

Canada has no literature. We confess to surprise at the amount of really good verse quoted in these essays—some of it being unquestionably poetry. The subjects of the two papers in the February number are John Hunter Duvar and Thomas D'Arcy McGee. We congratulate King's College *Record* and its readers. They have three reasons to be gratified with these essays: (1) Because they will make their readers acquainted with our Canadian poets; (2) because the acquaintance will strengthen their faith in the literary future of our country; and (3) because they will see that the material before them deserves the hearty support of every intelligent Canadian. We can only regret that every University paper in the country is not following the example of our clever little Nova Scotian contemporary.

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Complaint has been made to us repeatedly about some legal duns which have been sent to our subscribers throughout the country. We can only deprecate the tone of the letters in question, and assure our readers that the present staff of the *JOURNAL* had nothing to do with the matter. They were sent out by a Kingston solicitor acting under the orders of a high dignitary of the Alma Mater Society. We regret the necessity for such a step at all. Such necessity would have no existence if some of our subscribers would only be a trifle less thoughtless. But whether they have been negligent or no, we do not think that the action taken in the matter is advisable either to the *JOURNAL* or to the University. We are doubly grieved that such notices have been sent to gentlemen who never subscribed to the *JOURNAL*; and we beg to remind the Alma Mater that it would have shown a little more courtesy as well as a little more wisdom if it had taken the trouble to consult the *JOURNAL* staff in a matter which concerned the *JOURNAL* first, the University second, and the Alma Mater last of all.

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## \* ASSOCIATE \* EDITORIALS. \*

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(Continued from No. 5.)

**W**HAT are the real causes of the evils complained of in connection with our system of education? We believe there are two, one natural, the other artificial. In the first place, we live in a fast age, an age of dash, an age in which men and women hurry through life, often missing its real sweetness and grandeur through excessive striving after the ideal future. In such an age, the maxim "Make haste slowly" seems out of place. Let us illustrate. A child enters school at five years, or perhaps a Kindergarten class at an earlier age. Here begins the process of intellectual forcing, the educational hot-bed process. Teachers may know better, parents and trustees may know better, yes, all the school officials from the lowest to the highest may and in most cases do know better, yet, in obedience to the spirit of the age,

the child is consigned to the tender mercies of the great educational machine, from which, if nature can endure the strain, it is hoped that child shall one day come forth an educated man. Parents remonstrate, nature rebels, and the weak drop out of the race, leaving the stronger to continue the struggle.

In education, especially in cities and towns, the division of labor is carried to its full extent. The process of education is systematically graded, and each teacher works within prescribed limits. Each completed process furnishes but the raw material for a further process. In the educational, as in the economic world, the "Quick Process" seems to have won the day. It is useless to urge that the slower process is less destructive to the material and secures more beauty and permanence in the product; you will be met by the stereotyped reply "Can't afford to wait."

Could we analyse the consciousness of the average, we would find one thought ever present, "How can I best prepare my class for the coming examination?" The more anxious, energetic and conscientious the teacher, the more likely is this to be the case. Deep down in his soul he may know this is not the true aim of a teacher, but man can scarcely avoid being influenced by the spirit of the age in which he lives, and so he forsakes the true for the near and the race suffers in consequence.

Education is practically interpreted to mean *promotion*, an interpretation readily accepted by the average student both young and old. Go where you will, you see its results, and the higher you go the more marked those results. Need we wonder that the educative process, the most delicate of all processes, should be marred in its beauty and symmetry by the ungenial influence of such a spirit. Does not the spirit of the true teacher wither and die under its blighting influence? He would delight to see the calm, consecutive, healthful development of mental activity were he not persistently harassed by the ever-restless appeal "prepare for the examination." Is it not but the natural outcome of this spirit that we see public schools taking the place of the nursery, High schools the place of the public schools, and universities the place High schools ought to occupy? We do not plead for the abolition of examinations, but we would relegate them to their proper place, a means not an end in the educative process.

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It is now a serious thing to be a student intending to enter the Presbyterian Church, especially in the Presbytery of Kingston. If you belong to this class of students you don't know at what moment some man may arrest you, frown on you, fire a few lectures in ancient history and geography at you, set an examination and threaten to bring the displeasure of the gods upon you if you do not obey. No wonder church students should be long-faced living under such precarious circumstances as these. It may be truly said of them that "they know not what a day nor an hour may bring forth." An arbitrary