

Now this is a good which may easily be perverted, and as a matter of fact is being perverted at the present time. A practical question, therefore, for every man whose course is yet before him is, "Should I attempt an Honour Course or not?" To give what help we can to the men who are asking this question, we write this article.

The students of the first year may be divided into three classes: Those who entered with Honour Matriculation, those who entered with Pass Matriculation and those who entered with Matriculation in some subjects and not in others.

Those of the first class generally know what Honour Course they are prepared to take and arrange their work accordingly from the beginning. To them we have nothing to say.

But to the other two classes something helpful may be said.

First—It is not necessary for a man to take an Honour Course to get the mental discipline which he has a right to expect a university to give. Even tolerable accuracy in a Pass Course is more of a mental discipline than miserable blundering in an Honour Course. It is infinitely better to master a Pass Course than merely play with an Honour one. Men have been known to take an Honour Course in some subject simply to escape Senior Mathematics, or Senior Latin, or Senior Greek, or some other subjects for which they thought they had no aptitude, even although they were not aware of having any special taste or special preparation for the Honour subject to which they fled for refuge.

Surely this is "jumping out of the frying-pan into the fire" with a vengeance. If a man has not the moral courage to face a Pass subject for which he is not very well prepared, it is altogether very unlikely that his soul will be miraculously steeled against the hardships of an Honour Course for which he is just as little prepared.

Secondly—There are several Pass classes connected with every possible Honour Course and these should be reckoned with before a man attempts his Honour work. In many of our courses men are doing Honour work before they even try to take off their first-year Pass classes, and thus they are defeating the very object of these classes. For they are meant to lead the mind gradually up to the greater questions which it is the business of the Honour Courses to discuss. Otherwise they have little value or meaning. For example: What value can the Junior Classes in Mathematics, Latin or Greek respectively have for the man who "crams" them after he has completed his Honours in Classics, Science or Mathematics? With him it is a case of getting a class *off* and he must go through a drudgery which cannot but be distasteful.

On the whole we would say that a man in choosing an Honour Course should not make a leap into the dark. Such a venture is too dangerous: for it may force him to work harder than he should: and it may, if it results in failure, take hope out of his heart and prevent him from doing what he might have done, had he worked with and not against nature.

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"Knoxonian," the deservedly popular contributor to the *Canada Presbyterian*, makes the following remark in the issue of Oct. 31st: "To the students of the Presbyterian College of Montreal belongs the credit of having found a substitute for hazing." He then refers to a reception dinner given to the freshmen in that college. We do not claim to have a monopoly of all new departures in college life, and are not selfishly chasing after honors, but we might be allowed to remind the writer that the Queen's University students this fall tendered their eleventh annual reception to the freshmen class, this plan of welcoming them to college having been adopted for the first time in 1884. Tender consideration is due to one who errs in ignorance, but we suggest a more careful acquaintance with facts that wrong impressions may not be left on the reading public. We heartily endorse his remarks on the barbarous practice of hazing, and congratulate the students of our sister college on having followed our example in tendering a reception to the first year class.

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Many and difficult are the problems which present themselves to every honest mind in daily life. One of the most familiar of these is how to determine when amusements, in themselves innocent and desirable, become undesirable because of their abuses, or because of evils which follow in their train. Or the question may take another form and it may be asked how are these desirable recreations to be purged from their attendant evils?

For some weeks we have been struggling with this latter problem in relation to our University athletics, and have concluded that the best solution will be found by presenting the problem to the students at large and allowing them to solve it.

That foot-ball is a desirable game for students there is little doubt, but that it should be attended with betting is certainly a great evil. All sane people admit that betting and all other forms of gambling, wherever carried on, are evils, but it seems to us that the evil is greatly intensified when the vice enters a seat of learning and corrupts the youths who ought to be the purest in our land. There is little likelihood that those who are polluted during college life will ever do aught to purify others. And, alas for that country whose universities send out men and women to be centres of pollution