

curriculum, either by the requirements of the Public School or by the desire to impart useful knowledge to pupils who will not or can not take the time necessary for the culture course. That these two functions should be accentuated as the important functions of the High School is a serious menace to higher education in this Province. The result of such a policy must be to degrade our High Schools, to throng with pupils preparing for matriculation the classes of schools outside the educational system (which are unhampered by utilitarian ideals), and to lead in process of time to the establishment of other schools of a similar character. The founding of such a school in connection with "Queen's" has more than once been mooted, but the scheme has always been discouraged because of a natural aversion to separation because of our confidence in the efficiency of the High Schools. Any unification of the High School curriculum along the lines suggested by Mr. Seath is undesirable; it is much better that there should be diversity.

That things are as they are, is much to be regretted. The majority of those who go up for examination in the High School, Mr. Seath tells us, go up for Departmental examinations; these examinations are wholly under the control of the Department; and the options taken at the Departmental examinations determine the candidate's subsequent course. I should indeed be inclined to say that *the option taken at the Primary* is likely to determine a candidate's subsequent course; at all events, it is obvious that the character of the Departmental examination is of the utmost moment as determining the teaching in the High School. If the High School were constituted in the interest of the university matriculant and higher education, the Primary would be a real High School examination and not a Departmental

one. The main function admittedly of both the University and High School is the advancement of national culture. The ideal end therefore of the High School course is not a teacher's certificate; it is not university matriculation; it is not even to supply useful knowledge; it is to make good and cultured citizens. Real culture excites a love of learning that induces to self-improvement; it teaches how to live, not necessarily how to make a living; it supplies us with a stock of heroic models for continual contemplation and imitation; it enables us to associate with the great of every age, to enter into their minds and to think their thoughts; it develops a thoughtful observant mind, with all powers working in harmony; it creates habits and aptitudes that fit for the discharge of the duties of intelligent human beings.

What a High School culture course should be, can only be determined by a consideration of that to which it leads. Taken in connection with the university course, it should constitute an organised unity with all the parts duly co-ordinated. There should be no over-lapping, no anticipating of work more properly done in the university, and no postponing of work more adapted to mental immaturity in favor of work less adapted. The general aim should be, by a due gradation of studies, to develop and strengthen the intellectual faculties for the severer course lying before them in the university. What the university course should be, in my opinion—in a great measure *is*—I will briefly state. The principle that the special or honor course ought to follow only after a general or liberal culture course has been recognised to a certain extent by the universities of the Province; but it might be carried out with greater thoroughness and consistency than it is. It was, I believe, the conviction of the late Prof. Young—whose name