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## Editorial Comments.



PERHAPS the most important changes in the routine and system of our college life are the ranking of the students in the Pass or General Course according to merit, and the making of attendance on lectures compulsory. Gone, alack-a-day, are the good old times when we,

the independent undergraduates, could, with lordly spirit betokened by the aristocratic curl of our lip and our otherwise lofty mien, disclaim all regard for the discourses of the sage professor and the sometimes not less sage lecturer; when we could spend our nights in hilarity and our mornings in repose not repentant but peaceful; when we could calmly leave our prescribed texts in Classics or Moderns until the glorious nights of May, and read them over with a pony by the inspiring light of the moon; when we could get up our Mathematics in two weeks under a tutor who would guarantee to give you a liberal examination acquaintance with the mighty questions of this subject for sixty cents an hour, with reduced rates for classes; when, after this, we could find our name in the immortal class list on the same footing as the other man who worked conscientiously the whole year through. Students in English are actually required to write essays—an unprecedented hardship. How could the framers of our curriculum fail to see the utter absurdity of requiring us to be able to express our ideas explicitly in our native tongue when we can express them so much more forcibly in Hebrew, Gothic, or Theoretical Equations? The cry of the dissenter is heard in the land.

Concerning the ranking of the men in the General Course, there can be but one opinion. The change is a most praiseworthy act of justice. In the past there has been perhaps a slight tendency to disparage the Pass Course, and to significantly intimate that when a man chose it in preference to another, that he was not guided by any peculiarly vigorous belief as to its superiority in the sphere of mental training. This will now be changed, as it should have been long since. We shall now begin to recognize that a man may decide to follow the Pass Course because he wishes to have a general education rather than a special, that at anyrate he does not choose it merely as a fleet toboggan to a degree.

Into the old controversy of generalization and specialization we do not intend to enter, but for the sake of the Pass men there are some things we should remember. One man comes down and devotes himself to Natural Sciences. He will learn to wrest from nature many of her most instructive and delightful truths, but if he be not cautious he will find himself compelled to neglect almost entirely the by no means contemptible field of literature. The philosophical man may, to quote one of our own poets, "learn the laws of being and forget the laws of

health," but is in danger of losing some other phase of training, which, if less ethereal, is perhaps not less valuable. The Classical man may learn the Greek moods and tenses, and drink deep from the golden cup of ancient knowledge but forget his own times. Some, again, may "spend their only shilling on the theory of wealth" and be left poor indeed. Under one or another of these heads, or some other equally open to objection, most of us are included.

But some there are, as we have said, who hold that it is possible to entertain a higher conception of what our training should achieve. They hold, and hold not less with honesty than with a considerable show of reason, that men should leave our halls with a broader, if not a deeper, knowledge than a special course can impart. To these men, then, justice has been done by the new regulations.

We do not mean that the action of the authorities has added any peculiar educational benefit to the proper study of the course, but that it has added enough salt to destroy any flavor of demerit or dissatisfaction that may have been appurtenant thereto.

Touching the enforced attendance at lectures, opinions will vary. At first thought it might seem as though such a radical step in this direction would result in evil rather than good. Many will think that the rights of the student are being infringed on by such a regulation. That if an undergraduate is a conscientious worker he will attend lectures or not according as they are profitable or unprofitable. That the one who does not wish to work should, as being a particular case of Carlyle's general theory as of permitting a destined man to go to the gallows unobstructed, be suffered to derive no benefit from his course if this be his heart's desire. Others will hold that to be present at lectures is not only the duty but the privilege of all our learners. That even the good workers may be profited, and that the man who constitutionally bobs lectures should, Carlyle to the contrary notwithstanding, be prevented from examinationally hanging himself.

As to the ultimate result, nothing can be spoken with a certain voice. Only a thorough trial can demonstrate its usefulness or uselessness. By its fruits we shall know it; a conclusion not less true than unsatisfactory.

For the second time the annual games have been held at Rosedale. Last year was the first occasion of their transference from the lawn, and there were no definite prospects of our seeing them soon brought back to their native soil. Now, however, we can assume a more cheerful tone, for we have every prospect of henceforth possessing most adequate provisions for the holding of the sports beneath our own vine and fig tree. The unprecedented success of the games more than justifies the change, but