

public man you must read the accounts given by the papers which favour him and the papers which oppose him? And even then you may fail to reach the truth.

Now, it is in the power of our schools and institutions of learning as well as of our teachers of all sorts, to brand with deserved infamy this detestable vice of lying, and to stamp it out of fashion, if not out of existence, by calling it by its right name and making it bear its proper burden of dishonour and disgrace, and by holding up constantly before our youth a pure standard of truthfulness and integrity. This is what is needed to bring back business to a safe and healthy state, and the only sort of National Policy that can ensure permanent prosperity. We hear much of the *hard times* through which we are passing, but we are slow to take in the thought that *hard dealing* must bring on hard times in the most productive and highly favoured countries under heaven. If men will have double prices for their goods, and oblige their clocks to lie in selling them—if they will force on trade far beyond the wants of the country by unlawful competition and an unhealthy system of commercial travellers—if they will buy and sell on credit with no rational prospects of meeting their obligations—if young men will rush into business without capital and float it upon accommodation paper, and set up domestic establishments the very first year surpassing, or at least equalling in grandeur and extravagance those of persons who have made their fortunes—if wealthy men, eager to become more so, will found superfluous banks and then press hard upon each other while encouraging reckless commercial adventurers—if men will make up their minds to overreach, and cheat and lie in business, there is no difficulty in seeing how hard times must inevitably overtake them. And the remedy is to be sought in persistent, universal, thorough moral culture. The vices hinted at are not to be cured in a few months or years. They grow slowly and they die hard. Great, tall, rank plants of iniquity do not grow up like Jonah's gourd in a single night. Giant swindlers undergo a long and hard process of education in secret and public which is not easily undone; and when a multitude of them infest a country it may require a generation or even more to drive them out, and there must be many a crash and painful exposure in business and in public life before they disappear. It is manifest that the true way of dealing with these evils, in so far as they affect us, is to teach and preach and speak and work against them. They will not disappear by being left alone. Silence respecting them is criminal. The feeble compromising policy which finds it convenient and easy to do nothing, or to wink at moral delinquency, is both unsafe and unmanly. And I am not sure that those specially entrusted on one day out of seven with the work of public instruction in morals are in this respect entirely blameless. Froude, the historian, justly complains that he has not been well treated in this respect during a long period of devout church-going. His words are: "Many a hundred sermons have I heard in England; many a dissertation on the mysteries of faith, on the Divine mission of the clergy, on apostolic succession, on bishops and justification, and the theory of good works and verbal inspiration, and the efficacy of the sacraments; but never, during these thirty wonderful years, never one, that I can recollect, on common honesty—on those primitive commandments, 'Thou shalt not lie,' and 'Thou shalt not steal.'"

Probably his experience is not unique. It cannot be so if we may judge from the number of rogues still at large in spite of the business carried on by our police and our prisons. The pulpit is doubtless to blame; but we need far more than sermons on these questions. We need to go down to the roots of the evil, and to permeate our whole educational system with ethical training. We need ten thousand daily lessons in our school-rooms and in our homes on the elements of morals, on the principles of truth, and

right, and law, and purity, and frugality, and self-control, and general government; and we need to have these lessons not only formulated and printed in a manual authorized by the Minister of Education, but also taught by men and women who have their hearts in the work, and whose lives are illustrations of what they teach living epistles known and read of all men. This is what is needed in order to preserve untarnished the national honor and glory which we have received as a rich heritage from the past, and in order to make strong and lasting the foundations of the mighty empire of teeming millions destined to extend northward from our grand St. Lawrence. And as we try to consolidate more and more our wide spread provinces, and to fuse into strong and loving unity our heterogeneous populations, and to bind all in undying loyalty to the best of sovereigns, as we plant our institutions over the enormous territories of the North-west, and along the valley of the Saskatchewan, and are not ashamed to call Canada our country and our home, let us see to it that reverence for truth and right reign supreme; then

Self-reverence, self-knowledge, self-control,
These three alone lead life to sovereign power.
Yet not for power (power of herself
Would come uncalled for), but to live by law,
Acting the law we live by without fear;
And because right is right, to follow right
Were wisdom in scorn of consequences.

THE LADIES' COLLEGE.

MR. EDITOR,—The position which the Ladies' College occupies in this country and the work it aims at accomplishing do not appear to be well understood by some zealous promoters of public education. If one may judge from the occasional references made to such institutions in papers read at school conventions and published in the JOURNAL, they seem to be regarded by some prominent teachers as in some way antagonistic to the National schools.

From what one may gather from these utterances, an opinion seems to prevail in some quarters that the National system should embrace the entire education of the Dominion, comprising schools of every kind and grade, from the infant school up to the University. It may be excusable, therefore, in those who hold this opinion that they should be somewhat intolerant of whatever seems to thwart its realization, and consequently of the Ladies' College, which have of late sprung up in Canada. It is, however, possible that if these gentlemen knew a little more about the Ladies' College, its work and its aspirations, they would look on it with a more kindly feeling than they seem to do, and welcome it as an important auxiliary and complement of our National system.

The Ladies' College is the result of a long-felt want in Canada. Parents of adequate means felt that something more was needed for the education of their daughters than could be obtained at the ordinary schools, and gladly welcomed the appearance of these institutions. To say that they originated in a prejudice against what is called the co-education of the sexes, is an entire mistake. Few of the gentlemen who had invested capital in them had any opinion one way or other, good or bad, on the question; or if any of them had an opinion by which they were influenced, it was an intelligent one founded on observation and experience and by no means to be called a prejudice.

While this is the case, if, however, the question be raised, it will doubtless be determined in favor of the Colleges by a large and influential section of the parentage of Canada. It is no uncommon thing to hear parents say that necessity and not choice constrains them to permit their grown daughters to attend the public schools in which both sexes are educated together.

The writer has had considerable personal acquaintance with both methods under the most favorable conditions; and while recognizing some advantages in the united system, he is still of opinion that the best results for both boys and girls are only possible in a separate system of education. Of whatever value his judgment may be it is certainly not a prejudice, but one founded on ample evidence, experience and reflection.

Up to a certain age no great inconvenience may be apprehended from educating both boys and girls in the same school,