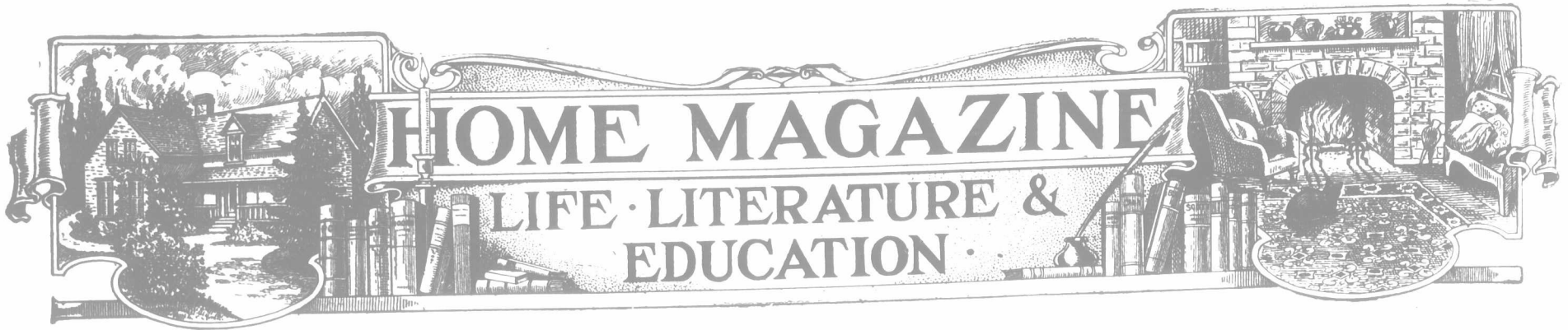




Co-education at Toronto University has been an accepted possibility for many years. Of late, however, there are indications that this University, also, is following in the wake of some of the American universities, and stirring up an agitation which may eventually lead to the establishment of a separate college for women. A few weeks ago the matter was brought up by the University Senate, and, by a vote of 28 to 8, a report was adopted to that end, the argument being set forth as follows: "Experience has made quite indisputable the general law that, in the occupations where women predominate, men tend to disappear, and where men predominate, women tend to disappear. Neither sex likes the predominance of the other in their chosen field of labor. What is happening in the University of Toronto is already greatly in evidence elsewhere, that men abandon the courses specially favored by women, such as modern languages, while women do not select courses specially favored by men, such as political science. The most natural solution of the difficult problem would be to organize women in a separate college."

This may be true, but if so, the fact is a pitiful confession of a great fault in our system of education. Self-development, not "predominance," with all the vulgarity that pertains to it, when consciously sought, should be the aim of all true education. The question of sex should not enter into education. The natural bent and ability of the student should be all that should be considered.

If a separate college for women provided equal facilities for development along any line that might be chosen, there would be less reason for objection to separation; but it is very evident that such facilities will not be afforded. If the very best lecturers are to be secured for the men's colleges, as is but to be expected, second-rate men will be appointed to the division set apart for the women, or women lecturers trained in women's colleges, and so debarred from the first from the broadening influence of the full university life.

The statement that "women need somewhat different training from men" has been made in defence of the movement, and probably, for the great mass of women, this is true; but there are still those women to be considered who have special abilities in certain directions, and who choose to devote themselves to the development of such abilities. If a man chooses to be a chef or a master dressmaker, no restriction is placed upon him; why, then, should restriction be placed upon the woman whose greatest happiness lies in following up the study of mathematics or political science?

Upon the whole, judging from a humanitarian standpoint, there may be reason for congratulation that, for the present, at least, the financial difficulties in the case are compelling Toronto University to continue the present system.

It may have occurred to the pastors of some churches who are wont to preach Sunday after Sunday to a goodly proportion of empty seats, to wonder wherein lies the magnetism which has drawn people by the thousand to hear Gipsy Smith, on his

evangelistic tour through Canada. The touch of romance in the name, "Gipsy" Smith, says one; personal magnetism, says another; a mere fad, concludes a third; while a fourth, more liberal or more fervent than the others, lays the whole miracle down to the power of God. Probably each of these reasons touches a point, yet, is there not another, founded on plain, everyday common sense and knowledge of humanity? Gipsy Smith speaks directly to men and women; he takes up the problems of everyday life, and deals with them, one now, another again. He does not deal with generalities or abstractions, but comes right home to the living present, with anything he has to say.

A nucleus of a movement to introduce a greater element of this kind of preaching has taken form in the United States, where, quite recently, an investigation has been undertaken by The Outlook to ascertain just how much attention is being given to living problems in the theological colleges. The result is not reassuring, as it has been found that the proportion of time devoted to modern conditions, the social problems of the day, etc., is almost infinitesimal, when compared with that spent on Hebrew, Greek, Ecclesiastical Bible history, and kindred subjects. So far as culture goes, such division of the time-table may be very well, but, as is well noted, the tendency of the students who emerge from such training is to preach about the peoples of three thousand years ago, and to draw morals from the problems that confronted them, rather than to come right down to topics which are modern enough and vital enough to make the hearers sit up and think. It is "safer," possibly, to talk about these interesting old peoples—the preacher who does so may glide along peacefully for many a year, without ever stirring up an uncomfortable buzz about his ears—but is it as effective?

People, Books and Doings.

George Meredith, the famous author, died in London on May 15th.

Mr. W. Brynmor has been elected president of the Royal Canadian Academy of Art.

A magnificent new building is now being erected in Ottawa, to serve as a National Art Gallery for Canada.

France spends about five times as much on her Army as she does on the intellectual training of her children. Germany gives to educational purposes one-third of the amount she devotes to military purposes. In Austria and Russia, the proportion between school and caserne expenditure is as two to nine. Italy spends upon her army nine times as much as she devotes to public education. Belgium is exemplary in that her military and education budget stand as eight to four. The only exception to this rule of priority in military expenditure is Switzerland, which devotes twice as much to the education of her children as she lays out on the purchase of powder and shot, and the pay of her defenders."

—[The Literary Digest.

About the time Robert Louis Stevenson was writing his first magazine articles, somebody gave him a corduroy smoking-jacket. That garment has become the center of a myth since his death—the myth that

Stevenson was a poseur in dress. Even persons who knew him in life, says his wife, now declare that they recall perfectly his slight figure, with the familiar red sash and pirate pants. Strangers who saw Robert Louis in ordinary riding costume, would take oath, an hour later, that he was dressed like a cowboy. Mrs. Stevenson protests that her husband dressed conventionally, and attributes this myth to his free gesture, his romantic mind, and that corduroy smoking-jacket. He was living then on a small allowance from his father, and set aside part of that for an invalid friend. Corduroy is highly durable. When the garment fell into Stevenson's hands, he wore it on every occasion, and was often photographed in it, and it lasted a long while.

"Now, give the average Stevensonian power to-day to step into the past and meet Robert Louis, and he would undoubtedly want to know him during this very period of the corduroy jacket. For, while Stevenson was hardly known as a writer, his character had surrounded him with friends who would have clung to him had he habitually worn pajamas."—[Saturday Evening Post.

"A Moderate Man" Again.

Editor "The Farmer's Advocate"

My letter of later date, which appears in your issue of May 13th, together with your reply, re local option, has, I am afraid, hurt your feelings. Believe me, such was not my intention. I do not wish to injure the feelings of anyone, for I wish my own respected.

You give me credit for dragging Scripture into this controversy. However, if you look at your number of March 25th, you will find S. S. Lautenschlager, writing on this subject, quoting Scripture. You will see, by so doing, that he introduced Scripture reference, and not your humble servant, his appearing in your issue of March 29th, and mine the 13th of this present month. I also wish to impress upon you the fact that, if I am opposed to local option, which I do not deny, still, I fancy I am endowed with as much respect for the Volume of the Sacred Law as anyone who reads your paper, and do not claim any kinship with either the turners or the twist-ers. Any quotation made by me shall be exact, for this reason. In the 4th chapter of Deut., 2nd verse, I find these words: "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God, which I command you."

I shall, with your permission, read all the articles on this subject which appear in your paper, as I must get much more light on this subject before supporting it.

I am sorry to hear about the man you refer to in your reply. But you do not censure anyone for such. I do, viz., prohibitionists in general, and our present Ontario Government. G. W. Ross did most certainly know how to handle them and their deputations. A premium being now placed on the vendor of strong waters to sell all they possibly can, so as to enable them to pay the increased license, etc.; for instance, increase by Federal Government, in shape of duty. These must be paid before the vendor can get one cent

for himself, and, no doubt, you are aware that "self" goes a long way with some of us. I must say a system requiring the Ontario Government to put a premium on, and support lying, deceit and perjury, cannot be very beneficial to the youth of this Province, vide Miller case, tried at Richmond Hill, in which a Provincial detective or inspector, admitted it was by his instructions the informers lie to obtain convictions. So said Toronto News of February 13th, 1909. Now, which is the worst—perjury or drunkenness? In the first, the commandment, "Thou shalt not bear false witness," is broken, and he who does so injures not only himself, but others. In the second, he hurts himself only.

In fact, in some places it is a greater sin to drink a glass of ale than to commit murder. See Prince Edward Island.

There is in the present law too much coercion—too much "you shall," and "you shall not"; too much judging your neighbor, treating him as if he were inferior to those who wish to rule over him; in fact, nothing but oppression and dictation. The effect it is very easy to see, as exemplified in your story of the man you describe in commencing your reply to my short note. I could write much on this subject, but must refrain, for fear of being too lengthy. Can you give the percentage of habitual drunkards in your city?

I fail to find anything agreeing with your reference to unfermented juice being called wine. We must take things as we find them, without addition or subtraction.

MODERATE MAN.

Wellington Co., Ont.

An Opinion from Northern Ontario.

In reply to "A Moderate Man," I think he does not see that Scripture does not always give us specific commands, but principles which are applicable for all time, as circumstances arise. Many of the old commands about meats and drinks and holy days are now shadows, as the apostle says, "of good things to come," and have passed away with the circumstances in which they were given. In the old slavery days, many were the sermons on "Servants (bondslaves), obey your masters," "Cursed be Canaan, a servant of servants shall he be," but who, to-day, would uphold slavery from the Scriptures? The Christian conscience has become tender between brother and brother, and what has caused it? Better knowledge of the principles of God's Book. Speaking to Philemon, concerning Onesimus, his slave, the Apostle Paul says, "Set him free?" No, "Receive him as a brother." Let this sink into the heart, and slavery is doomed. So with the liquor traffic. The old plea, "Am I my brother's keeper?" will no longer avail. We must try and help those who are entangled in this fearful mesh. We cannot stand aloof, but try to put, as much as possible, temptation out of their way.

I can remember when Christian people would gather together to study God's word, and wines and spirits would be produced before they separated; it did not seem hospitable if it was neglected. Ministers would have their toddy after dinner, and nightcaps before retiring; ladies