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BY PETER RYAN,

Trade Auctioneer, General Commission and Financial Agent.

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# Peter Ryan,

Trade Auctioneer, General Commission and Financial Agent,  
29 Front Street West, Toronto.

### CO-EDUCATION.

Good Reasons for Throwing University College Open to Women.

To THE WORLD: The action of University college council in refusing admission to the lady students who made application to attend lectures, has caused a considerable amount of comment and criticism. The question plainly put is this: by the regulations of Toronto University, lady students can make application for examination at any of the arts examinations, are ranked in the same class lists and take their position with other students, while at the same time, University college council have taken it upon themselves to refuse admission to such lady students and so prevent them from completing their examinations in the 2nd, 3rd and 4th years. When lady students were allowed to compete at the matriculation examination a great impetus was given to female education, and many high schools and collegiate institutes felt the beneficial effects of it. Several students, applying to be "sweet girl graduates" worked with an object and obtained high distinction in the first matriculation that was held, though the competition was unusually keen and the number of matriculants very large. But any one who knows anything of the fairer sex must have seen that the faint hopes held out by the university authorities were destined in time to wither, for the high schools and institutes only teach to the end of the first year's work, and no institution prepares candidates for the work of the second year, except University college. By the regulations of University college, the lady students are practically shut out from the course. Perhaps Dr. Wilson and those who are in charge of the regulation are aware that they are doing a very serious injury to several who have to trust to their education in making a livelihood. It is right that the young ladies of this province should be prevented from obtaining that education to which they are entitled, and which, as a benchmark, they are apt to think of all examinations have been advanced in defence of the course of the council.

We are told that the morale of the college will be disturbed. Such an argument need only be mentioned to provoke derision. It certainly does not prove that the young ladies who seek admission paria who use it have a very high opinion of their own worth. Her head full of sense, not likely to have her head full of sense, but to thoughtlessly disturb the decorum or dignity of a lecture room. Another argument is made use of that ladies should have a separate course of study. The authorities of University college can hardly be good judges on this point since they know nothing of the list of the university. As it is the case list of the university to hold their own with those of the other sex. I need not mention the fact that at the first place in English History was obtained by one lady student, another took the first place in both mathematics and modern languages, and a third obtained the scholarship in modern languages. At the examination of 1889, in the first year exam-

ination the scholarships of general proficiency and modern languages were both won by a young lady, who also obtained seventh place in first class mathematics, while another was successful in getting into the first place in first class English. Last spring one young lady obtained the third place in first class in her second year though she had the disadvantage of reading up the greater part of the work herself. These are facts, and prove that young ladies are not of that inferior quality that the learned heads of our Coll. council would have us believe they are. If there were a separate training institution at which young ladies might attend, there would be some argument in the action of the council. Other universities have tried the experiment and have not seen any reason to retract their steps. Queen's college, Kingston, notably offers strong inducements to young ladies, and in the states, Harvard, as always, showing its progressive spirit by offering no restrictions to ladies taking its art courses. University college council that should have more liberality in its views, has shown an amount of old fogeyism that is in striking contrast to the progressive spirit that characterizes similar institutions.

### J. L. F. ON THE SOCIAL EVIL.

To THE WORLD: While crediting J. L. F. with a true desire for the triumph of the good, I feel bound to condemn his position—admitting at the same time the indisputable truth of many of his remarks—on one point, and that is, his attitude towards the "Anti-Nonense" on the contrary to scripture and experience in the main, but least not so far from the truth as he would have us believe. Now scripture is imperative. It goes to the root of the matter, and the first commandment of the social evil is to be destroyed. The social evil begins with the first sin, and the first sin is to be destroyed. The social evil begins with the first sin, and the first sin is to be destroyed. The social evil begins with the first sin, and the first sin is to be destroyed.

To the extent that of public prostitution, J. L. F. is scriptural in saying there should be no legal punishments, where the consent to evil is mutual. "Anti-Nonense" is not scriptural. "Anti-Nonense" shows from Leviticus 19, where consent might be mutual the law would not punish. There is this to be said, however, the individual could forgive, as in the case of the Duke of Wellington, and the Duke of Wellington, and the Duke of Wellington.


J. L. F. is too sentimental when he speaks of "anti-Nonense" as being a brutal. Dr. Potts, according to the Telegram interview, advocated this punishment for men who seduce women, who frequented bad houses, and I think he was right. And I am sure that "Anti-Nonense" is not right in its attitude towards women, who will not be reclaimed by milder means. The Duke of Wellington, it is said, made a punishment to prevent stealing by women, in his army in the Peninsula, and is said to have used it effectively.

The fact is that human nature is a tripartite compound of the physical, mental and spiritual, and needs in each individual case a predilection of reward or punishment suited to the predominant part of nature in each case. Were all people as morally susceptible as J. L. F. evidently is, nothing but moral means would be needed in the world. But if the report given a few days ago, that an inmate of the Mercer be true—that it is a play house, and she learned more devilry there than she knew before—than I fear J. L. F. only rarely would most prevent very much to try. It might learn him something besides adding to public exposure. Happily there are one point in which all who are desirous of suppressing this evil concur, and that is, in the exposure of houses, and their owners, and frequenters be exposed, and the inmates who are willing to reform be helped to do so, and let the seducers, the inveiglers, the trappers of girls, be men or women, be punished for stealing souls to destruction.

J. L. F. does not object to law against "beating, and surely there is no stealing so vile as this. Shall the poor and hungry who steal to satisfy their needs, be sent to the penitentiary, and they who steal virtuous maidens to the same fate? ...

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