

cerned we can see no force in it whatever. The public school room is not the place where illusions regarding the sexes can be best dispelled. The contact of boys and girls with each other, either in play or school hours may familiarise the one with the other, but what illusion can it dispel? It may create illusions—it often does worse and generates a rudeness alike degenerating to morals, and offensive to refinement and good taste.

Passing over the third argument let us hear what Mr. Buchan says on the *mental* difference of the sexes, for this really is the point that should decide the whole question at issue.

“What are the mental differences between the sexes? Up to a certain point we as teachers all know that their mental powers are exceedingly similar. The most striking difference is partly moral and partly mental. Women lack the power of the initiative in both thought and action. The female sovereigns that have reigned in Europe have not been deficient in energy. Can any one point to a single great reform in law, administration, religion or commerce originated by any of them? How many women of any class have manifested originality? I will not say in these branches of thought the education for which has been hitherto almost entirely confined to men, but in the domain of art? There have been a few clever novel writers and one or two good poets, and that is all. Though women have for centuries enjoyed superior advantages in the cultivation of music, the great musical composers are all men. In painting the case is almost similar. How many of the thousand and one labor-saving contrivances in use in the kitchen and laundry have been the invention of women? How many patents have they taken out for fuel-saving or light-improving apparatus? Yet the internal arrangements of houses are precisely the sphere in which they have been most stimulated by circumstances to

show whatever inventive ability they possess. Did any one ever hear of a woman inventing anything at all? These illustrations so amply prove the charge that there is nothing left for the believer in the mental identity of the sexes to say except to attribute the lack of the power of the initiative and the correlated lack of originality to the subjection in which women have been kept for ages by the tyrannical sex, and not to the natural constitution of the female mind.

Another, but a related defect of the female mind, is its incapacity for abstract thought. I never heard of a female metaphysician, and I never expect to hear of one. Instances of women possessing real mathematical ability are exceedingly rare. An eminent Canadian instructor, who has prepared many successful candidates for mathematical honours in the University of Toronto, and who has had large opportunities for observing, tells me that he has yet to meet a woman with real mathematical ability. The records of the examinations held by the Central Committee prove the mathematical superiority of men. I am fully aware that in the mixed colleges of the United States the female students do as well in mathematics as the male students, but I infer from the remarks of English travellers that the work done in these institutions is anything but thorough.

It may not be generally known that the Toronto Normal School furnishes a test of the relative mental capacity of the sexes which is as nearly crucial as it is possible for any test of comparative intellectual power to be. The female students of that institution are, when they enter, on the average better grounded than the male students; they generally remain in attendance a longer time, and the standard prescribed for a first-class certificate has in their case always been lower. Up to a certain point they have done better than the men. They have taken rather more second