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Editorial Comments.



THE number of students enrolled in Toronto University is now larger than ever before. This means that at no previous time in our history have we been in such a favorable position to wield a mighty influence, be it good or bad, upon our native land. Innumerable are the references made to the effect we may have judged from an educational point of view. We are constantly submerged with figures poured in from every side to demonstrate beyond the shadow of a doubt that we have in our hands the educational destiny of our country. Our detractors deny even this, our sober admirers unfortunately seldom pass beyond the narrow sense of "educational," and the most enthusiastic themselves are not as sanguine as we believe our possibilities might justify.

Are we to rest contented with things as they are? Is our position to be one of self-satisfied mediocrity? Or is there something higher and better within our grasp, for which it behooves us to struggle to the end? We believe firmly that there is, and now mayhap, in the time of our vigorous growth, when our faculties are receptive, it were most meet to touch upon a subject which though old, perchance is never trite.

There is light to reach and truth to win. Whether ought else be true or not, it is assuredly true that lofty aspirations conscientiously fostered must have a tendency to help us onward and upward. If it be true that a man's reach should exceed his grasp, it is surely more true that his reach should not be lower than his grasp. Whate'er betide, let us escape this latter error. Whither then should our aspirations tend? Surely no one, however iconoclastic, will carp at our answer. Let us exalt our University into something greater than an imperial school with numerous dependents, at present training the mind, be it granted, but not in the broadest sense. Let us make it the centre of educational feeling and of the development of culture; the stimulus of Canadian intellect and hope; the most attractive type of democratic patriotism, combined with full liberty of individual taste and aspiration. We must not merely retain the adherence of our friends and supporters, but attract the admiration and spontaneous deference of all who come in contact with us; procuring a moral ascendancy far beyond our direct power. And though full many a time and oft our achievements will seem to fall discouragingly short of our aspirations, let us falter not nor faint, but struggle on knowing nor languor, nor weakness, nor weariness, hopefully confident that some generation of Canadians will feel with gratitude the beneficent results of the impetus we have given all towards the realization of the loftiest of ideals.

Does Canada need such efforts? Surely the thoughtful man will not ponder long ere he answers; for the signs of

the times will not escape him. Despite the barren optimistic sophistries of comfortable moles—fortunately, however, few in number—no doubt can linger in our minds. These visionaries will point ostentatiously to the young giant as a model of health and vigor. He may feel a few occasional pangs, but they are only those of growth. His cheeks are smooth and rosy. All, all is well. But we cannot forget the terrible sentence, "*le géant futur meurt petit.*" The flush of his cheeks may be perchance the sign, not of health, but of heart-gnawing canker. All is not well. The necessity of aid was never more pressing than it is to-day. The tide of corruption in public life and self-seeking in private life bear down upon us with a pressure that is fast becoming irresistible. Its effects are seen not only in the great waters that dash upon the shore of the broad barren sea, but also in the little streams that run far back into the midst of our Canadian life, carrying bane unto one and all. Again, as it were beneath some deadly upas tree we are losing our sense of national and political honor. One truly great statesman at least has found the atmosphere of politics too polluted for a healthy life. This, if we will but consider, must convey to us a meaning that almost dismays our hearts. Perhaps, however, one of the most hopeful indications we have to console us is the fact that his name is fast becoming almost sacred; that it is even now revered by all the students of this our University. It is for us then to apply healing medications to this youthful giant, to stem this tide, to extirpate this noxious tree, strengthening ourselves with the belief that what will come and must come shall come well.

To face this struggle we must be not less than souls tempered with fire and fervent friends of mankind. We must, in our belief, arrive at a hitherto unattained combination of culture with strength of character. The tendency is to magnify the latter to the consequent disparagement of the former. One of Oxford's greatest sons has pointed out the invalidity of this theory, showing that strength of character is in itself dangerous, powerful for infinite good if united with culture, but no less powerful for infinite evil if left to its own waywardness. The realization then of such a combination must be the object of our training.

Probably the first thing we have to remember in this connection is that literally and figuratively we are members of one body; and that if one member perform not its function the welfare of the whole body must suffer in consequence. In other words, we have a duty to perform the neglect of which will injure our fellows and ourselves. Whether we are really doing our duty or not lies only in our respective powers to decide, if we will only decide honestly. We have no right to judge our neighbor, but if we are to achieve anything we must be the sternest of and most incorruptible judges of ourselves. Surely, moreover, there is nothing more attractive than duty, even as there is nothing more sacred. If you alone do your duty we believe that