

# THE VARSITY.

Ottawa, Petrolea Trinity, Varsity and R. M. C. were among the teams entered. Since that time many teams have retired and new ones have entered, till the season of 1895 saw only six teams in the series; but, until this year, fortune has never favored the wearers of the blue and white, the laurels of victory resting always with some more successful competitor.

In 1883 the first game was won from McGill, and the two teams from that year until 1888 divided the honors, each winning on its own grounds. In this year a drawn game resulted at Montreal, and the following year Varsity won at Toronto; in the season of 1890 there was no game, but McGill again took the lead by winning in 1891. In 1892, after a hard-fought game in the snow, on Thanksgiving day, a draw resulted, and the year following there was again no game. In the fall of '94, however, Varsity gained a decided advantage by winning from McGill at Montreal. This season the champions were unable to arrange a game with the sister university team; and thus, out of twelve games played during fifteen years, each team has come off victorious in five, two being drawn games, and once each team has lost on its own grounds. While the teams thus seem to have engaged in the contest thus far with equally divided honors, Varsity has the advantage in having scored a greater total of points than her opponents.

The O. R. F. U., we have said, was formed in 1883. Varsity failed to distinguish herself until 1888, when she succeeded in winning a place with Ottawa College in the finals. She was beaten out only in the second game, after the first one had been drawn. When, in 1891, this was repeated, and, after playing a tie of 18 to 18 with Osgoode Hall, the legal team won the second game, it seemed as if an unkind fate were pursuing the college team; and among football men "Varsity's hard luck" became proverbial. Osgoode Hall again held the championship in 1892; and in the two seasons of 1893 and 1894, when Queen's won the championship, Varsity failed to beat their first opponents in the series. Of the season of 1895 it is not necessary that I should speak to college men. After a series of hard-fought battles against older teams, and contrary to the expectation of all save themselves and a few confident supporters, the Varsity team have brought to their College Halls the highest honour that lay in their power to bring.

All honour, then, to the team that has by united action, by suppression of personal interest and by hard practice, not less than by brilliant play, brought the championship to Varsity. That the same qualities may enable their successors to retain the honor thus gained is the desire of every supporter of the Varsity team.

All honor, we say, to the team of '95; but let us not forget that even greater honor is due to those who, during years of repeated failure, maintained the interest in the game, and by unflinching effort have given it the position it holds among the sports of our Alma Mater.

R. I. TOWERS.

## HISTORICAL SKETCH OF THE Y. M. C. A.

**I**N so brief a sketch as the following only a bare outline of the origin and progress of the Association, with something of its purpose and method, can be given. In 1871, a number of students in the University, actuated by the desire to further the interests of Christianity in the College and deepen their own spiritual lives, banded together and first organized a prayer meeting, which was held on Saturday afternoons. The success of this venture was so pronounced that those deeply interested sought to put the organization on a more permanent basis, and this was accomplished in 1873, when permission was granted to form an Association on general evangelical principles.

The Association then met on Saturday afternoons at 3 p.m., in the west wing reading room, and its meetings,

largely of a devotional nature, were conducted wholly by the students. But as the Association advanced it was deemed advisable to secure outside assistance, and in '77, such men as Rev. Jno. Potts and Rev. D. J. Macdonnell were invited to address the meetings. A little later than this, the place of meeting was changed to Moss Hall and in '82 the time of meeting was also changed to Thursday afternoon from 5 to 6 p.m., and that period during the subsequent fourteen years, has, with few exceptions, been unencroached upon by either Faculty or Student Society.

With the growing strength and widening purpose of the Association, the inadequacy of the accommodation provided by Moss Hall became increasingly apparent, and it was determined to put up a building fitted to meet the needs of the members. In 1884, a building committee was appointed under the able leadership of A. J. McLeod, now Rev. A. J. McLeod, of Regina, which resulted in the present building being handed over to the Association in December the 3rd, 1886, free of debt, at a cost of \$6,700, beside \$800, which the Ladies' Auxiliary provided for the furnishing. In the same year A. H. Young, now Prof. Young, of Trinity University, was appointed the first general Secretary, Toronto University and Yale being at that time the only College Associations having salaried officers. Since then the Association has had a gradual development, subject, as are all things human, to its periods of coolness and fervour.

In 1887, Messrs. Wilder and Foreman visited the Association and as a result of their burning zeal such an interest in missions was aroused that in the following year the Association, supported by the graduates, sent out Mr. Gale as their first missionary to Corea. A little later Dr. Hardy was sent to Corea by the Medical Colleges. In 1891, Mr. Gale severed his connection with the Association, and subsequently the Medicals combining with the University formed what is now the Canadian Colleges Mission.

But what is of more immediate interest is the Association as it is now in the College. Several times in its career there has been a call to a "new departure," and the purpose has unfolded into a larger field. And now a further transitional period seems to be leading on into a broader and more comprehensive work.

The method of work is largely individual. We make no hard and fast rules, believing that it is the *Christ life* that tells. In so far as we have it in its fulness, our aggressive work will be more or less successful, for the living message is read and understood by all with whom it comes in contact and the source of its life becomes the object of their enquiry.

Hence it is that the all-important object of Associations such as ours is a deepening of the true life of its members, for this is aggressive work from another standpoint.

We would that more of this life were ours. Not discouragingly we say it, for we have not worked altogether in vain in the past, but because glimpses of a brighter future come before our mind as its results. We would not then, for example, look at the faults of others and pass judgment upon them, and here, perhaps, may be the source of much of our failure. We have certain ideals, at best imperfect because incomplete, and have a tendency to look always at what in others is not in accordance with them. Christ had a perfect ideal and judged no man.

What, then, was His method of working as He went in and out among men? Was it not based largely on a belief in the possibility in all men of becoming better, and keeping His mind centred on that. Past the superficial and evident sin, past the long years of habit that led to this, past the *selfishness*, His thought went to that capacity to become God-like that is in every man, and this stand of true nobility awoke its sleeping counterpart in the bosom of His object, and it stirred again in its congenial environment in the effort to respond.