as we see above, regarded as a blessing or
a curse, but always as real property.

Euripides regarded one man as worth more than a thousand women, and all through Pagan Civilization woman had, with a few brilliant exceptions, a very low place. Christianity greatly ennobled women, and entirely altered their position from that of pagan times. Not only as the Blessed Virgin was she exalted to an unique position, but the risen Christ in appearing to a woman before any of the apostles, as well as by His words to Mary of Bethany, honoured the two as women had never been honoured before. But as time went on there was considerable retrogression. It was at the period of the Renaissance that women again obtained a better status and came more to the front.

Under Luther, however, there was a set back. The first protestant idea of marriage was crassly utilitarian, and dragged woman down once more from the pinnacle to which the Renaissance had raised her; but in England this view was greatly modified, and woman had some right to the expression of her mental powers.

In the early Victorian era Walter Besant

WOMAN IN THE OLDEN TIME 11

says in 1837, 'There was a general belief that woman was a creature incapable of argument, or of reason, or of connected thought. It was no use saying anything about the matter, for the Lord had made them so.'

Early
Victorian
views.

The first Women's Rights Convention of the World was held in New York in 1848, and marked the real rise of the women's movement; although in Paris in 1786 a Women's Lyceum had been founded; and we must not forget that under Rousseau a second Renaissance brought a greater freedom and emancipation to women. The Rights of Woman as well as the Rights of Man were brought forward at the French Revolution.

From the garden of Eden to Ibsen is undoubtedly a far cry, but it was left to the great Scandinavian dramatist really to open women's eyes to their false status. And this is probably the reason why he was greeted by male critics with such howls of execration.

They saw the foundations of the old order at last being sapped. Man had appealed

so far to woman's vanity, and consequently had developed it enormously ; but the man's Ibsen. motive in this was little higher than that which inspires the male baboon when he goes courting. Ibsen showed woman the result of her submission.

But as yet she was hardly able to bear the message ; for the education of women was then only commencing, and still had far to travel. Since then, things have marched so rapidly, and the Great War has so accelerated the pace, that it is with considerable difficulty that the former position can be visualized. No cycles, no tennis, no latch-keys, no colleges, no careers, and no prospects.

Now there is almost complete emancipation ; entire freedom in dress, in career, Emancipa- in domicile, in religion ; in the tion. world at large, to say nothing of the brilliant prospects ahead—an endless vista of increasing position and power. For women, indeed, old things have in a very real sense ' passed away, and all things become new.' And yet, in a sense, they have not. The laws of Eden are still with us, spite of

Ibsen. Motherhood and home life still remain the premier profession for women.

In England the other day, out of seven thousand women to whom the question was put, one-third wished to become men (for greater freedom and power—the new note) ; but two-thirds elected to remain women (so as to become mothers—the Eden echo).

One-third
wish to be
men.

In J. Stuart Mill's day the light was dawning. He writes,¹ ' Human beings are no longer born to their place in life, and chained down by an inexorable bond to the position they were born in.'

In short, the great law of caste, that stupendous bar to all progress for men and women, was already broken in England ; though in India to-day it still successfully dams the progress of millions.

Of all castes, however, the woman caste has been hardest to break. It is an isolated and unparalleled fact that womanhood is the only disability the law makes from birth from many honourable positions, which are all open to men.

¹ J. S. Mill, *The Subjection of Women*, p. 296.

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In 1911, only two women in the United Kingdom were professors at universities. We must not forget, however, that women have a noble revenge in the thousands of great men who occupy all the seats of learning; for, according to Starkweather's law ('Sex is determined by the superior parent, who produces the opposite sex'), these professors owe their seats and their talents to their mothers.

It is, of course, in their intellectual qualities that women, through no fault of theirs, mostly failed.

One marvels at the short-sighted effrontery that could allow men to gibe at a sex to whom they themselves had denied the springs of learning. Kant declares 'Women will never learn geometry,'—a statement hardly worth a pained smile at Girton to-day

When De Lamennais says, 'I have never met a woman who was competent to follow a course of reasoning the half of a quarter of an hour,' one can only assume deafness. The worst was that women, until recently, tacitly encouraged this verdict by combing

their hair over their foreheads, to destroy any suggestion of intellect, and by other silly antics.

I have not touched on the economic reason for the old-time attitude, for alas ! it has not yet disappeared ; and that is that most women are financed by men. The economic dependence of women on men necessarily still modifies the whole outlook of the sex. The opening of all professions to women has relieved some of the financial pressure, and in the ideal married life it disappears in a happy union.

All this is to the good ; and there can be no doubt there is still better coming, and that the next few years will be the opening of the Golden Age for women. Of this, full account will be taken in this book, which will, with all sincerity, welcome the coming of age of the better half of the race.

Opening of
the Golden
Age.

But, before it is too late, may we not be allowed to drop some silent tears of regret to the fragrant memory of the unemancipated yet gentle and lovable early Victorian woman ; and is not this the appropriate

place to shed them? Join with me then, oh my friends, in a few moments' meditation

But what on those graces, those sweet ways,
have we lost? those quaint sayings, that prim picturesqueness now for ever lost in the world's onward rush. How much has gone with the samplers, the lavender bags, and potpourri bowls, the still-room, the worked and warmed slippers, the dear poke bonnets and tippets of our grandmother's youth. We still study those precious flies enshrined in the amber of 'Cranford' and 'Our Village,' in the writings of the Brontës, Mrs. Gaskell, George Eliot, Thackeray, and the delightful Anthony Trollope.

Have we indeed lost an indescribable something; or is it rather that men have lost, and women have gained in the disappearance of the old, domestic, Dickens ideal?

Or perhaps our feelings about it and its modern substitute may be on a par with the artist's adoration of the old low enterical and aguish, but picturesque, thatched cottage, and his contempt for its sanitary, hideous, red-brick successor, and may thus be purely æsthetic.

WOMAN IN THE OLDEN TIME 17

Our only comfort is that the dear old mellowing hand of time will doubtless in succeeding years cast a similar glamour even on the utilitarian days of our practical present (by that time become archaic), that will excite an admiration for the twentieth-century woman not far short of that which I have tried to express for our early Victorian grandmothers.

B

III

THE PHYSICAL BASIS OF MIND

‘For she that out of Lethe scales with man
The shining steps of Nature, shares with man
His nights, his days, moves with him to one goal ;
Holds all the fair young future in her hands.
If she be small, slight-natured, miserable,
How shall men grow?’

I WAS present at one of our Government Offices the other day as member of a commission on a subject of national importance ; and amongst our speakers, who were mostly of episcopal Handicapped and professorial rank, was one by physique. woman. She was probably the most learned person there, if one may judge from the awe-inspiring letters that followed her name. I believe what she said was sound and good, though not I think particularly original or striking. All was, however, severely handicapped by her puny physique,

her high and weak voice, and her general appearance, and, shall I venture to add—her clothes. I won't use the word 'dress.' I know perfectly well that as a psychologist, one who sees more in the invisible than the visible, such trifles should have been beneath my notice—but they were not, either to myself or to others. On the contrary, they carried me away in a long train of thought as to the subtle and yet indissoluble connexion

The body
affects the
mind.

between mind and body, between the spiritual and the material, the invisible and visible, that indeed I had had already impressed upon me during thirty years of close study of that very subject. For in neurasthenia and its allies, the alliance of mind and body is so close and so obvious, and both seem so essentially one, that it is often a vain task to try and decide whether the disease be mainly mental or physical.

And yet as I sat in Whitehall, pondering already the subject of the present work, it flashed upon me afresh, how a woman's physique must inevitably affect not only her mental expression, but the mind itself.

This preamble may therefore serve as a sufficient excuse for devoting this chapter to a brief consideration of a woman's physique as a necessary preliminary to an examination of her mind ; and although some of the details may appear trivial, none may be dismissed as entirely irrelevant, in days when it is still believed that a man's character and career may be connected in some subtle way with lines on his hand, the size of his nose, the shape of his chin, or the print of his thumb.

In comparative anatomy it has long been noticed that the young ape is much more human in its characteristics than the adult, and that as age goes on, a distinct retrogression can be seen in these animals, from what seems physically almost human to that which is purely bestial.

Now man differs physically from other primates in various ways ; notably in the size of the head in relation to the body, and in the smallness of the face in relation to the head, in the smallness of the bones, particularly of the lower jaw, in the hairless-

ness of the body, and in the general configuration necessary to the upright position.

Now in all these respects (excepting the last), it is most remarkable that they are much more conspicuous in the infant than in the adult.

So far from a man becoming more human in his physique as he grows up, he becomes distinctly more animal. His face gets larger in proportion to the head, and his jaw heavier; his skeleton becomes coarser, his body more hairy, and the whole physical aspect more animal.

Animality
of man.

The lower the scale of civilization, the more markedly is this the case; the more intellectual and highly civilized the man, the less so.

The town dweller, for instance, is physically in this way more human than the countryman.

While, however, the physique is most pronouncedly human in infancy, the brain and mind are most highly developed in adult life; and *in this respect only* it is the child that is most animal, and the grown man

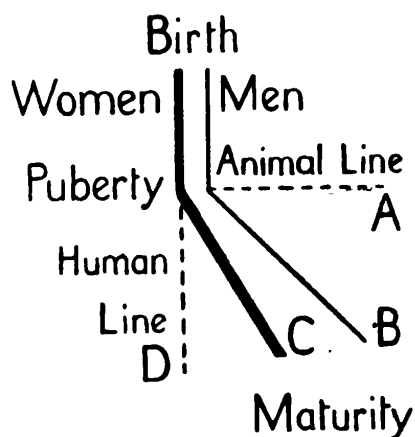
Mind pro-
gresses as
body retro-
gresses.

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the further removed from all other animals. Thus, from infancy, while the mind progresses, the body retrogresses (with the exception of the early acquirement of the upright position).

Turning now to the physique of women specially, we find that the above holds true, but to a less degree. Women preserve a modified child-type longer than men, and therefore retrogress physically towards the animal in a lesser degree. This may be shown

Woman
physically
more human.



diagrammatically.¹ Here it is seen that up to puberty, both sexes are physically alike in their humanity, but that after puberty

¹ Adapted and altered from diagram in Dr. H. Campbell's *Difference of Nervous Organization of Men and Women*, p. 153.

the woman (C) adheres much more closely to the human dotted line (D) than the male (B), who approximates more closely to the animal line (A).

An adult female is thus distinctly more human than an adult male. A woman therefore, physically, is by no means a short, childish man. The differences are far too profound to be thus carelessly and contemptuously summed up. Once, indeed, we admit that it is a gross error to suppose an adult man is higher in the physical scale than an infant, we shall easily see that a woman is physically higher than man: and it is only the physical side that concerns us in this chapter.

The superiority of the physique of women in its human type is indicated also in other curious details, some of which we may notice. It may be generally premised that the human frame, as distinguished from the animal type, is weaker in construction, with less power of repair, though far superior in function, as the servant of a higher mind.

We notice specially that the teeth, which

are almost invariably good in animals, are bad in men in proportion to their advance
 The teeth. in civilization, and are still worse in women. The teeth of specially animal type, miscalled 'wisdom,' are more rarely developed in women than in men; while the average number of teeth in an old man over 80 is 6, in a woman it is 3.

The ear. The ear is more human in shape in woman than in man, while the lower jaw is proportionately lighter. A fore-finger longer than the ring-finger is a distinctly human characteristic, and is much more frequently found in women than men (most beautiful women have this peculiarity); and is not accounted for by the more frequent use of the index finger in pointing.

Even in the degeneracy of civilization women are more advanced; as the fusion of the last two joints of the little toe into one (from wearing boots) is most common in them.

The skin. In the absence of any natural covering for the skin the woman is in advance of the man.

Among the Ainus, Mrs. Bird tells us, while

the men have a general thick covering of black hair, the women have soft brown skins.

All through nature the female type is in advance of the male. Even in plants, while the male flower is intermediate between leaf and flower, the female flower is the perfect product.¹

So much for woman as compared with animals and plants. Between the sexes the difference becomes more marked as civilization advances. Among negro races the two sexes are more alike than in Europe.

At birth the female child is said to be $\frac{1}{5}$ inch shorter than the male, and weighs $\frac{1}{2}$ lb. less. In growth a man is Height and weight. about 1 inch higher in every foot. The average used to be : men, $5.7\frac{1}{2}$; women, $5.2\frac{1}{2}$; but the average height of woman has increased from 1 to $1\frac{1}{2}$ inches. The general relation of stature is as 12 is to 13, and of weight 11 to 14. Between 12 and 15, however, the girl is generally taller and heavier than the boy; afterwards the woman grows more slowly, and ceases about 20; while men grow faster till 25.

¹ T. Meehan, *Flowers and Ferns*, vol. i. p. 47.

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It is noticeable that in the higher orders of birds and mammals the female is smaller than the male, only in the lower orders the female is larger.

Women have longer heads, shorter necks, longer trunks (seen by their sitting higher than men), and shorter limbs ; on the whole, a marked resemblance to the child type. Men have more muscle and women more fat ; this difference, with many others, is tending to decrease. Darwin says the colour of skin is lighter in women. The blood is of lower specific gravity with fewer red corpuscles.

The amount of breath power in men and women of equal height is $\frac{1}{8}$ less in women ; but the difference in the Blood and breath. diaphragmatic breathing of the former and the costal breathing of the latter has almost entirely disappeared with the advent of looser clothing. Women are generally broader across the hips, men across the shoulders, the pelvis being narrower. This rule is not absolute, as some men have a broad pelvis, and in some women it is narrow.

In this connexion one may note that each sex has undeveloped characteristics of the other, which, seeing the sex is not pronounced till the fifth week of uterine life, is not remarkable.

The most feminine woman has colourless hair on the chin and upper lip, and the most masculine man glandular tissue connected with the nipples. Of course, all distinctive characteristics are modified by the life. The Japanese women coalers are stronger than many men, as are the fishwives of Northern France and Aberdeen. A woman can carry a child in her arms long after a man has collapsed.

To some extent all the differences are sexual. Havelock Ellis shows sex influence on the skin, blood, red corpuscles, and body cells ; while Sexual differences.

Steenstrup asserts that everything is male in a man, and in a woman the smallest part is female. There can be no doubt that the internal secretions of the sexual glands produce the distinctive features of puberty.

To return ; women are more frequently bow-legged than men, and sway their hips

more in walking. Delauney¹ says men's movements are mainly centrifugal, i.e. left to right, those of women chiefly centripetal, i.e. right to left; and this accounts for the remarkable difference in buttoning their outer garments, all men's coats buttoning over to the right, all women's to the left. The aggressive attitude is male, the defensive female, as is shown in the statues of Apollo and Venus.

We now come to the physical organ of mind. There is a difference of about five ounces between male and female brains. When they are carefully examined, however, it is not found that a man's brain is proportionately heavier. In relation to The brain. stature, it is an ounce heavier than woman's; in relation to bulk it is equal; in relation to weight it is an ounce lighter. Tiedemann, however, who has carefully investigated the whole subject, has no doubt that woman's brain is relatively larger than man's. Of course we must remember the proportion between the sexes

¹ Delauney, *Revue Scientifique*, Dec. 1880.

is that seven men equal ten women.¹ Havelock Ellis says,² 'There is *therefore* no doubt . . . that women possess a relatively larger mass of nerve tissue (brain) than men.' In France the brains of men and women are most nearly alike in size.

It has been thought, and statistics have been adduced to prove, that the frontal lobes, roughly associated with the intellectual powers, are markedly smaller in women, while the occipital lobes, connected more with sensations and emotions, are larger.

The circulation of the blood in the grey matter of the brain is quicker in women than in men, and indeed the whole circulation is less stable ^{Nervous system.} owing to the greater sensitiveness of the vasomotor and sympathetic nerves in women. In a woman the heart beats faster more markedly than in man. She is more subject both to palpitation and fainting, also to flushing, blushing, and blanching.

¹ Recently the proportion is nearly eight men to ten women.

² H. H. Ellis, *Man and Woman*, p. 101.

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In fact, the whole nervous system is less under voluntary control.

In the special senses man is far more liable to colour-blindness. The proportion at Chicago was forty men to one woman. Out of 14,000 boys $\frac{1}{25}$ were colour blind ; but out of 14,000 girls only $\frac{1}{5000}$.¹ Of course it must be remembered that women spend a good proportion of their lives in matching and choosing colours.

Touch is keener in women. A woman can detect a counterfeit bank note by touch, after several skilled men have passed it as genuine.²

Sense of smell is also more acute in women, that of taste in men ; while in hearing, and estimating weight, temperature, etc., the sexes are about equal.

On the whole, the most marked difference in the special senses is in the discernment of colour. Perhaps I have said enough to give a general idea of the physique of woman as compared with man.

¹ *Popular Science Monthly*, vol. xix. p. 567.

² Gamble, *Evolution of Women*, p. 50.

IV

THE MIND AND SPIRIT OF WOMAN

‘ A Being breathing thoughtful breath,
A Traveller between life and death ;
The reason firm, the temperate will,
Endurance, foresight, strength, and skill,
A perfect Woman, nobly planned,
To warn, to comfort, and command ;
And yet a Spirit still, and bright
With something of angelic light.’

WORDSWORTH

M ANTEGAZZA asserts that the mind or soul has a sex just like the body, which Mirabeau denies. Here, as elsewhere, the truth lies somewhere between the two extremes. Writers like Havelock Ellis, Otto Weininger, and Schopenhauer see sex in every physical cell, and in every thought ; while it appears to the writer that much is common ground, both physically and mentally ; and that while the sex characteristic may be taken

Sex in the
mind.

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as a broad general and fundamental truth, it cannot be pressed to account for each detail.

If we consider the two paths of life as exhibited in the vegetable and animal worlds, in the anabolic, or building up of life and force on the one hand by the vegetable, and the katabolic, or the throwing of it down on the other by the animal, we can see that, as I maintain, only in very general terms can it be said that the former is the woman's rôle, and the latter the man's.

Men are characterized by the rapid breaking down of molecules and the liberation and expenditure of energy, women rather (though with large exceptions) by building them up, and corresponding passivity.

This picture, of course, is already rapidly changing, and is not so true to life as it was; thus, though some may now regard the distinction as entirely sexual and permanent, it may not in reality prove to be so.

No doubt owing to the great fact of motherhood, the building up of life will ever remain pre-eminently with the woman, but

in other respects her increased activity renders the passivity of which we have spoken sometimes difficult to trace.

Women have been handicapped in so many directions that in this attempted outline of a woman's ways we ^{Women} cannot be dogmatic. Another ^{handicapped.} point connected with sex (considered in the last chapter) is the physique of woman, which renders prolonged strain of the mental powers more unsafe than in man.

Dr. Fordyce Baker, in America, says that the effects of over brain pressure in girls is deplorable. The Prin- ^{Overstudy.} cipal of the New York State Normal School says, 'I have been compelled to the conclusion (not founded, be it observed, on *a priori* reasoning, but upon actual experiment) that the sexes cannot be educated on the same system with advantage; and that the physical disadvantages under which the female labours, render it necessary that a system be devised so elastic, and with so much optional work, that the female may rest, at least as the occasion requires.'

C

There can be no doubt that here in England we should have had a serious breakdown during the recent great advance in the brainwork of women, were it not for the happy introduction, almost simultaneously, of lawn tennis and cycling, which have strengthened the physique so as to make it better able to bear the increased mental strain.

So far the sex differences do not involve any general inferiority of women to men in mind. Such ideas to-day, indeed, hardly need combating. We have seen that, physically, the frailer body of the female is, in many ways, of a higher human type than that of the more animal male; while as to the mind, though as yet we can reach no sure results, owing to the rapid changes in the status of women, we already recognize many qualities which transcend in practical value those possessed by men.

One point that stands out very prominently in the mind of a woman is her dislike and distrust of the abstract in all reasoning; with which goes an incapacity and a fear of generalizing.

I have been much struck with this in discussing the subject of woman's mind with various feminine leaders of thought. They all seemed to shrink from any abstract general conclusions, and only appeared safe when stating facts, or speaking of concrete instances. I have no doubt myself that this is a leading, and, I would suggest, a more or less fundamental characteristic of the feminine mind. I don't know whether, as a rule, girls prefer arithmetic to algebra, but I should judge so. The same principle is seen in a woman putting benefits to individuals far before benefits to the race. She is in a way supposed to be more visionary than man, though in the character of her thoughts she is more defined and concrete. Things are more black or white with her than grey; she recognizes the natural and supernatural, but little between the two. The doctrine of averages does not appeal to her.

Women
dislike
abstractions.

Women are thus, on the whole, more impressed by facts than by laws, by the particular than by the general. Some time

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ago fifty students of each sex wrote out the first hundred words that came into their heads, making 10,000 words in all. Of these 10,000, 6000 were pairs, showing possibly that the thoughts of the sexes are more alike than different. Out of the remainder it was found that the men used more different words of an abstract nature, and largely connected with animals ; while the words of the women were more concrete, and connected with dress and food. There can be no doubt that emotion is, and probably will continue to be, the dominant force in the mind of woman, and intellect in that of man ; but as we shall fully go into this great subject later on, we will not dwell upon it now. Here doubtless, in this difference, sex plays its part ; though it may not be the sole source of the distinction. Again, I would repeat, we must regard with distrust all sweeping assertions, strong dogmatism, and epigrammatic statements in view of the changing nature of our subject. Even if made by the writer, they must be examined with care before acceptance ;

The particular and the general.

as he claims no *ex cathedra* authority upon the subject.

Intuition, instinct, and tact are far greater in women than men. They are all three qualities of the unconscious mind. The result of their action suddenly appears in consciousness, the antecedent steps lying buried in the unconscious. A woman will know instinctively the right course to adopt, though quite unable to say why it is so ; while a man is laboriously trying to reason out the pros and cons.

Instinct, moreover, when not perverted, is generally a true guide, and can attain results with a celerity and certainty of unconscious mind action that far outstrips the steps of conscious reason.

It is the high development of this gift that makes women often such helpful counsellors in cases of difficulty ; and it is because of their right but probably unconscious estimate of the superior value of instinct that women are so often impatient of argument. Even when women take the trouble to reason a matter out, they will often reject the conclusions they arrive at

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in favour of a solution suggested intuitively. Here, then, is a great difference in the mental characteristics of the sexes, and the whole character is swayed by it. Men also have intuition, and far more than they think, but they do not trust it, nor use it nearly so much. Instinct and intuition must, of course, be carefully distinguished from mere impulse, and especially as women are so often called 'creatures of impulse.' Intuition may often counsel an action the direct reverse of what impulse would suggest. The greater the intuition the quicker the apprehension, and this accounts for the 'sharpness' of women. Lecky says (*Hist. of European Morals*): 'In the two great departments of virtue, the impulsive and the deliberative (or the intuitive and the reasoned), I imagine, in the first, women are superior to men.' It is somewhat to be regretted that now, with increased education, women tend to despise instinct and to prefer reason—often to their own loss. The above facts account for much misunderstanding of the mind of woman.

I do not pause to explain fully my use of the term 'unconscious mind,' by which I mean what is generally called—I believe erroneously—the subconscious; but may say that to me the unconscious mind is that psychical district that is *never* within consciousness, whereas the subconscious, like the tidal strand on our shores, is *sometimes* visible and sometimes not.

Passing on to the general qualities of a woman's mind, before going into small detail, we may briefly point out that, historically, they are often seen to be of considerable value, and sometimes, indeed, appear in the first rank.

Women's
mind
historically.

Of course, in considering mental power, we must remember that for a long time this has been repressed in women, while fostered in men. In early days, however, women had a decided advantage. The man often could not read, and indeed despised all booklore and clerkly pursuits, devoting all his time to fighting, labour, and sport, while the woman sat at home, acquired what knowledge she could from her books, and taught

her children. Women have also been for a much longer time physically handicapped by indoor life and want of athletic exercises ; while men have been most favourably placed in both respects. Conditions are, however, so rapidly changing that all conclusions, as we have said, based on present facts, will probably soon require revision.

In ancient history Aspasia was one of the most remarkable women that ever lived.

She had the teaching of Sophocles and Pericles ; Euripides, Phidias, Plato, Anaxagoras, and Socrates were constantly with her. Hypatia (A.D. 400) was a great geometer, and wrote on conic sections and astronomy. St. Hildegard was mistress of natural history and minerals ; but it was six hundred years before another woman was equally distinguished in natural science—a noted physician. In 1718, Maria Gaetana Agnesi wrote on the differential and integral calculus, and was an accomplished mathematician.

Mrs. Somerville's work on astronomy was adopted by Dr. Whewell as a textbook for Cambridge, and her bust is in the Astro-

Distin-
guished
women in
early times.

nomical Society's Hall. Only fifty years ago Strousberg declared that a female professor of mathematics was a monstrosity ; while to-day they are found in every civilized country. In astronomy the Clerkes (ladies), Caroline Herschel, and Lady Huygens were pre-eminent. Laura Bassi (1750) was one of the first philosophers of her age, and this not at the expense of her sex, for in all respects she was regarded as 'a perfect woman nobly planned.' In chemistry Mesdames Lavoisier and Curie are most celebrated. The standard of measurement of radium emanations is called the Curie, after the latter. Both Mrs. Ayrton and Madame Curie were admitted members of the Royal Society, and of the Academy of France (where previously no woman had been admitted). Miss Ormerod was pre-eminent as an entomologist. Dr. Blackwell, Mrs. Garrett Anderson, and Mrs. Jex-Blake were prominent in medicine. Mrs. Lewis noted in archæology. From ten to twenty thousand women are patentees, a testimony to their inventive genius.

In modern times.

Development in spite of environment.

All this is in defiance of woman's cramped environment, and by no means is a result of it ; showing clearly women have been obscure, rather from lack of opportunity than of ability. There can be no doubt that originality goes with an independent position, and this woman has not had until now ; though by this I do not imply that such is the main reason of her apparent inferiority in this respect. Her creations are really far more wonderful than man's ; though *she does not put her name to them as he does.*

To resume : In literature we recall the names of Madame de Staël, George Eliot, the Brontës, and many more. Literature and science. In painting, Rosa Bonheur and Lebrun, and in poetry, Sappho, Elizabeth Barrett Browning, Christina G. Rossetti, and others.

Sonia Kovalevsky and Margaret Dunlop Gibson must be added to the list of distinguished scientists. Helen Bradford Thompson of Chicago, the well-known doctor of philosophy, published a most elaborate book in 1905.

This list, which is merely an enumeration of a few women geniuses, has a pathos of its own that certainly does not redound to the credit of man.

Unfair
treatment
of women.

For although it can be very largely extended, it is still pitifully small and this is largely, as I have said (though not, I think, entirely), owing to the inferior position in which man has placed woman. Lombroso, however, does not believe that the disabilities of women, to which I have alluded, with all their disadvantages, account for their lack of genius; while Sir Almoth Wright thinks that woman is incapable of great intellectual development on account of her sex. A list is merely given here to show that in various directions a woman's brain has displayed the highest powers of mind. This, of course, is easily accounted for by postulating with Otto Weininger and others that all is due to the proportion of masculine that is mixed with the feminine. But such a theory is only surmise, and cannot be proven.

Turning to details, in memory woman's brain is very good. Jastrow and others

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have made many experiments with mixed Memory and classes. He wrote some words conscience. on the blackboard, and the pupils wrote others. After two days they were required to rewrite them. The men recalled 35 per cent., the women 45 per cent. This is an important result, for a good memory is of great practical value in life.

Closely connected with intuition, on which I have touched, is the voice of conscience, whose home is, as we know, in the unconscious, and whose range is greater in the woman, though often more easily disregarded. Men are, in a sense, more conscientious ; that is, though their conscience may not speak so often, they often heed it more when it does.

The standard by which it speaks is not the same in both sexes ; for while the right-
Women's morality. ness of the end is more prominent before a woman than the justice of the means, in the man there is more consideration about the means than about the end. To attain a truly desirable and legitimate end, a woman may use means that would offend the conscience of a man ;

but, on the other hand, a man is often less pure in his aims and more selfish, though at the same time more scrupulous about the means used that they do not offend his conscience. In short, in this he 'plays the game.'

Speaking more broadly, the standard of morality in the sexes is not exactly alike, being higher for women than men.

Men attain moral victory by a struggle ; in women morality is more intuitive. Hence, man is often more of a hero, even when he has to overcome no more than a woman.

Moral character has more weight with women than intellectual power.

Men are more mobile and progressive, women (till recently) more stable and conservative. Women are more plastic within fixed limits, men more so outside them.

Men have greater originality, women more common sense. (This latter statement is only made suggestively.)

Common sense, by the way, is not a reasoned quality, but rather the result of the unconscious balance of intellect by emotion. Men think ^{Common sense.} more, women feel more. Man specializes in

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arts, crafts, and professions, and heads them all, being more original in these directions. The fine division of labour is (at present only) a male characteristic.

Pursuing our subjects into the higher regions of the spirit, it is clear that a woman naturally is more religious than a man. There is more of the emotional and the mystic. The passivity of the woman's nature favours the latter.

She is also more superstitious, and forms by far the majority of those who are swayed by the successive forms of imposition that have deluded the credulous.

But all this does not really account for her pre-eminence in true religion. There are two other reasons for this. True religion, while not ignoring the intellect and indeed surpassing all its powers, is primarily connected with the emotions. 'Thou shalt love the Lord thy God with all thy heart' is put before the soul or mind. 'My son, give me thine heart' is the request. There is none for the head. Women, being more emotional than men, are thus pre-eminent in the spiritual life,

The spirit
of woman.

Love in
women.

for love is her nature more than it is that of man. Love is indeed the fulfilling of the whole law ; and the Bible is the story of its Divine expression to man. The other reason lies in woman's moral nature. She is not only more easily moral, but is more altruistic in her nature. This is a distinct sex characteristic derived from her maternal cares. This predisposes her to understand the story of God's unselfish love to man, and to accept a Christianity based upon it.

It is not a little remarkable to note in the Gospel story that while the enemies of Christ were ever men, women were always His friends ; and one feels instinctively how much more they often cared for Him than even His own disciples. While the world lasts, it will ever be remembered that when all men (His disciples) forsook Him and fled, that there ' were standing by the cross of Jesus four women—His mother, and His mother's sister, Mary the wife of Cleophas, and Mary Magdalene.' Though the Christian character is not wanting in manly virtues, there can be no doubt that in its highest aspects

Women in
the Gospels.

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it is, if anything, more of a feminine than a masculine type, which must be the case if the feminine be the highest form of humanity.

It must ever be remembered that a good deal of the masculine character is still derived from ancient savage life, and is frequently more animal than human. The character of our Lord, carefully studied, seems rather to represent *humanity* perfectly than either sex exclusively; for though a man, and a leader of men, many distinctive characteristics were what we call feminine. This is no suggestion of weakness, but shows that our ideal of perfect manhood requires as much revising as our presentment of the typical John Bull. The latter has now no longer (as perhaps once he had) the least resemblance to the typical Englishman.

Our ideal of mankind is undoubtedly slowly changing into a higher and more refined type, and there can be no doubt that in the highest development of life (as in that of Christ) distinctions of sex, masculine and feminine,

tend to disappear. Indeed Christianity in the main makes no such distinction. (In it 'there is neither male nor female.') Paganism and (as we shall see later) Darwinism both emphasize the masculine, and the doctrine that might is right; while Christianity, and, as we have seen, its Founder, emphasize the feminine. 'Be strong in the Lord and in the power of His might'—but His might is love, not force.

Force is the muscular strength of Samson. Love, the spiritual strength of Christ. It is the sword versus sacrifice, and it will be indeed a great world lesson if the Great War teaches (at least all who are willing to learn) the supremacy of right over might, of Christianity over Paganism.

The psychic game of chess is even still being played on a tremendous scale—the checkmating of black by white, evil by good, and thus restoring a measure of health to a sick world. This spiritual hygiene is the coming 'science of power' of which we speak in the last chapter, and is essential in any higher education of humanity. I have shown how

D

this evangel is akin to the nature of women. In their greatest pagan glory Rome and Greece were most corrupt, and woman most degraded ; but they are past and gone, for it is only the things that are unseen which are eternal. H. Ward Beecher declares that women are a new race, re-created since Christianity. Well would it be for the world if this were wholly true ! We stand indeed at the beginning of the end of the rule of force, and at the beginning of the rule of spirit and right ; which also is coincident with the entire emancipation of women.

There can be no doubt that the wonderful psychic force of the character of Christ, Women and the Divine. and the quiet harkening to the voice of God (' He wakeneth me morning by morning '), are conditions necessary for the complete development and perfection of Christian womankind. It is, of course, possible that although characteristically woman is more spiritual than man, the greatest height may after all be reached by the latter ; for it took the chief of sinners to make the greatest Apostle.

Emotionalism is often mistaken for spirituality, but one is soul and the other spirit ; and the word of God is sharp enough to distinguish between the two.

There can be no doubt that even in its commencement the emancipation of women, so far as it has gone, has increased the soul-power of half mankind, which is all for good.

The glory of a woman's life is the harmony between the two fundamentals of conquest and devotion, self-assertion and self-denial ; formerly there was ^{Conquest} and devotion. no such harmony, for all her life was centred in the latter. There is therefore a bright outlook, and all final conclusions as to woman's spiritual state are premature and self-condemned. We can, however, clearly see that, though it may not be in our power to forecast the height to which she will attain, woman will ever be on the side of right and Christianity, as opposed to might and paganism.

We must defer further consideration of the wonderful rôle of woman to our closing chapter.

V

A COMPARISON OF THE SEXES

‘The woman’s cause is man’s ; they rise or sink
Together, dwarfed or godlike, bond or free.

For woman is not undeveloped man
But diverse : could we make her as the man,
Sweet love were slain ; 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 set herself to man,
Like perfect music unto noble words ;
And as these twain, upon the skirts of Time,
Sit side by side, full-summ’d in all their powers,
Dispensing harvest, sowing the To-be,
Self-rev’rent each, and reverencing each,
Distinct in individualities,
But like each other ev’n as those who love,
Then comes the statelier Eden back to men ;
Then reign the world’s great bridals chaste and calm ;
Then springs the crowning race of human-kind.
May these things be !’

EVEN in the briefest attempt to compare the powers of man and woman, we have to reckon with the most extreme

views on the subject. Schopenhauer, I think, reaches the abyss when in his 'hymn of hate' of woman, he regards her inherently as a creature of evil.

Otto Weininger declares a woman has no soul. He says,¹ 'It has

Woman a creature of evil.

been exhaustively proved that the female is soulless and possesses neither an *ego* nor individual personality.' It is hardly surprising that a man with such views committed suicide at twenty-two! Otway sings 'O woman, lovely woman,' and then of the 'mighty ills' she has done, in almost the same breath:

At the other extreme we have Benjamin Kidd's new book, in which he says,² 'It is in woman that we have the future centre of power in civilization.' 'The mind of a woman

Woman the centre of Power.

. . . has in reality outstripped that of man by an entire epoch of evolution in the development of those characteristic qualities upon which power now rests.' Such whole-

¹ Otto Weininger, *Sex and Character*, 1906, p. 207.

² Benjamin Kidd, *The Science of Power*, 3rd edit., 1918, pp. 195, 204-5.

sale statements are surely subject to a large discount, and even then seem difficult of acceptance, and impossible to be wholly true. We will examine them more fully later on.

Of course Otto Weininger's position is that men and women are only ideal types of humanity which do not actually exist (save perhaps in rare specimens). 'Absolute male and absolute female,' he says, 'do not exist, but may be postulated for comparisons. Existing men and women are varying mixtures of the masculine and feminine.'

He states that the more feminine a woman is, the less will she understand a man, but the more will she attract him. Also many men only know how to deal with women after long experience. The woman's demand for man's position in public life he finds to be directly proportionate to the amount of masculinity in her.

He absolutely asserts that 'even the most masculine woman is only 50 per cent. male; and it is only to that masculine part of her that she owes whatever importance she may eventually gain.'

Masculine
and
feminine.

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Assertions like these, while they obviously account for much *if true*, are equally obviously incapable of proof. It is a case of *post hoc, ergo propter hoc*, and is an argument in a circle. In Weininger's hands it eventually proves that all in woman that is good and great is masculine, and all that is weak and base is feminine ; conclusions that justify us in setting aside his whole argument in these pages.

It is quite possible, nay probable, that it contains *some* truth, but as even this cannot be proved, we will not use it in our comparisons.

We have said in the last chapter that as we reach the higher types, sex distinctions are greatly modified ; and it seems probable that the man of ^{Humanity} before sex. the future will be human before he is a male ; and the woman human before she is a female ; and thus common humanity will prevail over sex. W. L. George¹ believes that differences of intellect are superficial and temporary, and tend to vanish. As differences of sex and physique are lessened,

¹ *Intelligence of Women.* Boston, 1906.

much that is now diverse in mind in man and woman tends to disappear; and this suggests that the minds of the two sexes are becoming more and not less similar. In discussing sex equality we must understand that it is not equivalent to sex identity, but that these are two quite independent propositions.

We have already physically compared the sexes in Chapter III., but we may add here that in some savage tribes the women are even physically stronger than the men.

In munition work it has been recently found that though on the whole the man is stronger on account of his superior muscular development, in manual dexterity both sexes are equal. In all work, however, requiring original and independent thought in art, men are required.

In comparing minds, the same question inevitably comes to the fore. Havelock
 Mind and sex. Ellis says, and doubtless with truth, that as long as woman conceives and bears children, so long will she remain unequal to man in the highest psychic processes. Practically and kineti-

cally this is so, but goes far to prove that potentially (as we shall see in the next chapter) much of the inequality disappears. For a true estimate we must study the latent as well as the patent in women ; and here is a suggestive fact. Under twelve (before sex dominates) girls are cleverer, taller, and heavier than boys ; afterwards a great deal more of intellectual force in women is diverted by sex specialization than in man. Another impressive proof of woman's intelligence before sex is dominant, is that, according to Dr. Sophia Bryant, you can teach boys by rote, but not girls. They must be taught through their intelligence.

Again, in the university of Michigan, which for many years has averaged some 1300 girl and boy students, women come out first in mathematics, Greek, and general science.

When women were admitted to medicine, at the first competition between the sexes at the Royal College of Surgeons of Ireland, women carried off the highest prizes in zoology, botany, physiology, chemistry, and mathematics.

Pursuing the subject, we note in the sex corpuscles that the female cell is large, immobile, anabolic, and conservative of force; while the male is small, agile, and mobile, and katabolic in the expenditure of force. Woman integrates and is continent, stable, and patient; though, her nervous system being more sensitive, she has keener senses, and quicker reflexes. This is the theoretical idea of the sex difference. Intuition, as we have already shown, in women takes somewhat the place of reason in men. The former reach their concepts of right more by instinct than logic.

Ruskin, Romanes, and many others point out that, as we have seen, as original creators in the arts and crafts women came far behind men; and this, I think, is more or less generally recognized by women themselves.

Jastrow remarks that women have more interest in the concrete than in the abstract; and an illustration may be found in the fact that they make good sanitary inspectors and but poor social reformers. Bacon points out, though with doubtful truth, that

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inductive reasoning is purely masculine, This, as well as several statements we have noted, will certainly have to be modified before long.

Man's intellect seems detached, non-moral, and independent of individual character; while woman's is subservient to her character, more personal, and less abstract. As a result woman is less tolerant than man. Tolerance and sound judgment generally go with breadth rather than with depth or keenness of vision.

Woman's words and actions are often warped by her character, and are not therefore as true reflexes of her thoughts as man's, which are more independent of character.

Woman's
emotions.

Passing on to the emotions no one will dispute what we have stated more than once, in other words, that instinct and emotion are stronger in woman, reason and intelligence in men.

In women the smooth flow of intellectual discussion or logical argument is constantly obstructed or capriciously diverted by emotional objections or principles in a way

most irritating to men, and most disastrous to any useful result.

In the pursuit of a good ideal, women care little about conflicting interests, and are often unscrupulous in the use of means.

It is said that with women, thinking and feeling are in conjunction ; in men they are more often in opposition, ^{Thinking and feeling.} or it may be more accurately said, his thoughts are not so much at the mercy of his feelings.

Women are more tortuous and complex than men in their mental action, owing to the characteristic I have just pointed out. Two mental evils are somewhat more common in women than men—self-pity and jealousy. Self-pity making the true subjective into a false objective is wholly evil ; and one cannot say much less of that which is ‘cruel as the grave.’

Dr. Clouston points out that self-control is weaker in women. Also in General Paralysis of the Insane the delusions ^{Dr. Clouston on women.} in men are mostly those of grandeur, opposition, and possessions ; while in women they are those of personal vanity,

and often uncontrolled affection. Man is said to live more consciously, and woman more unconsciously.

The former has been described as the will and intelligence of humanity, the latter as its soul and heart ; but as is ever the case with these showy epigrams, they leave much to be desired on the score of accuracy. With regard to the will of men, the ' will power ' of Schopenhauer is that of the fighting male ; knowing no author but its own will, and no morality but its own present advantage. This has been exhaustively illustrated for us by the Germans.

Women live more for the home than for the world or country, which is fully accounted for by their sexual responsibilities, and is greatly to their honour.

Women's sense of justice, as we have said in other words, is greatly marred in practice by secondary considerations due to emotion. Amiel ^{Sense of justice.} has a pretty, if rather obscure, epigram that I may quote here : ' Woman preaches love in the ears of justice, man justice in the ears of love.'

It is said that in women the race is always more than the individual, and the future greater than the present, though to her own consciousness the reverse often appears to be true.

Apart, however, from her own children a woman is more for individual than social interests, and hence women's labour unions are often failures and contain many black-legs. Men, on the other hand, can be most unselfish in public interests, and most selfish in private ones. We have pointed out in a previous chapter at some length, that in nearly every art and science woman has at times most markedly distinguished herself. I did not, however, at the time point out how completely she had failed in entering the first rank in three distinctively feminine arts; in which her confined life, far from hindering as in other sciences, has really tended to help. I personally cannot see what reason can be given to account for the unnatural pre-eminence of Dress, cookery, and music, man in dress, cookery, and music, apart from mind capacity. And what makes this the more remarkable is that

all three are more or less the province of women. It is to me another clear proof that the mind of man is undoubtedly more original in the arts than that of women. Of course it will be said that such has ever been the teaching of psychology. But up to now all psychologies have been written by men only ; and therefore it is of great value to have its theory supported by the three remarkable facts I have adduced.

I believe, with regard to psychology, the attempt is made by psychologists to present the normal mind of humanity—neither of male nor female, which, as Mrs. Bosanquet points out, both deviate from it in certain respects. If this be true some one will have to write on ‘ the mind of a man ’ as a companion to this monograph.

VI

BRAIN POWER IN THE SEXES

'So absolute she seems,
And in herself complete ; so well to know
Her own, that what she wills to do or say,
Seems wisest, virtuousest, discreetest, best !
All higher knowledge in her presence falls
Degraded ! . . .
Authority and reason on her wait,
As one intended first, not after made
Occasionally ; and to consummate all,
Greatness of Mind and Nobleness their seat
Build in her, loveliest, and create an awe
About her, as a guard angelic placed.'

JOHN MILTON

SO far we have shown many ways in which, from sex causes, from differences in physique and life, from arbitrary limitations of all sorts, great inequalities exist between the mind of a woman and that of a man.

This, however, is apparently contradicted by the great German manifesto (now over twenty years old) issued to show the equality

of the minds of men and women, to which, in spite of the Great War, we must ask some attention. In one sense German Germany is the last country from manifesto. which we should expect such a manifesto, for the proverbial *hausfrau* of that country has but small leisure for intellectual achievements; and women are, as a class, despised in a way little seen among other nations.

Nevertheless, in 1897, Professor A. Kirchhoff collected opinions from over one hundred leading German professors on Kirchhoff the capacity of women for in- on women. tellectual science, and published the result in a volume of four hundred pages.¹ The professors said they were perforce obliged to admit the intellectual equality of the two sexes. They declared they were unable to detect any difference in brain organism as in intellectual capacity. In things of the mind they state broadly there is perfect equality between the sexes: a dictum so remarkable that it may well require careful investigation. What most impressed the professors was the marked

¹ A. Kirchhoff, *Die Akademische Frau*. Berlin, 1897.

talent and love of women for higher mathematics, for the abstract and abstruse sciences. Dr. Bernstein. Dr. Julius Bernstein, Professor at the University of Halle, says, 'After reflection on this subject, I am convinced that neither God nor religion, neither custom nor law, and still less science warrants our maintaining any essential difference in intellect between the male and female sexes.' And this from the country of Schopenhauer and Otto Weininger! The report proceeds to say that the theory of the mental inferiority of woman is not supported by fact, with which we agree, while totally disagreeing with the statement that the intellects are alike. Difference by no means implies inferiority as seems to be here assumed. Kirchhoff goes on to say that subsequent experiments everywhere have proved that the *superiority* of men's intellect is a myth. Possibly so, but its difference in *character* from women's is not. He says, 'The controversy of centuries is now settled about women's intellect.' One can only reply that if women have conquered in Germany,

Difference
is not
inferiority.

BRAIN POWER IN THE SEXES 67

they have indeed conquered everywhere. In conclusion he states that man's intellect is so sluggish that it has taken five hundred years for Christine de Pisa's words to be accepted : ' I say to them again, and doubt never the contrary, that if it were the custom to put the little maidens to school, and they were made to learn the sciences, as the men children are, that they would learn as perfectly, and they would be as well entered into the subtleties of all the arts and sciences as men be.'

It may be that here Christine has given us the key to the whole problem : for if the professors were instructors of girls, as they appear to have ^{Girls not women.} been, it accords with what we have already stated with regard to the young university students of Michigan and Ireland (Chapter V.), that *before full growth*, and the advent of the sexual life of womanhood, in many intellectual studies girls are not only the equal but the superior of boys of their age. This is accounted for by the slower development of the male brain. When all, however, is said and done, Dr. Kirchhoff's report is

very remarkable, and especially, as we have said, coming from such a quarter. As an attempt to show that women's brains are not inferior, we accept its conclusions with pleasure ; but it is impossible to believe they are not different.

Much that I have adduced tends to show that once we adopt the extended views of mind which I have successfully advocated elsewhere¹ — ' that more than half the mental force of the individual is outside consciousness, '—it is readily understood that in woman a large amount that in man shows itself consciously in intellectual power is spent by women unconsciously in sexual function ; and that before the advent of this, and making allowances for differences of physique and environment, there is not much difference between the brain power of the two sexes.

All, however, that I advance in this book as to the difference in mind is with reference to the full-grown woman, and not school or college girls ; and if she be less original, less capable of abstract thought or of sustained

¹ *The Unconscious Mind.* Hodder and Stoughton.

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argument, we now see that the reason is mainly because in the reproduction of the race and in its upbringing (to men but an incident in life, though in women an absorbing function) she is doubtless using her brain force to better advantage than in chopping logic and other intellectual diversions.

Miss Maud Royden¹ believes men will always create more than women (who create human life), but these will yet rise far in arts and sciences.

For these and other reasons man is pre-
eminent in imagination, as shown
in music (which is in time), and
architecture (which is in space),
and in the highest fiction.

Less
imagination
in women.

Dr. Harry Campbell goes perhaps a little too far in asserting that genius of the highest order is practically confined to men. If he had said 'mainly confined,' it would have been true to-day, but I doubt if even this will be true fifty years hence. Havelock Ellis, too, says, 'It is unthinkable that a woman could have discovered the Coper-

¹ V. Gollancz, *The Making of Women*, p. 50.

nican system.' Even this will be easier to imagine in a few years' time.

Man is the better law maker and generalizer, but I am doubtful if it is true, as asserted, that will-power is stronger in man.

All will agree that if there be a sense (as I believe) in which the man is the head of the woman, it is perhaps still more true that the woman is the heart of the man ; and beyond all this there is little doubt that much of the patient endurance, self-sacrifice, and love of home seen in men is directly due to their mothers. Schopenhauer goes so far as to say he believes that many intellectual qualities also in man are a maternal heritage.

To whomsoever due, the highest types of genius seem confined at present to men ; and this not on account of better education or surroundings, for genius is a natural product of the unconscious mind ; and though its powers are consciously exercised, their source is hidden from their possessor.

We have seen that men are at present more selfish and egoistic than women ; but that they will remain so is by no means

BRAIN POWER IN THE SEXES 71

certain. A man talks about himself far more constantly than a woman, ^{Men more} though at times capable of ^{selfish.} sublime unselfishness. Man is undoubtedly, on the whole, the more self-centred.

He is also capable (at present) of combining for a common object for pleasure or business far better than woman. Needless to say, he has had far more practice at it. This, indeed, is one of the chief hindrances to advancement in the female labour markets.

That he is often paid a higher price for doing the same work does not in the least prove that he does it always better ; but he cannot afford to work for as little as a woman ; as in most cases he has to support one or more. He has less emotions than a woman, but, like an animal, is more violent in their expression. He works longer at high pressure on account of his superior physique ; and for the same reason does all the more arduous work of the world. He is more variable than woman, both more brilliant and more worthless ; and, as we have seen elsewhere, he makes the greater sinner and the greater saint.

VII

SPECIAL CHARACTERISTICS OF WOMAN

'She who knows not, and knows not that she knows
not, is a fool :

Shun her.

She who knows not, and knows that she knows not,
is simple :

Teach her.

She who knows, and knows not that she knows, is
asleep :

Wake her.

She who knows, and knows that she knows, is wise :

Follow her.'

- Before the Beginning

BEFORE entering directly upon our
subject we will first glance at the
position of women in the social world. It
appears that in the earliest times the social
The 'gens.' unit was the *gens*; the union
of several of these (*gentes*) forming eventually
a tribe. Now this *gens* consisted of a female
ancestor, all her children, and all her
daughters' children : the sons' children

CHARACTERISTICS OF WOMAN 73

going off to form a part of their wives' *gens*. The family (prior to the establishment of monogamous marriage), as we now have it, was then unknown.¹

Kinship in the female line was the rule in the earliest ages, and for obvious reasons. From these instances it is clear that women had at this early period a very different position from that which they held later in history. Many traditions and myths support this view of the early and more important status of women. The transition appears to have taken place gradually as the permanence of the marriage tie was recognized; but the reckoning of descent and kinship in the male line was probably due to other causes.

According to Bachhofen it was in Greece the descent was changed from the female to the male line, owing to the theory that the 'pneuma' or spirit was derived from the male and not the female. Henceforth in Greece the descent was in the male line, and Rome soon followed.

¹ C. S. Wake, *Kinship and Marriage*, p. 16.

It is often thought that polygamy everywhere preceded monogamy, as well as being the law in the animal world. Such, however, is far from being the case. Early savage life (where not corrupted by contamination with civilization) is largely monogamous and pure, due to the influence of woman.

Amongst animals monogamy is widely spread. J. C. Wood tells us¹ of a couple of golden eagles who lived together in the same nest for one hundred years; a pattern of fidelity that most couples at the present day will regard with mixed feelings.

Woman has been the greatest civilizing agent in the world, and has always formed and dignified the family and home, even when she was the slave of man. Man indeed, though ostensibly the ruler, is everywhere, to a large extent, ruled (even in the East) by woman; and the highest mental qualities are transmitted to man by the mother rather than by the father.

When woman has her true place, society

¹ J. C. Wood, *Natural History*, p. 262.

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invariably improves and rises in tone. A home can be conceived of without a man, but is impossible without a woman.

Among animals, the female always chooses her mate ; and hence is ever the cause of the variations, and the progress of the species. The male adorns himself therefore in various ways with gorgeous colours to attract the female ; and in lower animals, at any rate in the vertebrate, is always the more conspicuous.

Mating in
animals.

With human beings, owing largely to the false economic position of women, man, at any rate apparently, is the chooser of his partner ; and the woman adorns herself cunningly enough, very often with the distinctive decorations of male birds and insects.

There can be no doubt, from the analogy in the animal world, that the woman should be the selector ; and it would be better for the race, in my opinion, if it were so. But women are still mostly dependent upon their fathers until they change this for dependence on their husbands. It is no wonder they retain many of the virtues and vices

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characteristic of slavery. The endowment of motherhood is one solution of this financial injustice. Once a woman is not dependent upon man for subsistence, and has an equally

The assured economic position, she
economic would probably select her mate ;
handicap. and seeing that she is the mother

of the race, it seems reasonable she should do so. One thing is certain, that a large number of degrading unions that now take place under the sacred name of marriage, would at once cease, and the whole character of the marriage bond would be raised to a higher level.

‘Never,’ says Mantegazza to women, ‘allow yourself to be able to say, “ You bought me,” or, “ I sold myself ; ” ’ words, alas ! too often true now ; but that would be impossible were the economic position of woman assured.

This economic question is of such supreme importance to the future of women, and thus to the advancement of mankind, that it is well to know, until it is settled, woman is still most unfairly handicapped. It is for the good of man, of the race, and of civilization, that the financial position of women

be as assured as that of men. The era of freedom has doubtless begun ; but it is in vain to strike other shackles off one by one, if we retain the strongest of all—financial dependence of woman upon man.

The voice of nature respecting the relative value of men and women, and indeed the male and female of all species, Births—male and female. speaks with no uncertain sound

ever in favour of the female. Ploss¹ first pointed out that most girls were born in times of prosperity ; and that the birth-rate of boys rose with the price (i.e. the scarcity) of food. Geddes² observes that when food is scarce the male always predominates. In the insect world starved caterpillars become male butterflies, while if well fed they become female. Tadpoles as a rule breed 57 per cent. females. If fed with frogs and other highly nutritious food, according to Tung, this rate may be increased to 96 per cent.

Professor Brooks points out that a favourable environment means more females, an

¹ Traill, *Sexual Physiology*, p. 166.

² Gamble, *Evolution of Woman*, p. 33.

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unfavourable more males born. This was shown at the siege of Paris ; when in time of starvation and the people lived on cats and rats and dogs, the births were nearly all boys. Nature refuses to make a woman without good material, but it appears she can make a man almost out of anything.

That the female is higher in development than the male is clearly seen in botany, a science that gives us so many hints as regards sexual life. The Higher development of female. staminate flowers (male) open before the pistillate flowers (female), but are much nearer in character to leaves, and more abundant, and show less complex formation. In conifers the most perfect trees are the female.

More boys are born than girls, but men are shorter lived (by an average of some two years) than women, having less physical resisting power, though greater physical strength ; and being more prone to organic disease, and also to reversion to lower types. The following table shows the comparative death-rate of male

Death-rate at all ages.

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and female per 1000 per annum at various ages through life :—

Years of Age.	1-4	5-12	13-20	21-34	35-54	55-74	75-90
Male.	71	6	5	8	18	49	229
Female.	62	6	7	8	13	43	210

We may well repeat that the special characteristics of woman clearly show how largely they are the result of sex. If a woman's mind is not creative nor inventive, it is because she has to create the next generation. If women cannot do much in architecture, nevertheless they are the architects of humanity. Architects of humanity. If her ideas are not so original as man's, it is because she originates the race ; and this not as an incident in her life, but as the main function of her existence, for, as we shall see in the last chapter, she is the maker not only of the race, but of its future.

Her tremendous maternal emotions, instincts, and functions have no counterpart whatever in man ; and for this reason, if for none other, he can make a much greater show of his intellect and originality in other

spheres. Of course, sex goes much further than child-bearing. In woman it also connotes physical weakness, a different moral outlook, a greater nervous sensibility, and many other things.

In spite, however, of so much mental vigour being set aside for sex purposes, in some qualities woman is undoubtedly pre-eminent. These are chiefly, as might be expected, more connected with emotion than intellect. Perception and apperception (or the linking of perceptions together) are far stronger in women than men.

They are much keener and quicker, and their rapidity of observation and retention is Quick remarkable. Houdin has known perception. ladies, passing each other at full speed in carriages, who could analyse each other's dress, bonnets, etc., as to fashion, colour, quality, and even detect the difference between hand and machine-made lace.

A slight difference in appearance is far more readily detected by a woman than by a man. Women are much quicker in thought. They can use their brains more

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rapidly within a limited range. Women are easier to educate and train than men. They are quicker in mind as well as more diligent. Women are quicker at conclusions, but men perhaps more sure.

Women, in virtue of their sex, are also more passive and receptive in life generally.

They are also more patient ; a virtue which indirectly has retarded the advancement of

Women are more patient than men.

women for ages. They are more cautious, and are said to 'hasten slowly.' Women are always labelled mystics, dreamers, and visionaries ; and if a man shows such tendencies he is said to be just like a girl ; but there is a very real sense in which women are the true materialists, for they like and understand what they can touch and taste and handle ; in short, the concrete. Thinking with woman is after all a form of feeling, i.e. is emotional rather than intellectual. They are said to be essentially conservative.

Women are more sociable and domestic, as may be supposed. Men may be more clubbable, but there is very little sociability

F

at clubs. Society itself is made, and ruled,
Women more sociable. and maintained by women, not
 men. Sociability is quite different from powers of combination for special purposes.

J. S. Mill considered women naturally as better fitted for politics than men. This I should doubt, and I expect others would also, in spite of the parliamentary vote and the last election. Women are good in fiction and drama, though never first in power or originality.

Women are more flexible than men, though when rigid they are more rigid. A woman has greater adaptability in new surroundings and circumstances, and can ascend and descend the social scale with greater ease and a surer step than a man.

In work women are more persevering, and excel in mechanical work at low pressure.

More persevering. At the post office women do light work more quickly than men. Women can express their thoughts better, and are good letter writers. Women are more conventional than men, and are readier to accept artificial standards in

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conduct, in dress, and in ethics than men. They are also more secretive.

Women are more resourceful. In all the movements of the mind as of the body they are more graceful, if less powerful, and quicker, if not so solid.

Woman is more steadfast, more trustful. Her best work is called out by a clear and well understood ideal. In an Women more truthful. impartial study of women,¹ Dr.

Heymans finds women, on the whole, more truthful and trustworthy than men. She is often called less selfish, but she is more selfish to her true and highest interests. Such selfishness is higher than selflessness. In fact, the terms 'selfish and unselfish' are often dangerous and misleading.

But it is love that is the glory of woman, which she gives, alas! often without return and without repentance. We Love, the glory of the woman. can best describe this characteristic by saying it is a dog's love.

It was Ruth, a woman, who first voiced this love in the immortal words: 'Whither thou goest, I will go; and where thou

¹ G. von Heymans (1910), *Mind*, vol. xx. p. 419.

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lodgest, I will lodge : thy people shall be my people, and thy God my God : where thou diest, will I die, and there will I be buried : the Lord do so to me, and more also, if ought but death part thee and me.'

The highest description of the love of David and Jonathan was that it. 'passed the love of women.'

Man may be the high priest of intellect, but woman is of love.

Man serves love only in matrimony ; woman in three ways—in mating, in child-bearing, and in the sustenance and care of her offspring. Such is a brief summary of some of the more distinctive qualities of the mind of a woman.

VIII

THE MODERN OUTLOOK

‘A self-poised soul, brave, wise and tender,
No longer blind and dumb ;
A human being of unknown splendour
Is she who is to come.’

AS we meditate upon this glorious vision,
we must not fall into the mistake of
imagining that the advancement of this
wondrous being is entirely modern.

Since the first woman reached out for
the fruit of the tree of knowledge, this (in a
wider and deeper sense) has been, Turning to
the light.
consciously and unconsciously,
her attitude ever since ; not now in dis-
obedience, but in fulfilment of the will of
God. Some have actively sought out know-
ledge ; others, more passive, with flower-
like love of the sun, have instinctively
turned their souls toward the light.

Ibsen (now some time ago) wrote, 'The social revolution which is impending in England is chiefly concerned with the future of the woman. It is for this that I hope to write, and for this will work with all my powers.' But ages before this the advance of woman had begun. Women doctors date back as far as the ninth century in Spain.

In 1897 Walter Besant writes, 'Woman has proved her capacity to take her place with the young men who stand in first-class honours at Oxford and Cambridge, now over sixty years ago.'

In America and, remarkable to say, in Russia, women's brain power has advanced for many years.

The rate of progress in the past is not, however, the slightest guide as to the future.

No forecast possible. Already, while still only at the threshold of changes that no one can yet forecast, music, art, drama, painting, literature, sculpture, medicine, science, and politics are as freely open to women as to men; and other professions seem about to follow suit. The fastest type-writer to-day is a woman: and, stranger still, the records

for roping cattle and for casting a fly are held by women.

It is said that the new ideal of the relations of husband and wife was the fundamental reason for the middle-class woman's movement, which then became an active propaganda for the first time.

At the outset women scorned the idea that her feminine qualities would be in any way altered by business and professional life, but already they see that all human soul life is subject to change from environment. Curiously enough, however, though the advance is now universal, the new woman (i.e. the man-woman) has quite disappeared save for her cigarette and occasional stand-up collar.

Character
and environ-
ment.

The exigencies of war work has required in many cases a masculine dress, which however, as a rule, seems only to underline the femininity of its wearer.

The question of the permanence of woman's present advance has been raised. Personally I have no doubt of its stability ; but some thinkers regard it only as a passing phase.

Permanence
of advance.

A much more burning question that is debated to-day by women workers wherever they forgather, is that of equal wages with men. Curiously enough the women themselves are by no means unanimous that this should be so. The first point is to ascertain in what occupation men and women turn out the same amount of work in the same time ; and the next is, as long as men have so largely to support a wife and family, how far such an arrangement is possible or fair ?

The other day Lady Frances Balfour said ' that for the first time in the industrial history of women were they being paid a fair or living wage. They were not being paid an equal wage for equal work with that which was paid to men. That was too much for the community to swallow, but it was coming.' The instinct of financial independence is a sound one ; and as I have said, until it is secured, woman is not free from her bonds, her future is insecure, and her position still dependent.

Turning to objections to the general advance of women, many hard things have been said, and a few real evils have been

pointed out ; but none, as far as I can judge, are of great or fundamental importance, for I think Objections to advance. most will adjust themselves. I will repeat a few current strictures.

It is said that matrimony is wrecked when the woman of to-morrow mates with the man of yesterday. Possibly so.

It is said that wives of to-day succeed better in asserting their own personality than in pleasing their husbands ; and that their demands often exceed their gifts. Silence is best here.

No woman can even be at the same time all that a wife should be to a husband, a mother to a child, a woman to her home, and a worker to her Wife, mother, worker. work, for it 's a large order ; and

I have had tears in my eyes when I have watched the gallant struggles to achieve the hopeless task. One of a woman's noblest traits is the frequency with which her heart forces her to attempt the impossible, and sometimes I think her failures may be her best record.

Home life in moderation is an admirable

mental balance to intellectual life, and a combination of the two within limits is possible.

But the home itself is fast changing.

The fresh air of modern progress too often dispels the old intimacy and warmth of the domestic circle. The more advanced woman too often repudiates not only home life but marriage itself as a bar to her new-found freedom.

That such women often spend a quarter of their time in telephoning where to spend the remaining three-quarters in pleasure, simply repeats in up-to-date language a practice as old as the hills.

Still, on the whole, we must be prepared to lose in the present woman's *Pilgrim's Progress* some of the distinctive feminine traits that we much valued.

In my own profession I must say, with one or two brilliant exceptions, the study and practice of medicine has distinctly hardened women to such an undesirable and unnecessary degree, as almost to constitute a third sex. Intellectual culture seemed to banish feminine grace and tenderness; and a good man is

Women in
medicine.

practice of medicine has dis-
tinctly hardened women to such

a much better physician than a hard woman even to her own sex.

Many have experienced, to their surprise, how rough a woman's hands can be, how cold her eyes, and how needlessly cruel some of her ways. It is only fair to say that those I meet now are of a different type, and I feel hopeful that before long these strictures will be quite unwarranted.

A great experiment is being tried, and we cannot give reliable opinions upon it until its results have stood the test of time. For my part, I have no doubt of its ultimate success.

But there are indirect results from woman's intellectual development that are of the greatest value.

J. S. Mill points out ¹ that 'one benefit to be expected from giving to women the free use of their faculties . . . would be that of doubling the mass of mental faculties available for the higher service of humanity.'

Mrs. Bryant declares that if girls would study mathematics, many of their difficulties would disappear !

¹ J. Stuart Mill, *The Subjection of Women*, p. 153.

It is stated by other authorities that the higher cultivation of the intellect in woman is highly eugenic ; and, so far, the recent advance of woman has tended to support this. It is amazing to see how quickly women have already adapted themselves to these new circumstances.

One phenomenon is that a cheerful and contented asexual race is being evolved, far different from the acid spinsters of a bygone age. Women understand too, much better, the sexual characteristics of men, and are thus better able to bridge the sex chasm. As women advance in mind, the natural result is that, intellectually, the two sexes get more alike in many points. I believe, however, as I have said, that some differences are fundamental. It is found that when women pass the same examination as men, the result is often very different in after life. In men it is more frequently the stepping-stone to original work.

Turning to the domestic effects of woman's advance, we note that the joint social work of young people nowadays, which is so common, is most beneficial to them.

In the home it is noted that in the advanced woman the man gets a friend and a more equal companion ; but the attraction of opposites is largely ^{The shaft-horse.} lost, and the man has not infrequently to be the shaft-horse in the matrimonial tandem. Scientific training has undoubtedly a tendency to relegate motherhood to a lower plane. The development of the mother instinct of woman into true motherliness is one of the greatest achievements of feminine culture and the root of altruism in her. The amaternal woman now evolving is its greatest danger and enemy, and may yet become a problem to the race.

It is stated that no single passage in any book by women shows that the best women are the mothers of the future race. Modern women often consider 'child-bearing' as 'doing nothing.' Nevertheless, though before and after child-bearing women can perform industrial work, it is during that period that they are doing the most important work of humanity.

Ellen Key, the woman's pioneer in

Scandinavia, says ¹: 'Only new mothers
 Mother- guided by evolutionary ideas,
 hood. penetrated by the love of life,
 will be able to impart to the new genera-
 tion an even deeper veneration for the work
 of intellectual and mature culture, an ever
 more burning hatred of the waste of life,
 the devastation of culture, the degrada-
 tion of souls which, latent as well as acute,
 war still forces upon mankind.'

The question of the decreasing birth-rate
 seems to demand a word here, especially as
 I have been engaged in its investigation
 for some years ; but the subject is too great
 for these pages, though so closely related
 to the advance of women. I will content
 myself with quoting some wise words of
 Lady Warwick's in *Race Suicide*.
Race She says, speaking for a family :
suicide. ' We earn between us by hard labour from
 day to day between four and five pounds a
 week. It has taken many years to reach
 that figure, and there is no chance of passing
 beyond it. What we have endured on the
 road to this comparative comfort we alone

¹ Ellen Key, *The Younger Generation*, p. 102.

know, and we don't talk about it. But we both believe that the game is not worth the candle. The conditions of life in England (pre-war) are not worth perpetuating, and neither of us would willingly bring children into the world to take their chance from these horrible risks that we did.

'I cannot help realizing that in many cases sterility is not the deliberate protest of the wage slave, but the selfish protest of the pleasure-seeker, ^{Artificial sterility.} and in a small minority of cases the genuine yet narrow fear of the eugenicist and his following, whose enthusiasms have outrun both knowledge and faith.

'Black and yellow races alike are extraordinarily prolific. There is among their women no shirking of duty in that regard. Very soon the white man will realize that he cannot maintain his old position unless he is fully prepared to accept responsibilities far greater than those of his forebears. If the rate of his progression falls, while that of the other races rises, there can be only one solution in the end.

'In short, if the white man's burden is to

be borne, there must be sufficient white men to bear it.

‘Down to a little while ago the solution was not in woman’s hands, to-day it belongs to her ; she has to decide not only for herself but for all white mankind. It is not too much to say that civilization, as we know it, will soon be waiting upon her verdict. If this statement seems too far-reaching, if it seems to challenge probability, let those who think so turn to any good history of the world and see for themselves how each civilization has been overwhelmed as soon as it reached the limits of its efficiency and endurance.’

Any change in woman’s attitude to maternity is therefore extremely serious.

Fortunately the effects of the vote and of the change in woman’s status may be liberally discounted in these matters, for woman’s mind is much more stable than most prophets assume. No doubt a woman who is still woman to the core is becoming increasingly rare and precious, for Marthas

Solution in
woman’s
hands.

Stability of
woman’s
mind.

are increasing faster than Marys. Here again, however, as everywhere throughout this book, inasmuch as all is in the melting pot and the feminine product is not even yet cast, much less had time to cool, we can only surmise what the evolved product will be like.

I believe finally it will be satisfactory, not only individually, but to the race. In short, with regard to the questions before us, including even that of motherhood, I am, I think not without reason, a moderate but confirmed optimist.

G

IX

WOMAN—THE COMING MAN ?

'My own, see where the years conduct !
At first, 'twas something our two souls
Should mix as mists do ; each is sucked
In each now : on, the new stream rolls,
Whatever rocks obstruct.

Oh, I must feel your brain prompt mine,
Your heart anticipate my heart,
You must be just before, in fine,
See and make me see, for your part,
New depths of the divine !'

ROBERT BROWNING

TO enter on the rôle of a prophet is a doubtful experiment ; but some essay must be made to look into the future position that woman will command in virtue of her mental powers, freed at last from the shameful shackles and restrictions that have so long held these powers in bondage. Numerous forecasts have, of course, been made—mainly optimistic. The most important of these, to which allusion

will be made throughout this chapter, is undoubtedly Benjamin Kidd's *The Science of Power*—a book published first in 1918, which has passed through many editions since.

The fearful set-back of the Great War, and the recrudescence of elemental savagery in the midst of high civilization, not as an accident but as a principle, might indeed well make even the optimist despair of human development ; or if not absolutely despair, at any rate predict with extreme caution and diffidence any advance in mind and morals. Not so with the author we have alluded to. With the utmost assurance he forecasts a golden future where woman will be everywhere supreme.

No doubt, to some extent we move in cycles of forty or fifty years' duration, and the very reaction after a carnival of bestiality and carnage, may lift civilization—at any rate for a time—to a higher plane ; but that it will really move along the lines of Mr. Kidd's beautiful theory (with which he fascinates his reader), with the ease and certainty suggested, we cannot

A doubtful theory.

believe. History speaks with no uncertain sound on the impossibility of forecasting our future civilization.

The discovery of America and the entrance of Europeans into that enormous country gave an absolutely unique opportunity for working out the most wonderful theories of human progress, thus producing a transatlantic Utopia. But what has been the fact? No theory, good, bad, or indifferent, has been worked out at all; and the American people have become what they are to-day by processes so complex and beyond our explanation, much less our predictions, as to appear absolutely fortuitous.

The Americas of to-day, North and South, and their civilization is the result of no human plan or theory, fulfils no forecast, and is extremely difficult of logical explanation, and certainly would discourage any prophecy under similar circumstances.

Nevertheless, we are supposed by some at the close of this Great War to occupy some-

Reconstruc- what similar vantage ground,
tion. with a vast blank canvas of a
future Europe before us, to be covered

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with a higher civilization, evolved along lines of our own choosing, and reaching a predestined goal. I venture to think, if past experience is to teach us anything, that whatever progress is made will be entirely different in its character and manner from anything we can now forecast, or the wisdom of Paris suggest; and as impossible to predict as the arrangement of fallen leaves upon the lawn to-morrow morning. It is not in the least that either are really fortuitous, but that the laws that govern the results are in both so inconceivably complex as to be wholly beyond our ken or powers. However, let us see what the prediction is in Benjamin Kidd's remarkable book.

It is that the dynamic centre is going to be shifted from *man*, with his intellect, his fighting force, his egoism, his individualism and obsession with the present, to *woman*, with her emotional ideal, her altruism, her social instincts, and her vision of the future.

‘The future centre of power in civilization,’ he says, ‘is not in the fighting male of the

race, it is in woman' (*The Science of Power*, p. 195). Again: 'It is woman who by the necessities of her being has carried within her nature from the beginning, in its highest potentialities, the ruling principle of the new era of power. The driving principle of woman's nature has ever been, by force of physiological necessity, the subjugation of the present to the future. The mind of woman has in reality outstripped that of man by an entire epoch of evolution in the development of these characteristic qualities upon which power now rests in the social integration' (p. 204).

Truly this is a wondrous outlook, and might go far towards securing the Millennium so long expected by man; but even if every premiss were true, the conclusion that such a goal will be reached is wholly fallacious, owing to the perverse and incalculable factor called human nature. Ruskin, in incomparable English, traced out faultless lines of human progress, and broke his great heart because he could find no one to advance along them. The vision held out

The beatific
vision of
woman.

to us in *The Science of Power* is equally enthralling and entrancing, and entirely captures the imagination, and one hopes and wishes that it might prove true. It is only as we read the future in the light of the past that we are reluctantly forced to doubt the possibility of its fulfilment, apart from a radical change in the nature of man.

Mr. Kidd lays great stress on the obsession of Western civilization with the laws of Darwin's evolution. He con- ^{Bestial} evolution.

siders it was a leading factor in the Great War, and stimulated the cult of fighting individualism. But, as pointed out in Huxley's never-to-be-forgotten Romanes lecture, while the law of physical and bestial evolution depends on egoism, individual force and the 'survival of the fittest' in combat, moral, that is human evolution depends on the opposite principle of social sacrifice and altruism.

The law of progress for body and soul, for beast and man, are therefore entirely opposed. This, however, has ^{Human} evolution.
been completely ignored by the Central Powers in the Great War in their

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fundamental confusion of animal with human civilization, of the non-moral with the moral. It is seeing this, and that on the whole the cult of Darwin is represented by the male, and that of social progress by the female, that Mr. Kidd makes his glowing predictions and places the sceptre of civilization in the hands of woman.

There can be no doubt whatever that, as we have seen, the laws of evolution for the beast and for man are diametrically opposed, and also none that the confusion of the two is largely responsible for the terrible drama of the war.

But when it dawns upon us that man after all is not a beast, nor governed by bestial laws, and that only in our Western civilization was such an outrageous idea possible, we turn with new interest to the East, and there discover in the higher ideals of the ancient religions, dimly foreshadowed, the loftier concepts that are clearly taught in that Christianity (also from the same quarter) which we have in practice so largely forsaken. The wise men once more come from the East.

We discover that to fight for his own supremacy is after all not the highest duty of man ; but that the first law of human progress, which after all is that of Christian progress, is the law of sacrifice, and the good of the race rather than that of the individual.

It is also incontestable that in Darwin's egoistic struggle for survival, man is and must be foremost, while woman, on the contrary, instinctively subjects the present to the future, and in her emotions and power of sacrifice far exceeds the man. Perhaps here we may point out that man's forceful spirit is by no means wholly evil. It is he who was called to subdue the world, and all his conquests have been made unaided and alone. No doubt as we ascend in the scale this brute force falls into the background ; and it is its sudden recrudescence in the midst of our most advanced civilization that has so checked humanity.

Once, therefore, that Darwin's Law is discarded as the watchword of progress, and ' might ' for ever ceases to be ' right ' or the code of humanity, the ' Pale Galilean,'

so flouted and despised by Germany, appears once more (as ever) the Leader and Example of the eternal law of human progress (which is also Divine) in His Supreme Sacrifice ; and in this once again, as of old, women, not men, are His closest followers in spirit and in truth.

That right rests on any application of force is pure paganism, and is gone, we hope, for good. We cannot, however, forget that we had this same hope only a few years ago.

Right does
not rest on
force.

The concept of right in the spiritual advance of mind is beyond all dispute superior to all selfish interests, however enforced.

It was this concept that led the Allies to victory ; it is this faith that overcomes the powers of evil ; it is this ideal that can alone prove the power of true civilization ; and it is ever to the honour of Huxley, though to the consternation of his friends, that he clearly stated in the Romanes lecture that the only law of progress for the soul was that of sacrifice.

Now ideas and concepts are the visions by which men live ; and it was because when

the war-cloud burst we already had, perhaps dimly, but firmly enough, the concepts of the supremacy of *right*, whatever sacrifice was involved, that we are alive to-day.

The war has indeed been a conflict between the two laws of bestial and human evolution, and the latter has triumphed. In view of all this, Mr. Kidd's strong language is better understood, and his vision of woman on the throne of power is at any rate intelligible.

It is clear that all those who hold that the Darwinian struggle for survival is the law of *human* progress, must embrace the pagan monistic theories of Haeckel's monism. Haeckel—so popular to-day; for these alone, by denying the spiritual, make this law possible.

The essential distinction of spirit and matter—dualism, in short—is accepted by all Christians, and is the foundation of the law of sacrifice for right. This, which Mr. Kidd terms 'the emotion of the ideal,' is the power of Christianity and of progress, and, as we have said, reaches its highest concept in the Cross.

If with this ideal we couple the supremacy

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of the rights of the race over those of the individual, we see clearly that woman comes to the front rather than man ; or at any rate that the feminine type of mind most closely approximates to these ideals.

There is, of course, an element of the impossible, if such ideals are carried out to their fullest extent ; but it has ever been the pursuit of the impossible which has been the advance of the possible, as well as the death of pride. Browning nobly expresses this in the well-known lines :—

The pursuit
of the
impossible.

‘ That low man seeks a little thing to do,
Sees it and does it ;
This high man, with a great thing to pursue,
Dies ere he knows it.

‘ That, has the world here, should he need the next,
Let the world mind him !
This, throws himself on God, and unperplexed,
Seeking shall find Him.’

Those who have followed the study of woman’s mind thus far, and observed how clearly she is stronger in emotion than intellect, will begin to perceive that if our Western ideals are changing,

Changing
ideals.

and if this Great War has shown us how far we had left the real path of progress, this fact may tend more and more to bring the feminine mind to the front.

We have indeed already shown that in the great Archetype of humanity—the Son of Man—the perfect human char-
 actor was far from our idea of The Great Exemplar.
 male perfection, and represented rather the mean between our concepts of the male and female. It is therefore no matter of surprise, if indeed we are advancing, that the mind of a woman should become an absorbing study. The side of this problem, which is here considered in its outlook for the future, is not so much its relation to man's, but that of both to society. To Mr. Kidd the problem is already solved. He says, 'Power has always had its chief and deepest expression in the mind of woman. She has already influenced the world to an extent of which it is quite unconscious. Woman is indeed the actual prototype of all the great systems of religion, of morality, of law upon which integrating civilization rests in her struggle for the interests of the future against the

forces of the present, seeking to overwhelm them' (*The Science of Power*, p. 199).

To me the problem is not so simple, nor is this the solution. No doubt, as I have said, the character of woman's mind in many respects coincides more closely to our highest ideals, as set forth by our Great Exemplar, than man's; and in many ways, owing to her physiological powers and her motherhood, the future of the race is more to her than the present and the individual. But this has ever been so, and yet women have not led humanity; and we are doubtful whether even the immense revulsion from brute force, and the proved supremacy of the unseen and abstract as embodied in right, honour, and sacrifice, over the seen and concrete as embodied in might, lust, and selfishness, even when enforced by the emancipation of woman, will suffice to inaugurate the feminine Millennium of Mr. Kidd's beautiful vision.

When he proceeds to assert (p. 215) that woman's instinct takes the side of principle rather than that of self-interest, and that

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this is one of the strongest and most fundamental traits of her nature, we must absolutely dissent. For a woman to do this, must set the abstract before the concrete, the general before the personal, which, as we have seen, is contrary to her whole bias. Mr. Kidd quotes a statement (with no proof beyond Schopenhauer's *ipse dixit*) to the effect that 'in the recesses of her heart, woman lives always and altogether more in the race than in the individual' (pp. 210, 211). If this be true, it is because to her the race is her own offspring, and the future, of which Mr. Kidd makes so much, is not to her any remote period in which the race will reach some loftier height, but the immediate prospect before her own children. This, of course, is the ethic of the married woman. To the unmarried we very much doubt that the race comes before the individual or the future before the present. It certainly does not to the extent to make her on this account the leader in the coming civilization.

Principle
and self-
interest.

It seems rather a pity to the writer that

Mr. Kidd should have so overstated the drift of woman's mind—but it is a very common fault. There are few good things that are not damaged by over-praise; and it is no pleasant task to the writer, who sees so much in woman's mind and would fain enlarge upon it, to find that its powers have already been so magnified that he is compelled to write in another strain.

For instance, Mr. Kidd's foundation-stones are, first, that the future of civilization is the collective emotion of the ideal, and, second, that the principal instrument for this is the mind of woman, which is destined to take the lead in the future of civilization as the principal instrument of power (p. 230). His reason for this is that power in civilization rests ultimately on knowledge conveyed through emotion and not through reason.

Truth, he points out, is the science of power, and does not make its way by controversy or reason, but by intuitive instinct.

Power therefore centres in emotion; and

a high civilization depends upon the right control of emotion and not its absence.

But, again, Mr. Kidd goes too far when he asserts that men's emotions are short-focussed and are concerned with the present only, while women's are far-sighted and are concerned with the future.

The altruistic, social emotion of the future ideal is by no means as Mr. Kidd would have us believe, the exclusive property of women. Men are also priests of the ideal, as Stephen Graham shows, and are much more concerned with the far future than women, although in emotion the latter predominate.

Reason, also, and emotion are not two opposite and mutually destructive qualities. When God said, 'My son, give me thy heart,' He by no means implied 'and throw away thy reason.' The two are needed both in religion and in the progress of civilization, and we thus reach the delightful conclusion that men and women will equally co-operate, as they are each specially gifted, in the science of power.

No doubt we get more drama in strong

H

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contrasts ; and it is very attractive to
Dramatic contrasts. portray man as the egoistic
fighter for his own survival,
occupied solely with the individual and his
present, and entirely oblivious of the future
of the race ; while as a figure of light on the
opposite side is the woman, wrapt in the
emotion of the ideal, high priestess of
humanity, caring only for the race and its
future in a manner far beyond the ken of
the fighting male.

But these strong contrasts are for literary
effect rather than in the interests of truth.

The ideals of good men and women are
not so far asunder ; and if we may refer
Good men and good women not far apart. once more to our Divine Pattern,
are combined in one in His
Person, so that in all advance
men and women, each in their sphere, may
move together.

Without an ideal—a vision, as we have
seen—the people perish ; and an ideal is not
subject to the slow growth of heredity, but
may be revealed to be realized by a single
generation.

If men indeed have, as our study seems to

show, more grasp of the abstract, more power of synthesis, more intellectual vigour to reach the highest goal, the stronger emotions, the future outlook, the supreme power of sacrifice of the woman are absolutely needed.

There can be no doubt, therefore, that man, in co-operating (late in the day, it is true) with woman, in removing the age-long shackles from her mind, is setting free an immense power for good; a power indeed absolutely essential for the true progress of humanity and the attainment of the highest goal.

I would close with a few noble words lately spoken at the Victoria Institute¹ by a noble woman:—

‘Man is the best General, Admiral, Legislator, Magistrate, Lawyer, Explorer, and Inventor. *Man rows, but Woman steers.* Man shapes and governs, but Woman moulds the men who rule. We may indeed say that Man has what is, but Woman has what will be. . . .

¹ *The Influence of Christianity on the Position of Women*, by Constance L. Maynard (late Principal, Westfield College).

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‘ Here, then, we stand to-day and our position is noble. We were created by God to be the exponents of all love and patience and fidelity ; enfranchised by Christ to take our due share in His work, gifted with the Holy Spirit . . . and now we are socially set free that all the work we can do, we may do. We are one with men in the world in soul, and yet we so differ in mental structure that we are the complement the one of the other, like the two halves of a bivalve shell, and they look to us to lead towards the ideal. Our cause is not two, but one ; for, in the sight of our Maker, we stand and fall together.’

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