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1920.

613TH ORDINARY GENERAL MEETING,
HELD IN COMMITTEE ROOM B, THE CENTRAL HALL,
WESTMINSTER, ON MONDAY, JANUARY 19TH, 1920,
AT 4.30 P.M.

THE CHAIR WAS TAKEN BY MISS C. L. MAYNARD.

The Minutes of the previous Meeting were read, confirmed, and signed.

The SECRETARY announced the Election of Mr. H. Maurice Smith as a Member, and the Rev. J. M. Turner, Miss E. Nowell Salmon, Dr. J. P. Brooks, Miss H. Matthews, Dr. Charles Fox and Mr. Basil Atkinson as Associates.

The CHAIRMAN then called upon Dr. Schofield to read his paper.

THE PSYCHOLOGY OF THE FEMALE MIND.

By ALFRED T. SCHOFIELD, Esq., M.D.

THIS subject presents at the moment a dissolving view of great promise. Some present may remember the old dissolving views shown by the magic-lantern that charmed us so much as children, and will recall the fascinating way in which the old picture melted into the new. It is so to-day. The woman of Early Victorian days has nearly disappeared from our view, though she may still be found in remote country places: the gentle, quaint, prim yet graceful lady, with her tippet and poke-bonnets, her samplers and her still-room, all nearly as rare and precious now as flies in amber. But the new is better, and the wonder is it has been so long in developing. The coming picture is on nobler, grander lines; the gentle submission and downcast eye may not be easy to find nowadays, but they are replaced by the candid and clear look of complete emancipation, and the upright figure of the freeborn. The marvel is that with such a rapid advance there have not been more extravagances. Setting aside exceptions, nothing to me is more marvellous and delightful than the quiet, decent, self-respecting dignity of the modern latch-key young lady, living in her own rooms in London. I am quite aware that very severe

strictures not wholly undeserved have been made on her dress these last few years, but we must not confuse the causes. In all times of war, and general upheaval, a similar caprice in woman's dress has been observed, but I do not consider what so many rightly deplore, as in any way the outcome of the emancipation of our womanhood.

The remarkable lack of women's interest in their own minds is a very curious point. No doubt this is a survival of the past bad years. After careful search in the largest libraries, I can find no works on psychology written by women, save perhaps tentatively by that remarkable Swede—Ellen Key.

What I take as another survival is a decided shrinking from the general and the abstract, and a distinct preference for the particular and the concrete.

I do not emphasize these traits, for I am of opinion that in the new picture when complete they will disappear. Meanwhile, we still wait for a true concept of the female mind written by a woman. The subject is of the first importance; for it is not too much to say that the future of England largely depends on the quality of woman's mind to-day.

With regard to her body, indications are not wanting in Nature to show that women physically are her most precious asset, contrary to the usual estimate. Since the invention of tools, man's body has greatly shrunk in value; indeed, but for wars it would be still lower.

In the siege of Paris, when boys were almost exclusively born, Nature clearly showed she would not make a girl save out of good materials, whereas she made boys almost out of anything.*

In this short monograph I include in the word "mind" both intellect and spirit. While, therefore, I emphasize the importance of a good physique to the next generation of women, few will deny that with regard to her national mission the quality of her mind is of still greater importance than her body. No doubt that for the army and field labour and industrial pursuits the body of man may come first; but socially, nationally, and imperially it is the spirit of man and not his body that controls the future. I know that Eugenics and much of the trend of modern thought tends to deny this. In some proposed legislation now being considered with regard to the prevention of a certain

* See Traill, *Sexual Physiology*, p. 166; and Gamble, *Evolution of Woman*, p. 33.

contagious disease, the question really turns on whether the health or the morals of a nation are of the most importance. Of course in ultimate analysis there is no antagonism between health and morals, for they are the same—health, wholeness and holiness come from the same stock. For an answer to the false issue raised, we have but to turn to Russia and ask whether the health or the morals of the Bolsheviks are of most importance to Europe and the world.

According to Starkweather's law, "Sex is determined by the superior parent, who produces the opposite sex"; in other words, men mostly reproduce the characters of their mothers, and daughters that of their fathers. Hence, for the training of the coming race it is indubitably of supreme and national importance to the prospective mothers of the next generation that the right education of intellect and spirit should be given.

There are well-marked differences in the mental outlook of the sexes, but to me there is no question of the inferiority of the one to the other. A close examination of the psychology of the female mind, however, makes one conscious that men after all can only see it exoterically from without; and one longs and waits, as I have said, for some woman of deep insight to give us the true esoteric view.

All women are changing, and if to-day we say that the two chief differences between the male and female minds is the indifference of the latter to their own psychology and to abstract thought, we have to repeat that both these characteristics may soon disappear; for both, to a quite indefinite extent, are due to woman's cramped life in the past.

How much of the difference is permanent because arising from sex and not from environment we cannot yet estimate.

When, however, we compare the spiritual outlook of the two sexes instead of the intellectual, the task of differentiating becomes still harder. Women generally are more spiritual as well as more emotional than men; though the difference is not so well marked as in earlier ages, owing doubtless to the slow approximation in type of men and women, which in its turn, curiously enough, is due not only to the emancipation of women, but to the invention of machinery—a great leveller of sex. This seems a startling conclusion to arrive at, and one which will repay a moment's consideration.

In earlier times man's physique took up nearly all his attention, and the value of his body was supreme; and at that time a

woman's mind was better cultivated than man's, and her preponderance as a sex in spiritual matters was overwhelming. When man, however, substituted machinery for manual labour both in peace and war, in all processes of life, his bodily powers were heavily discounted, and his success in life henceforth depended upon his intellectual powers; while at the same time, relieved of constant physical exhaustion, his spiritual outlook approximated more nearly to that of women.

Since then his physical powers in which he differed most from women being comparatively negligible, the resemblance of the sexes has increased: machinery, as I have said, being a basic factor. The result is everywhere seen, and is nowhere more marked than in the typical presentment of John Bull. A hundred years and more ago our streets were filled with portly, rubicund men, stern or jovial of visage, and vastly different from the more intellectual but slightly anæmic and attenuated individuals who fill their rôle to-day. I am quite willing to admit that the substitution of tea and coffee for beer has been a minor factor in the change.

The preponderance of intuition in women and of reason in men is, I think, generally accepted; although like so many other differences, it is becoming less marked. It is correlated with the general dislike of women for prolonged arguments, which is by no means in them the mark of intellectual inferiority, as is too often hastily assumed, but is rather due to the fact that a woman, more often arriving at her conclusions intuitively *per saltum*, is impatient of the slower process of reasoning. There is another point. Man's rational conclusion, so laboriously reached, is often wrong through some defect in the premiss or in the argument, and the woman is often right by a process of which she is wholly unconscious.

The two methods, indeed, are those of the unconscious (subconscious or subliminal [Myers] mind), and the ordinary conscious mind, to which our concept of mind till lately has been restricted. Men possess intuition and instinct (a lower quality than reason), but do not trust it or use it as much as women, although its results are often the more correct. They like clearly to see "the reason why," whereas a woman is content with the conclusion reached.

All this is, however, being modified; and my own experiences on the physical plane have led me to be very cautious in dogmatizing on sexual differences. I allude here to the differences in respiration which fifty years ago were carefully described and

illustrated with diagrams in our physiologies; but which now have almost wholly disappeared, together with the small waist of which they were the product.

At one time I wrote a good deal on the radical difference between the woman's costal and the man's diaphragmatic types of respiration, believing them to be permanent; and lo, they have largely vanished!

I feel, in the same way, that it is rash to dogmatize on sex differences till the new picture is fully before our eyes. In my opinion, no man can safely predict what the feminine type will eventually be, even twenty years hence.

With regard to morals, one interesting difference between the sexes has long been observed; men being more scrupulous as to means ("playing the game"), and women as to ends.

Pursuing our subject into the higher regions of the spirit, a woman is more religious than a man. There is more of the emotional and the mystic in her. True religion, while indeed it transcends all the powers of the intellect, is primarily connected with the emotional ego. It is the heart not the head that is asked for, and which is the seat of the spiritual life. Love, which in its highest expression, is the nature of God, and the power of Christianity, is more feminine than masculine. I think, too, that woman is more altruistic than man, though this is fairly debatable; because although, when the "other one" is her own offspring she will freely give her all for it, it is not so clear how far her altruism is impersonal. The two forces, the material and brutal of Paganism and the immaterial and Divine of Christianity, are well contrasted in Samson and Christ, and more broadly in the last war; for while both sides used the lower force, one side only was also governed by the higher, which the other was never weary of repudiating with scorn.

In a minor way, some such difference is sexually marked, though to a less extent than formerly.

The actual production of children has and for ever will have a far-reaching effect on the psychology of the female mind, that may be profitably contrasted with the more temporary effects produced by woman's environment. Her great works are not to be found in libraries signed with their own names, but in the living world of life where their unsigned works abound in the men and women of to-day. When we really grasp these sex facts—that the actual production of the race as well as its early education and formation of character is the definite province of

women—and also that men specially are distinctively the work of the mother, we see again that the quality of our women must be a great factor in the future of our country. The mothers of England are her greatest hope, and that they should be worthy of their high calling is of the first importance.

Setting, therefore, in this paper the question of woman's physique on one side, we see how much turns on the psychology of the female mind of to-day. I do not wish here to enter into the smaller distinctions that differentiate the female mind from the male; but I do wish to emphasize those broad points on which woman's value depends. There can, I think, be no doubt that woman's mind has been primarily adapted to its especial task—that of rearing children in the same way that her body has been constructed for bearing them. The accumulated physiology of years has done much to assist and direct the act of childbirth to the great advantage of women. And is it too much to expect that the psychology of ages can do much to help in her subsequent task of education? It was in this belief that the Parents' National Educational Union was founded by Miss Mason. To me, as presiding over its councils for so many years since its inception, its principal concept was the great importance of the education of the Unconscious mind in distinction to the book-teaching of the Conscious mind. In the paper read here by the Headmaster of Winchester on teaching, it was a great joy to me to see that he fully recognized the primary value of the development of character. Now the female mind, as I have already shown, by her own use of the Unconscious mind, by her strong emotions, and more developed spirituality, is especially adapted for the formation of character in children; and inasmuch as its broad foundation lines are practically laid down, as the Jesuits have shown us, by twelve years of age, the task is well-nigh completed before the schooldays begin. The character of women qualify them for producing what Matthew Arnold declared were the three essentials of true Education—an *atmosphere*, a *discipline*, a *life*. No doubt in all three the father is of great assistance and in discipline almost an essential; but we need not dwell on this in a paper on the Psychology of the Female Mind.

Without a woman there is no home. It is created by her, and its atmosphere is mainly the outcome of her personality. An atmosphere may be well compared to the mould into which the molten iron is poured, and which absolutely determines its shape. In the same way the fluid personality—the child—takes

the shape of *the atmosphere* of its home. The maternal psychology of the woman here comes into full play, but we must wait for an esoteric view of it from the pen of an able woman, before we can analyse it. All I can say from long experience is that it is a peculiar gift of God for the benefit of humanity. It is more the offspring of instinct than of reason. For instance, the child at an early age is almost entirely under the power of suggestion; or, as our modern jargon would run—hypnotic influence. How does the mother know this? By pure instinct. If the child cuts its finger, she assures him it does not hurt, and the tears cease. If she suggests he is a good child and loves his mother, he produces at once the virtues with which he is credited. Hence in child training one should always suggest good and not evil. If you call the child a “limb of the devil” he will probably behave like one.

This mother's atmosphere is stronger than heredity, as is so well pointed out by Herbert Spencer in the classic sentence, “A man is more like the company he keeps than that from which he is descended”; and whereas in after life we have often to suit ourselves to our environment, before twelve, at any rate, our environment should be so shaped by our mothers as to overcome any salient points of a bad heredity. For instance, if drink be the curse, the atmosphere will be dry all round; if morals, the mother's suggestions will be directed to the special horrors and dangers of a corrupt life; if gambling, it will be on other lines, and so on. All this is a prelude to an earnest plea I am about to advance in these remarks on woman's psychology, to the effect that every training college for women should include special instruction in the right education of childhood. This is done with marked success at Ambleside by the Parents' National Educational Union, but it should, in these enlightened post-bellum days, be extended to all training colleges for women, and made a compulsory part of their training.

No greater work could be done for England and the next generation. For thirty years I have done my best to induce my patients before motherhood to take a six months' course of applied psychology to this end.

Matthew Arnold's next requisite is *discipline*. By this is not meant punishment, or checks, or arbitrary laws, too often forgotten by the law-giver. I do not say for a moment that even a woman's brain will itself specially suggest to her what is meant; but I do say, that when it is pointed out to her that the

true discipline of childhood is by the formation of habits, her marvellous patience pre-eminently qualifies her for carrying out the task. These habits produce railroads for the child's body, mind, and spirit over which it finds it easier to travel than along roads of its own choosing. Indeed, I may paraphrase Solomon's dictum, and say that if we train up a child in the way he should go, when he is old, he will not depart from it—because he cannot. With ease and certainty, the child may thus be taught courtesy, decision, self-respect, obedience, self-control, truthfulness, unselfishness, reverence and much else, as well as habits of cleanliness and health. A habit is conscious action repeated until it is done unconsciously, from which time it becomes an artificial reflex, and forms a part of the character, and will last a lifetime. With constant care any special habit may be formed in about six weeks. If the child should have any bad habits, the surest way of destroying them is to implant the opposite good habit, which in its growth chokes the other.

The whole of this subject is of the most absorbing interest, as well as of the greatest importance, and were my subject child training, how gladly would I enlarge upon it !

The last of the three is the *life*—or teaching the child, not directly, but indirectly—by example. Here, indeed, both parents reach the summit of their high vocation ; but the part belongs supremely to the woman. And this, not only on account of her psychology, but because she is the head of the home, though the father may be the head of the house, and she is as a rule with the child continuously. What those mothers miss whose poverty obliges them to go out to work, or whose riches enable them to relegate the children entirely to the nursery, is incalculable.

The character of the child, one may say of the Nation, in the future is, as we have seen, dependent mainly not on heredity, but on the three mighty forces of environment or *atmosphere*, of *discipline* or habit, and of an ideal or example in the parents' *life*, in the much-loved and all-pervading presence of the mother before its eyes. To my mind it is not only the height of folly, but absolutely cruel, to allow girls to become wives and mothers without their acquiring any knowledge of these mighty forces, any idea of the value of their own minds, any insight into these great but simple powers, or any skill in their use.

Personally, I have done my best to alter this ; but if this brief paper serves in any way to accentuate the importance to the

Nation of the subject of the psychology of the female mind, and of the proper equipment of this mind for its vast responsibilities, the Victoria Institute will have done a national service.

Passing on to another mental phase presented by the modern woman, I note the advent of a cheerful almost asexual race in the vast army of spinsters; that will, I think, succeed in giving us a new ideal of this class. It is undoubtedly the result of more than one mental factor.

The combination of the fuller opening up of commercial and industrial life, the admittance into the professions, the independent status of the twentieth century, all combine to make the spinster's life happier and more dignified because on a sounder economic basis of self-support.

In alluding to economics I am touching on one of the most profound factors in the psychology of the female mind. In the earliest days the position of women was different. We are told that the economic and social unit was the *gens*,* the head of which was a woman; the union of several *gentes* forming a tribe; the family, as we now know it, before the establishment of monogamous marriage, being unknown, property, position and power being centred in the female head of the gens. Kinship, for obvious reasons, was only traced in the female line. The transition in feminine status took place gradually, as the permanence of the marriage tie became recognized, and monogamy established, but the change of descent and kinship to the male line was probably due to other causes.

From Bachofen we find that in Greece the change from the female to the male line was effected, owing to the theory that the "pneuma" or personal spirit was derived from the male and not from the female. Hence in Greece descent was in the male line, and Rome soon followed; in this, as in other instances, copying the example of Greece.

I need hardly point out that this assumption as to the "pneuma" is baseless, and that while daughters appear generally to possess more of the father's "pneuma" than the mother's, boys certainly are the reverse, and owe their character mainly to the mother.

The deeper psychology of the development of the "pneuma" in the embryo, and the time of its advent and entrance into the physique of the potential child, fortunately does not fall within

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

the scope of this paper ; and in the present small extent of our knowledge I doubt if its discussion would serve any useful purpose. It is enough if we point out the fallacy of the Greek concept.

Of course, when the change was established economics went with it, man being the breadwinner ; and from that day woman has been essentially in a false financial position, which has profoundly affected her psychology.

One of the subtle results of the social ascendancy of man is in dress. In previous ages, as in all the animal world, it was the male who dressed to attract the female, the choice resting with her. Hence the gorgeous plumage of the male bird, and the extraordinary decorations of the early savage wooer.

All this is now changed, and striking and attractive raiment no longer adorns the male, but is the recognized prerogative of the female. The result is curious, and somewhat grotesque, for the magnificent plumage used by male birds to attract the females is stripped from them after death, and then purchased by women to attract men. I am obliged to put the matter in this offensive way (which I trust will be forgiven) to show my point, but am happy to admit that women account for their attractive dress in other ways. Man is therefore mainly, in virtue of his economic position, and not as is said, on account of the numerical superiority of women, the principal selector in matrimony, which to my mind is detrimental to the status of women and to her offspring.

So long as women are mostly dependent on their fathers, until they exchange this for dependence on their husbands, will they continue to retain many of the characteristics peculiar to the servile state. Of course, the endowment of motherhood is one solution of this financial difficulty, though to my mind by no means the best, for all State interference in private life is more or less of an evil ; to prove which one has but to read Plato's *Republic*. Once a woman's independent economic position was assured, she would probably select her mate, in a way that would now, with our false standards of conduct, be considered positively indecent ; but seeing she is the mother of the resulting race, it seems only right she should do so.

One thing is certain, that a large number of degrading unions that now take place would at once cease, and the whole psychology of marriage would be raised to a higher level.

It is all very well for Mantegazza to say to women, "Never allow yourself to be able to say, 'You bought me,' or 'I sold

myself'"; but until the economic status is changed the fact will remain.

The economic position of women is of such supreme importance and so affects the psychology of the female mind that until it is altered woman is most unfairly handicapped. It is undoubtedly for the good of the individual, of the nation, and of civilization itself that the financial position of a woman should be as assured as that of a man.

Already we see in the changing and advancing feminine psychology that the freedom of women has begun; but it is in vain to strike off the prisoner's shackles one by one, so long as the most galling one of all is retained, in the form of economic dependence.

No doubt professional and business careers have to some small extent solved the question, but surely much more is required. A radical change of view as to the provision for daughters as compared with sons seems to me an essential step. It is impossible now to go into details. Possibly in the discussion some may be advanced. Before I reach my last point, for this is designedly a short paper, so as to allow for a good discussion, I must emphasize again the wonderfully sober way in which women have entered their new heritage without developing the new woman. That brief nightmare has already shrunk into the obscurity from whence she came and to which she belongs. The modern woman must, however, do much more than avoid what is evil; she must grasp the fact of her own importance in moulding the outlook of the coming race, and she must positively advance the highest interests of this country spiritually in cleaving closely to the Faith once delivered to the saints in all its grandeur; and even still more closely to our Lord and Master, the Alpha and Omega of our Faith, and thus lead our manhood, so largely now halting between two opinions, into the way of truth.

Mentally and morally I hope she will never yield to the clamour now resounding in many high circles that Eugenics is more to a nation than Ethics. It is by its Christian standards and morals and not by its physical health that this nation must stand or fall, and in days when unspeakable matters are publicly discussed, many know that this warning is sorely needed.

Neutrality will not do. Once again female heroism must assert itself, and even at the expense of her finer feelings, women must come to the front and do battle for the right.

I now turn to Benjamin Kidd's beatific vision of the woman

of the future enshrined in his latest book, *The Science of Power*, first published in 1918, and which has run through many editions. I here read that "the future power in civilization is not in the fighting male of the race, it is in woman" (p. 195). "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 those characteristic qualities upon which power now rests in the social integration" (p. 204).

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. 235).

Truly this is a wondrous outlook; 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 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.

And finally may I reverently touch on a fact that has long impressed me, and that is that our Lord's life on earth does not so much exhibit masculine perfection, as that of humanity. And as we have already noticed the *rapprochement* of the two types in the sexes, which will proceed much further, and as we read that in the consummation of Christianity there will be neither male nor female, but all one in Christ Jesus, may we not believe that since we are to be conformed to the image of His Son, we are not called upon now to emphasize our psychological difference, but rather to accentuate the unity of redeemed humanity?

DISCUSSION.

Miss MAYNARD, first Principal of Westfield College, University of London, in the Chair, said :—It is an honour to be connected with Dr. Schofield on this occasion. His book on *Modern Spiritism* is admirable, and inspires great confidence in his judgment ; it is not a mere outcry, but is a definite showing-up of the occult powers that surround us, and a proof that ethical deterioration invariably follows the breaking through the wall of personality a beneficent Providence has placed around each of us—“ By their fruits ye shall know them ” is our guiding rule for all life, and here the results are obvious.

Turning to the pleasanter and brighter subject immediately before us, Dr. Schofield applies the same Divine rule, and his verdict on the position of the younger women to-day is most favourable. Indeed, he is very generous ; he does not look at the exceptions—and, alas, these can easily be found among us!—but observes the main current of reform, which has rendered the wage-earning young women of to-day steady, dignified, reticent and high-principled. Every fire, when first lighted, is invariably attended with discomforts before it settles down to a clear working heat, and not for one moment would I defend eccentricity, violence, or loss of gentle manners. But looking at the penetrating immensity of the reform, we surely may thank Heaven and say, *Never* was there a fire lighted with less smoke ! Read the early days of our national heroine, Florence Nightingale, and mark how convention closed her round like a bird in a gold cage, and the intensity of resolution needed before she was allowed to fly. The efforts spent on gaining a general education came later, and I have been in the thick of the strife from its inception. My own Girton years were 1872–1875, when the whole matter was a subject for rebuke or for merriment. We were looked at askance, and now and then—especially with regard to a medical education—there were serious hints that we were disgracing ourselves and in consequence all womanhood. It was the urgent claim of the Zenana Mission helped to pull us through on this score, but to stand full against the current of popular opinion is always a trying position. The Right does win in the long run,

and our country has secured a torrent of good and expansion and happiness through the brave struggles of fifty years ago.

Of the actual difference in outlook between the mind of the Man and that of the Woman, some very striking examples are being given just now. Among my 500 past students are several who took the places of men in boys' schools during the war. In every case the headmaster said the woman was the more painstaking and more interesting teacher, and yet in every case without exception she was dismissed in favour of the returning man. Now, why is this? I believe I can explain it by a real difference in psychology.

The verb "to teach" takes two accusatives—"I teach John Latin." This is two affirmations, "I teach Latin, a subject," and "I teach John, a child." Therefore there are two things to learn, the Subject and the Child, and the man spends his chief energy on the Subject; and the woman on the Child. It is, I believe, universally admitted that the woman is the more conscientious corrector of faulty exercises, the better encourager of the backward and the stupid, and in the space of a term will get more learning, and more accurately held, into the minds of a given class. The man may tend to be faulty here, but his eyes are fixed on improving himself in his own subject. If teaching Latin, he will take in a classical review; if science he will spend hours alone in the laboratory, trying a little research. In fact, ten years later, the man tends to become the more brilliant scholar, and as the headmaster says, "In the long run he brings more honour to the school." This division of aim between the Subject and the Child is not a thing to lament, but to see in it the hand of a wise Creator who has told off half the human race to deal with immaturity, and to find its unflinching interest, not so much in the learning for its own sake, as in the development (by its means) of the mind, and heart, and taste, and character of childhood. We, the unmarried women, are not the mothers of a small and particular flock, but we are in the highest sense the Mothers of the Nation.

Mr. MARTIN L. ROUSE said:—I must record my dissent from a theory quoted by the learned lecturer, that originally a woman was at the head of every *gens* or clan, the natural subdivision of every primitive nation. This theory is mainly, if not wholly, derived

from examining the customs of intermarriages among the northern Australian blacks and possibly some of the Red Indian tribes, wherein certain degrees of affinity derived from women are held to bar intermarriage. But in historic Grecian times, and even in the remote half-mythical times that Homer writes of, there is no traces of those barriers to intermarriage or of women's rule. And, in the matter of inheritance, it is well known that the early Romans held only the Agnati, or kinsfolk on the father's side, not the Cognati, or kinsfolk at large, to be entitled to inherit (*see Ortolan's History of Roman Law, et passim*).

We have heard to-night from our Chairwoman that an emancipated woman ought to have the right to propose marriage to a man, or at least to let a man clearly know that she would not be averse to a proposal, without being thought immodest; and I certainly think that a woman sometimes suffers the final loss of a husband because she has shrunk from telling a man that she likes him best of all men. Nor must it be forgotten that the good widow Ruth actually proposed to her benefactor Boaz, and that his acceptance led to the birth of an heir in the Messianic line.

I agree with the lecturer that a woman should be made more independent of marriage, either by being well endowed by her parents or by being instructed and trained by them in some trade or profession whereby she can support herself and feel in no wise bound to take a husband for the sake of his support.

Lt.-Col. M. ALVES said:—During the very few minutes allowed me, I should like to make a few remarks.

Broadly, women's education has in the past been neglected, compared with that of men. But men and women are not separate races, as men have mothers; and women, fathers. This neglect has, I think, reacted greatly on the men, not physically, but mentally and morally.

When we consider the work that each sex has to perform in the world, we can easily understand why their minds should differ as well as their bodies. At the same time, there must be a certain amount of overlap; otherwise neither sex could enter at all into the mind of the other.

In paragraph 4 of page 28 is the remark: "Since the invention of tools, man's body has greatly shrunk in value." This I doubt;

the nervous system is what counts ; and this is probably of greater importance with tools than without them, or with those of a very elementary nature.

I agree cordially with the remark in paragraph 6 of the same page that the quality of woman's mind is of still greater importance than her body ; inasmuch as the exercise of a right mind naturally tends towards a right body. This has been noticed by some who make no serious pretence to religion. But if we would preserve society from the results of the terrible contagious disease alluded to in the same paragraph, and from the causes which lead to it, the object will not be obtained by preaching the same sermon to men as to women.

Again, woman, who has to deal with the thousand and one little details of her own domestic life, reasons naturally from the particular ; whilst man, who has to deal with the fewer great affairs, reasons, or should do so, from general great principles.

In paragraph 5 of page 29 is the remark : " Women generally are more spiritual as well as more emotional than men." They are more religious because more emotional, and fill those churches from which men are kept away, largely by their reasoning instincts ; but I cannot find that, in proportion, they are either more or less spiritual in the true sense of the word.

On page 35 is an allusion to " the *gens*, the head of which was a woman ; the union of several *gentes* forming a tribe ; the family as we now know it, before the establishment of monogamous marriage being unknown, property, position and power being centred in the female head of the *gens*." This may have been a very general custom, but so also was idolatry ; and neither was " from the beginning." " As for my people, children are their oppressors, and women rule over them " was a sign of degradation in Israel.

Again, on the same page, I maintain that the Grecian theory, however derived, that the " pneuma " or personal spirit was derived from the male, and not from the female, is correct and Scriptural. It might well have been inferred from the Old Testament, where the Spirit of life, not, I submit, Divine in itself, but animal, as Gen. vii, 21-22 teaches, was specially given to the earthly matter of Adam, by God who always speaks of Himself as masculine. It is more clearly shown in the New Testament by the immaculate conception and birth of our Lord.

I much fear for the results of the so-called "emancipation of woman." Freeing herself from the control of man, she is all the more likely to be enslaved by evil angels. Both Moses, in Gen. vi, 1-4, and Paul, in 1 Cor. xi, 10, caution us on this point. The fall and the flood both came largely through woman going out of her sphere; and at the end of the age it will be "as it was in the days of Noah."

Prof. H. LANGHORNE ORCHARD thought that they must all have felt the charm of this able and very attractive paper, although they might be unable to concur with the author in his view that the modern woman is superior to her early Victorian predecessor.

The author's remarks on the psychological training of women intending to become mothers, and of all female teachers, are of very great value, and will, I hope, receive the public recognition and attention which they deserve. His description of the husband as "the head of the *house*," and of the wife as "the head of the *home*" is particularly felicitous. The man in *judicial* qualities, the woman in *intuitive* perception, must be accorded pre-eminence. His empire is that of the mind, her empire is that of the heart; he is her *head*, she captures his *heart*. Cordially do I endorse the statement (page 31), "Love, which in its highest expression, is the nature of God, and the power of Christianity, is more feminine than masculine." Also, that final statement (page 38) as to our Lord's life on earth.

Dr. ANDERSON-BERRY, M.D., LL.D., said:—Psychology is that branch of science that concerns itself with the mind. Now science is knowledge systematized. Knowledge in its original concrete and particular forms cannot be systematized. Principles must be evolved and facts set down in the light of such principles; then we have knowledge systematized, that is, science or truth in scientific form.

To-night we are asked to deal thus with the facts of the female mind (but that savours of dualism), of the female soul (but that savours of religion), of the female consciousness, or better still, using a Lockean term, experience. Now experience is the process of becoming expert by experiment, and women are making many experiments to-day. Walking the streets one sees them making experiment with the dress and accoutrements of the male; and in the cars and buses, of their manners; whilst in the trains one is

often pushed back by women so that they may secure the last vacant seats in the smoking-carriage!

In the paper read to-night a standard or norm has been set up, by approximation to which or otherwise the female mind is judged. And that standard, it seems to me, is the male mind. Certainly the female mind of the Victorian age was at the opposite pole to the male. Whilst the progress it has since made by independency of thought and action, by bachelor rooms and latch-keys, a progress the paper praises, is in the line of approximation to the male mind. And I join with Dr. Schofield in noticing the evolution of an asexual woman during the process of this progress. Now from a long experience as a physician I condemn this asexuality as the bane of modern woman-kind. Its presence produces the tragedy of marriage and puts the innocent joys of matrimony to flight. And is not marriage the be-all and end-all of woman when it is crowned with motherhood? Anatomy and physiology answer, Yes! So does theology, as we also heard to-night. Otherwise where would be the future race, the education, the eugenics, the discipline, of which we have heard so much even now?

The minute left to me I devote to the expression of a hope that we shall have the pleasure of hearing a paper by Miss Maynard on the Psychology of the Male Mind, because from her remarks I judge that her knowledge of that mind is even greater than Dr. Schofield's apparently is of the female mind.

Mr. SIDNEY COLLETT said:—Ladies and Gentlemen, anything that Dr. Schofield says is always worth listening to; and, as a rule, I am in hearty accord with the views he expresses. But, on this occasion, I must differ somewhat from him.

On page 27 he compares "the gentle submission and downcast eye" of the woman of the early Victorian days somewhat disparagingly with "the modern latch-key young lady," and says "the new is better!" But when we consider these things from a Scriptural standpoint, is the "modern latch-key young lady" with her short skirts, powdered face, and cigarette in her mouth really an improvement on the modest girl of earlier days? (*see* 1 Tim. ii, 9). Indeed, it is difficult to understand how the lecturer can speak as he does of "the wonderfully sober way in which women have entered their new heritage without developing the new woman."

Then on pages 36 and 37 he speaks of the "servile" condition of women who are dependent on their husbands, and says this is due to "our false standards of conduct."

But again, is this really so? When we turn to Scripture, which must be our ultimate guide in such matters, we find, according to Gen. ii, 18, that Eve was made for Adam; not Adam for Eve. And again in 1 Cor. xi, 9, the man was not made for the woman, but the woman for the man. Also in 1 Cor. xi, 3, "The head of every man is Christ, and the head of the woman is the man." Hence in Titus ii, 5, married women are enjoined to be "obedient to their own husbands."

Now this is not derogatory to the true position of womanhood, but on the contrary, for according to Eph. v, 22 and 24, where the same teaching is emphasized, the beautiful truth is revealed that the Christian wife is God's chosen type of His Church on earth! "Therefore, as the Church is subject unto Christ, so let the wives be to their own husbands in everything."

And in the measure in which the wife fails to be in subjection to her husband, in that measure she fails to carry out God's high purposes of honour concerning her, in setting forth to the world the true position and attitude of His beautiful Church.

Then, as to Dr. Schofield's contention that it should be the woman who should select the man in marriage, and not the man select the woman, I will merely say this:—If the man represents Christ, as the Scriptures show he does, and if the woman represents the Church, as the Scriptures show she does, and if Christ said to His disciples, as He did (*see* John xv, 16), "*Ye have not chosen me, but I have chosen you,*" then the Scriptural order must surely be for the man to choose the woman, and not the woman to choose the man.

Mrs. McCORMICK-GOODHART sent the following:—"The address which you so ably delivered this afternoon interested me intensely, and I am fully in accord with all your views, and felt tempted to say a few words on the subject. I am afraid I should not have been so polite in some of my utterances. For example, the young lady of a hundred years ago, whom you picturesquely described as 'the early Victorian lady with a poke bonnet' I should have called 'the bovine lady of the past.'

“ Now, no one has more respect for ‘ the cow ’ than I have. Her life is one of martyrdom, her time is chiefly spent in bringing progeny into the world, she is patient to extinction, and for relaxation and amusement chews the cud. Is not this a true picture of the Victorian lady, substituting ‘ needlework ’ for the last occupation ? Is not her life practically on the same level as the cow ? But the great difference between the two examples of the female species is that woman has a mind, and therefore is undoubtedly destined, by the Father of all, for a higher purpose in life than a cow. Women bring men into the world, and are closely associated with them for ten or in some cases twenty years. In early life she watches them day and night, and as their lives unfold, she thinks for them and with them, enters into their joys and sorrows, plans for them, listens to them, encourages them, restrains them, and silently weaves the invisible web which moulds them for the future for weal or woe. And for what object is all this ? To make ‘ men ’ of them, self-reliant, high minded, capable human beings, to go out into the world and fight the battle of life, and then to make the supreme sacrifice, if called upon to do so. A voice says, ‘ Surely that is a sufficient avocation for woman.’ I would answer ‘ Yes ’ up to a point ; but it stands to reason a woman who is a household drudge, whose whole time and thoughts are taken up with managing a home, of more or less importance, who has to deal week in and week out with domestics, and food, and bills, and indoor details, is not as suitable a person to bring up her children as she is to bring them into the world.

“ Can anyone dispute the fact that a well-educated woman, who has interests and occupations in the outside world—one whose thoughts are on a higher plane, one who mixes with life and knows its dangers and pitfalls, one who is capable of guiding and controlling her sons when the father is absent in foreign countries, or perhaps dead—is more to be desired for the welfare of mankind, if not on her own account ? And how is this to be accomplished unless woman comes out of her shell, as she is now doing, and takes an active part in all that pertains to the betterment of her mind, which in sequence trains her to be friend, guide, counsellor and companion, as well as mother, to her sons ? Women will undoubtedly make many mistakes and go to many extremes before they settle down to being

well-balanced, free individuals, before they are able to stand alone; but Gladstone said, 'It is liberty alone which fits men for liberty,' and doubtless this is equally the case with women."

In reply, Dr. SCHOFIELD thanked the large audience for their favourable acceptance of his paper, and briefly replied to those who had spoken as follows:—

I notice that on the whole my wise and wary auditors have carefully avoided the real subject of my paper, which is "The Psychology of the Female Mind." Mr. Rouse questions "the gens" and proceeds to remark it was not known to historic Greece nor to Rome, but he will observe that while the condition was the natural outcome of promiscuous polygamy, I showed how in Greece and Rome it disappeared, and the male thenceforth became the head.

Colonel Alves has pointed out that a man's brain is still of value. Perhaps, when I said "his body" had shrunk in value with the discovery of tools, to be precise I should have said "the value of his muscular energy"; for I admit his brain is part of his body. I fear I must not follow the Colonel in his remarks on the origin of the "pneuma," as so little is known that it must be still mainly a matter of speculation.

Dr. Anderson-Berry said that asexuality was the bane of modern womankind. Is not this a little too strong? I greatly fear the bane of modern womankind lies in other directions altogether; and when I consider the injustice to women of our customs connected with marriage and the vast numbers of enforced spinsters in these isles, it seems to me that what is wanted is a more rational procedure in the whole matter.

The Doctor proceeds to say "the presence of asexuality produces the tragedy of marriage, and puts the innocent joys of matrimony to flight"—here, I confess, I fail to follow.

Marriage, even when crowned with motherhood, is not quite "the be-all and end-all of woman." There still remains a little outside both of these honourable functions. Anatomy and physiology do not teach us all of womanhood. I fully concur with Dr. Anderson-Berry's hope that ere long we may have a psychological paper from Miss Maynard.

Mrs. McCormick-Goodhart's remarks appeal to us all and are of great interest as being those of the only lady who joined in the discussion. Doubtless the feelings of the large body of women present proved too deep for words.

The proceedings concluded with the usual votes of thanks.