

and third class certificates in proportion to their numbers. But at the end of 1869, out of every thousand male teachers in training, 131 had received first-class certificates; while out of every thousand female teachers in training, only 113 had been equally successful. The difference becomes still more striking when the figures for the years subsequent to the raising of the standard are taken into account. For the years 1871 and 1872 the ratio is forty-four to six. Only one female candidate has succeeded in taking a first A since the year 1871."

Although Mr. Buchan believes in the existence of substantial mental differences between the sexes, yet these differences do not necessarily involve the idea of inferiority. He distinctly says, and we believe this to be the only safe position to take:

"Though a woman's mind is not as well fitted for the work that men do as that of men, for the performance of her special duties in life it is undeniably superior."

We believe there are natural dividing lines between the sexes, beyond which if either dare to advance they will fail. The bird and the beaver, each in its own sphere and following out its own instincts need fear no competitor, but let the bird attempt to do the beaver's work or *vice versa* and both would fail. Woman has no compeer in her own field of labor. She need fear no rival near her throne. But if she steps beyond that sphere and attempts, even from the best intentions and in the most unostentatious manner to accomplish that which the laws of her own nature forbid, then she must and will fail.

The dangers arising from the co-education of the sexes are very clearly pointed out.

I. It would tend to lower the standard of our universities. This conclusion is obvious from the difference in the *possible maximum* attainments of the average female mind.

II. It would have an injurious effect upon the physique of females. Working under an over pressure to compete with their male classmates whose habits of life gave them more vital power and nervous energy, it would sap their constitution and shorten life.

After referring to the difficulties of co-education in some subjects, he concludes his very able essay as follows:—

"The whole question from our point of view resolves itself into this: Should our ideal of womanhood be the same as our ideal of manhood? I am not prepared to define in words my ideal woman or my ideal man, but I hold this most firmly that it is the object of education to develop the powers which are in a human being in a harmonious manner. As therefore co-education must either take no account of the difference between the sexes, or must distort the one into an imperfect likeness of the other, its tendencies cannot be the best possible.

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But my main argument, the argument to which all the rest are subsidiary, is that the physical, moral, and mental development of sexes follow different courses, and that you cannot safely neglect the directions of nature. There is such a thing as the difference of sex. That is the fundamental idea of this paper. While the sexes are young they are physically much alike, and the moral and mental differences are not striking. The question whether we should educate at that age is comparatively unimportant. But with the increase of the physical difference between the sexes, there arise conspicuous mental and moral differences. It is then, I think, that it is important to educate separately, because under a system of joint education these differences will be neglected.

"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."

We commend Mr. Buchan's closing re-