

thank our stars that, as "Berto" says, our bump of hope is indeed well developed. True, this subject has been repeatedly written about and talked over, and the result so far has verily been nothing but talk, yet we are sanguine enough to think that a little more perseverance will achieve the long hoped for result, and to this end we venture once more, even at the risk of wearying our readers with a thread-bare subject, to plead the cause of the poor unfortunates who are obliged to take down full notes on such a profound subject at the rate of fifty words a minute. In the first place, Mental and Moral Philosophy is a perfectly new subject to nine out of every ten students in the class. With almost every other class, the student has had some sort of preparatory High School training, but here he is entering upon an altogether unexplored region, his thoughts are to be directed into unfamiliar channels, and he is to regard everything from an unwonted point of view. How much need then, that he should be able to feel his way carefully, thoroughly understanding each statement or argument, and using it as a stepping stone to the next. And again, how important it is that the student should from the first learn to appreciate the importance of the training to be derived from the study of this grand subject, and should take such a deep interest in it that he will never leave a single point without thoroughly mastering its true inwardness. We insist that, under the present system, the chances are nine out of ten against the average student either fully comprehending the work step by step, or taking such an interest in it as will lead him to study from pure love of the subject. He goes into the class room, not to listen to and appreciate an instructive and enjoyable lecture, but to do his best to beat his previous record in taking down a fifty word a minute lecture at a thirty word rate, using

all kinds of hieroglyphics and abbreviations in the vain attempt to form a connected whole. He then leaves the class, and if he has any idea of passing in the spring, adjourns to a vacant room with a number of companions in misfortune, and spends the next hour in trying to fill up blanks and extend abbreviations, finally concluding that there must be some common sense underlying the conglomeration, and proceeding in an attempt to interpret the same. After laboring for a considerable length of time, he manages to trace out the argument to his satisfaction, and prepares to go through the process once more upon the morrow. Now we appeal to any right minded individual to know if there is any chance of the average student taking a real interest in such work as this. How different would be the result if these same lectures were presented to the student nicely printed and ready for use, and, what is of vast importance, all complete and correct. All who have read *Kant and his English Critics* know how pleasantly readable Dr. Watson's philosophical writings are, and we venture to assert that if the lectures were printed, the class in Mental and Moral Philosophy would not only be much more largely attended, but would be attended by students who would take a deep and thorough interest in their work, so that this department at Queen's would become famous, not only, as at present, on account of the singular abilities of its professor, but also on account of the superior excellence of its students.

We readily admit that the scheme is attended by its difficulties, but these are by no means insuperable. In the first place, Dr. Watson is not in the habit of delivering a stereotyped set of lectures, but then our idea is to have the lectures printed in a somewhat condensed form, to be extended by questioning and conversation in the class, so that the professor would still be at liberty