

the gander, in this case, is also sauce for the goose, and that the logical conclusion is, that the girls, on arriving at the corresponding period of life, should be largely under the instruction and control of women. I accept the conclusion, and I do so, notwithstanding the fact that in all my experience I have taught in none but mixed schools, and have never had any serious cases of discipline, and have seldom been obliged even to administer a rebuke because of any breach of discipline arising from the mingling of boys and girls in the same class-rooms. On that ground, therefore, I have no cause of objection to co-education. But in spite of all that may be urged in favor of co-education in advanced classes, I am being driven more and more to the conviction that we have been making a mistake in forcing upon our girls the same course of study that we consider most suitable to fit our boys for their life-work. The introduction of Domestic Science and Domestic Art into our schools is, I believe, only one indication of a growing feeling in the community that the advanced courses of study for our boys and girls should be differentiated to suit their different temperaments and the different purposes for which they are being educated. The training of girls for commercial or industrial pursuits should be secondary and incidental to a few, and not even the main object of their education; for it is as true to-day that "woman is not undeveloped man but diverse," as it was at the time when Tennyson's prince won his suffragette princess within the walls of that violated sanctuary over the entrance of which was written the unavailing threat, "Let no man enter in on pain of death."

I have indicated some of the tendencies in our education and I enter a plea for moderation. While we welcome new ideas that require us to revise our methods and to formulate new standards, let us hold fast to that which is good in the old. The whole truth is not to be found in the creed or theories of any one man or set of men. Truth is many-sided and reveals itself in many ways, "lest one good custom should corrupt the world." The mile-stones that mark the path of the world's progress mark also the burial places of theories, which, at their origin, were acclaimed by their advocates as possessing in themselves the power to renovate society. These theories did not wholly die, but an important part of them evaded the funeral rites, and, added to the general stock of human knowledge, have been influencing the thought and actions of succeeding generations. It is our duty to approach the investigation