

and although we have no sympathy with the objects of the Russian government in this matter, yet, if it is determined to suppress all independent thought, we think it might be done in a more humane manner. To this end we have some intention to suggest to His Imperial Majesty, the Tsar of all the Russias, that he could not do better than adopt the Ontario system of education, which is about as successful in developing original and independent thought as his method is in checking it. With a few more improvements, such as the Minister of Education could suggest, we believe that in a country like Russia, which has not gone too far along the line of rational development to preclude the success of such a method, this system of education, with suitable teachers, would effectually suppress all further symptoms of intellectual independence. Of course in Ontario it has not the opportunities to become so effectual as it would have in Russia were it applied without a loss of time, for here there are too many counteracting influences at work. Still anyone having more than a superficial knowledge of its methods and results must be able to recognize the powerful influence it would have in a country where it could be rigidly enforced. Rational movements can never be checked by mere physical oppression; mental oppression must be applied, and applied early; the individual must never become conscious of his mental powers. If, therefore, the Russian government, instead of striving to suppress the higher exercise of thought by force or personal violence, were to adopt the remedy we have suggested it would find that this dreaded power can be nipped in the bud, and those treated in this way prevented from ever knowing, except by accident, that they are capable of thinking in a vital manner on questions of general interest. But unless some such method is adopted the result must be a continual increase of

despotic oppression, with a consequent increase of that cruel misery to which thousands of the best, along with many of the worst, in that unhappy land are being subjected. Alas for the blindness of those who direct the affairs of men.

MUCH outcry has been raised of late because of some strictures passed by Bishop Cleary at Napanee on the manners of Canadian girls. Naturally enough every one has rushed to the defence of the fair sex, although if they possessed half the boldness ascribed to them they need no defenders.

Press and pulpit have combined against the unfortunate Bishop, Dr. Wild hitting out from the shoulder, and the *Toronto Globe* itself acknowledging that the Bishop's language was rather strong. We submit that in all fairness the Bishop's intention should be regarded. His aim was simply to vaunt the superior excellence of his own wares. He wished to let the parents who were present know that they could get a much better education for their girls at schools under his care than in the public schools. In impressing this upon them, his Irish impetuosity, and a native exuberance of rhetoric, carried him farther, no doubt, than he had intended. But after all, did he do anything radically different from what other distinguished men were doing in other places about the same time. The Principal of McGill was calmly assuring his hearers that there is no Medical school in Canada equal to McGill, and that McGill is doing more for the higher education of women than any other of our Universities. What would Dr. Geikie, who always calls attention to the fact that Trinity has more Students in Medicine than any other school in Canada, say to the first contention? What does the world say to the second? Is it not notorious that McGill follows Queen's, *longo intervallo*, so far as Arts are