

cation of Women," which you will find in the Report of the proceedings of the Toronto Teachers' Convention.

I would like to face the real question that is at the root of all the present discontent and present movements. What kind of mental training should be given to women? Should it be substantially the same as that given to men, or should it be substantially different? In order to answer this, we must first ask, what is the great object of education, whenever we get beyond that familiarity with the three R's which opens to us the gates of knowledge, and with which the mass both of men and women must for a long time rest content? It can never be too much insisted on that the aim of education is not to store the mind with facts, but to train the mind itself; to develop it in the natural order and relations of its faculties, and so aid in developing character to all its rightful issues. That is a good education which enables us to look at things in the clear light of reasoned thought, and to consider impartially all questions with which we must deal instead of seeing them under the false colourings and refractions of prejudice, emotion, or individual temperament. Education should guarantee not merely the possession of truth, stumbled into by us somehow or other, but the knowledge of how to proceed so as to attain truth, and the knowledge of what is and what is not attainable. We must be able to give a reason for the faith that is in us, for our belief that it is true, not that which has been called woman's best reason—I believe that it is just because it is—but a reason that we come to, as the result of articulated thinking. We are all biased in different ways. And that is the best education which delivers the mind from bias, sets it in *equilibrio*, and enables it to act normally and vigorously. Now, it has always been thought a matter of the last importance to give such an

education to men. Our methods may have been defective, but such an aim has been always professed. The whole structure of our magnificent educational systems has always had this in view. Every improvement suggested is with the view of securing this more completely.

The first question then to be asked here is, do women need such a mental training as much as men? Unless mind in women is something essentially different from what it is in men, that is, unless they do not possess minds at all, but something else they call their minds, there can be no hesitation as to the answer. We may go further. There are physiological reasons to show that women require a sound mental training more imperatively than men; and that therefore no obstacles should be placed in the way of those who are struggling to obtain its advantages.

Mr. Herbert Spencer points out ("The Study of Sociology," p. 374) that there is a somewhat earlier arrest of individual evolution in women than in men, and that this shows itself in their physical and mental constitution. "The mental manifestations have somewhat less of general power or massiveness; and beyond this there is a perceptible falling-short in these two faculties, intellectual and emotional, which are the latest products of human evolution—the power of abstract reasoning and that most abstract of the emotions, the sentiment of justice—the sentiment which regulates conduct irrespective of personal attachments, and the likes and dislikes felt for individuals." If this be so, and probably most people will admit the fact, though they may not necessarily accept the cause assigned by Mr. Spencer, it follows that the best mental training that can be had is even more indispensable in the case of women than of men. Women are already handicapped by nature. Is it necessary that they