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WHILE thanking those of our subscribers who have so promptly responded to the appeal of the Business Manager, we would remind those who have as yet neglected to send in their dollar, that the above mentioned gentleman is waiting anxiously to hear from them. We know it is simply an oversight on the part of some, hence this gentle reminder. It is our intention to issue all the numbers of the JOURNAL before the close of the session, and, if possible, to have everything in readiness for the new staff to get to work at once at the beginning of next session. It is necessary then for the welfare of the JOURNAL as well for the Business Manager's peace of mind that all subscriptions be sent in immediately.

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In this issue we publish a letter from Professor Fletcher, which appeared in the *Educational Journal* in answer to certain statements with reference to the "grind" class in Greek and Latin at Queen's. The letter explains itself: The object of this class, as is shown, is not to prepare candidates for matriculation, but to give the first year students a more thorough drill in the work of their year. The majority of those who have regularly matriculated are obliged to take the class as well as the few who are admitted without matriculation. Now we cannot suppose that in any other Canadian college a better condition of things exists, because we hold that the standard of matriculation in Queen's is as high as that of any of them, and that to all, students are admitted who have not matriculated. While these facts must be dealt with as they at present exist, they nevertheless point out a very serious defect in our system of education. At the university only university work should be done, and preparatory work should be confined wholly to the High Schools and Institutes. But in the present state of affairs,

university work proper, with the majority of students, cannot begin until some time after they enter college. Their time is of necessity occupied with work that ought to have been done before entering, and thus the benefit they might otherwise derive from a university course is considerably lessened. This defect, though a serious one, it is not impossible to remedy. The chief blame must be attached to the low matriculation standard of Canadian colleges. Were the standard raised and made equivalent to the present examination at the end of the first year, the necessity for "grind" classes would be removed, and students who are unable to pass the matriculation, finding it impossible to go on with the first year work, would be excluded. Furthermore, the adoption of a uniform matriculation, while lessening the work of High Schools and Institutes would increase their efficiency. These results can be brought about only by the concerted action of University and High School authorities. This is an instance where co-operation is necessary, and where the narrower aims of separate institutions should be subservient to the higher end of the advancement of education in Canada.

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We call the attention of our readers to an article, on another page of this issue, on "Caird's Philosophy of Kant," by our own Professor of Moral Philosophy—Dr. Watson. This work, consisting of two large volumes, by Prof. Edward Caird, of Glasgow, the Doctor regards as the most important one in the region of pure philosophy that has appeared since the time of the publication of the late Prof. Green's treatise, entitled "Prolegomena to Ethics." It is, he says, the final exposition of Kant, and it would be superfluous for any English author to go over the ground again. Prof. Caird has traced carefully the development of every idea of Kant from its first imperfect presentation to the final form it assumed in his system. Nay, he has gone even farther and shown the correction that must be made in the thought of Kant, in order to have a consistent and adequate theory. It is in following out this line that there appears the other and truly important side of Prof. Caird's work. He gives a statement of the critical philosophy, which stands, not only as a clear demonstration of the inadequacy of English popular or sensational philosophy, but as an explication of the issues to which the critical philosophy, as giving a true expression of the development of thought, ultimately leads. Idealism, of which the author of the work in question is the chief exponent, is, as shown, the spiritual interpretation of the world and all objects comprising it. His review of the philosophy of Kant has brought him face to face with all the problems of Philosophy, and these have received, at his hand, a