

for obtaining a degree will continue as in the past, for it certainly means a higher standard of scholarship and a better class of professional men.

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The stereotyped advice to a freshman is "not to rush into an honour course," and seldom has such good advice been so badly treated as in this case. We believe in the truth of the advice, and think that for at least three-fourths of the students it is a decided mistake to take honours. The pass work (especially course 1) is an admirable "liberal education." There is plenty of *work* there for the greatest genius, and it gives a symmetry to the student's culture which is attained by few honour men. Queen's is said to be modelled after Glasgow University, but the options and honours have so changed the curriculum that this is true only as regards the methods of taking examinations. There you must take Latin, Greek, English, Philosophy, Mathematics and Physics, each for two years, and if you are anxious for hard work you may take honours in any one or all of them, but *no exemptions* are allowed for doing so.

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Here, large exemptions are allowed and the student is often ignorant of all branches but one or two. For example, in courses 9, 10, 12 and 13 the student is required to take only *one* senior class in Latin, Greek, English and Philosophy. Now when we consider, what is universally admitted, that in our Canadian Colleges the first year work in three of these subjects is merely preparatory it will be seen that a student can write M.A. after his name with really no college training in Latin, Greek or English. But the exemptions made are by no means the worst feature about it. The student is allowed to specialize from the first year and knowing that he *must* do his honour work he slights his other subjects as much as possible and "crams" them just before examination. That this is largely so no one acquainted with student life can deny; students very often specialize on one or two subjects from the high school and "liberal arts" becomes a misnomer.

We have always thought that an *honour* course is a special study for a student of exceptional merit or one with marked gifts on

some particular subject, but here the "pass man" is the exception. To find the numerical ratio between the two classes let us take the senior year, where much experience and April storms has bred a conservative spirit, and what do we find? From a fairly good knowledge of that class we get the following:—Of those looking forward to graduation twenty-four are for honours and ten pass, whilst the intentions of a number more are unknown to the writer. These figures fairly state the proportion for the University, *i. e.*, of the proper under-graduates two-thirds are honour students.

This is, to say the least, surprising. What is the cause? The Education Department with its insatiable demand for specialists must bear much of the blame, but a large share must lie nearer home.

Professors naturally place a high estimate on their own subjects and rarely do we hear of them advising a student even of less than average ability not to take honours in it. Men plucked in the ordinary pass work can and do go on to honours in the same subject. We have repeatedly heard men say they were going to take honours as they didn't think they could ever pass certain classes in the pass course. No doubt such persons find out their mistake, but only after a bitter experience which might be spared them.

Why might not a certain standard be required of students before entering on honour work, say a first class work on the corresponding pass subjects? This is actually the case in some of our colleges and apparently works well, for it has the two-fold effect of showing the high requirements and of preventing one from specializing till his second or third year. Such a measure as this would, we think, be very beneficial in Queen's.

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"WHAT AND HOW TO PREACH." Alexander Oliver, B.A., D.D., (Edinburgh.)

As its title indicates, this is a book of advice. Now advice is cheap, but this seems really sound and the result of experience.

The book is divided into sections, as the matter of it was first delivered in a series of lectures to the students of the United Presbyterian College, Edinburgh. The headings of these sections give a hint as to the contents of the book: