

necessarily also increase the things to be exchanged.

Of the evil effect of this doctrine let one example suffice.

In the month of December, 1861, a soldier's widow put into a bank in the United States \$200, and then removed with her children to California. After the lapse of two and a-half years she withdrew her deposit and received \$83, accrued interest at six per cent. included. She should have received fully two hundred and thirty dollars. Why was this fraud? Because the United States had committed the fatal error of issuing an irredeemable currency. When a Government issues an irredeemable currency, anything issued beyond the wants of commerce is a forced loan. If that were all, it might not be a very serious evil, but that is not all, nor the worst. The worst feature, and that which stamps an irredeemable currency, as an act of a Government, under no circumstances justifiable, any more than licenses for burglary would be justifiable, is the fact of its depreciation. Mark carefully what this depreciation means. It gives every debtor the privilege of compounding with his creditors.

If anyone were to ask me where he might get an idea of the standard to which school pupils were expected to attain in this Province, I would refer him to the excellent examination papers issued by the Education Department, which are accepted as a standard by teachers themselves. In those papers we find such questions as the following: "What is meant by the centrifugal and centripetal forces?" "How does the law of gravitation vary?" "Describe the Gulf Stream, giving its course, and how it affects the climate of certain countries."

Now though all the world were ignorant of the centrifugal and centripetal forces, the earth would pursue

her path through space in her appointed season. Man cannot interfere with that; not an inch can he alter her course; not a second, her time. It is not so with social forces. Here man can and, as I have shewn you, does interfere. Questions of trade, of competition, of relations between master and servant, of the employment of capital—all these are under the action of great social forces; and human laws are just or unjust exactly as they harmonize or interfere with these forces. If, therefore, we consider it of importance that the pupil should be acquainted with the mechanism of the heavens, where he has no control, is it not of vastly more importance that he should have some knowledge of the mechanism of human society where he has control, and where the condition of his fellow creatures must be affected beneficially or injuriously by that control?

To expect that we can make expert statesmen out of our youth would be Utopian, but the laws of society are not so profound but that they may be easily comprehended by our advanced pupils. The teacher should ever try to develop the imagination of the pupil. In history this is of great importance. The realizing of past events and conditions of society is essential to the proper understanding of history. To read dates, to learn lists of names, to enumerate a series of past events, gives but a very inadequate knowledge of history. I do not see how the enthusiasm of the student can be aroused without this proper use of the imagination. The mental eye must be trained to look upon the unseen, the past, and the remote. In this manner I would like the pupil to gain such a knowledge of the complex machinery of human society. He would then find that amid vast apparent confusion there reigns a grand harmony, which I am tempted to think is just as beautiful and admirable as anything revealed