

# THE 'VARSITY:

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## MR. CROOKS'S AMENDMENTS.

The following are the amendments proposed by the Minister of Education to be made in the Acts respecting the University of Toronto, University College, and Upper Canada College:

1. The Convocation of the University of Toronto shall consist of the graduates in the several faculties of the University, and each graduate shall be a member of Convocation, and at the meetings thereof thirty members are required to be present to constitute a quorum.
2. The register of graduates shall be kept by the Registrar of the University, and shall be open and accessible to each graduate during office hours.
3. The terms of office of the Chairman of Convocation shall be for two years.
4. The election by Convocation of members of the Senate shall be subject to the following further provisions: The nomination of candidates to fill vacancies about to occur in the office of member of the Senate shall be made by a nomination paper, limited as to names by the number of vacancies to be filled, and any member of Convocation is at liberty to send his nomination paper to the Registrar for the University at least four weeks before the closing of the election, which shall take place at noon on the first Wednesday of May in each year, and the Registrar shall send out the form of voting papers to each member of Convocation with the list of names of all nominated candidates two weeks at least before the said day, and the voting for members of the Senate shall be limited to such persons as have been so nominated.
5. The number of Senators to be elected by Convocation shall be eighteen, who shall hold office for three years, and one-third of them shall retire annually, and for the purpose of securing this rotation, the first election under this Act shall take place on the first Wednesday in May next, and at such first election six members shall be elected for three years, three being in place of three of the present members whose terms of office will then expire, and at the second annual election six members shall be elected, and take the place of the present members whose terms of office would otherwise respectively expire in the years one thousand eight hundred and eighty-two, and one thousand eight hundred and eighty-three, and at the third annual election six members shall be elected and take the place of the present members whose terms of office would otherwise respectively expire in the years one thousand eight hundred and eighty-four, and one thousand eight hundred and eighty-five.
6. The number of representatives of the High School matters on the Senate is increased to two, one of whom shall retire annually, and at the first election after this Act two representatives shall be chosen according to the mode provided in the twenty-sixth section of the Revised Statute respecting the University of Toronto, one of whom shall hold office for one year and one for two years, and at each subsequent annual election one representative shall be chosen to hold office for two years in place of the one annually retiring.
7. When, under any order of the Lieutenant-Governor in Council, any part of the endowment of the University of Toronto, University College, or Upper Canada College and Royal Grammar School, is authorized to be invested on the security of freehold lands in this Province, the mortgages or other instruments representing such investments may be made to and taken in the name of the Bursar of the University and Colleges at Toronto in his official character as such, and his successors in office, and the said Bursar and his successors shall have and possess such powers with respect to taking and holding such securities and releasing, discharging or assigning the same under his seal of office as Bursar as from time to time may be assigned to him by any order of the Lieutenant-Governor in Council under and subject to such regulations, terms and conditions as may be prescribed in such order.
  - (2) Each and every mortgage security heretofore taken, and in which any part of the property or endowment of the University of Toronto, University College, Upper Canada College, and Royal Gram-

mar School, respectively, is invested is hereby granted to and vested in the said Bursar and his successors in office, under and subject to the provisions of this Act.

## LORIMER'S INSTITUTES OF LAW.

The recent publication of the second edition of this work has called forth an able criticism from the *Saturday Review*, the gist of which lies in the statement that "almost the whole of Professor Lorimer's 'Institutes of Law' deals with topics which, according to the English view, may be philosophical, or ethical, or political; but are distinctly outside the province of jurisprudence." This, however, will, from our point of view, be no objection to the work. We shall consider it rather as a text-book prescribed on the Arts Course than on the Law Course, and as a book "intended not for jurists only, but for cultivated persons generally."

Mr. Buckle, in his 'History of Civilization,' pointed out that the bent of the Scottish mind was rather to deduction than to induction. In conformity with this general character of the national genius, the 'Institutes of Law' is an attempt to deduce the Principles of Jurisprudence from the Law of Nature. "The law of nature, in the jural sense, is not the whole scheme of the universe, but the branch of that scheme which has reference to human relations." On this we may remark that a part is more likely to be understood when the whole is understood, and that a discussion of human relations which does not dissociate man from the Universe of which he forms a part is less likely to exaggerate the importance of humanity, and, accordingly, less likely to err in many respects. We must, however, recognize the fact that only with a few is this extended view possible, except at second hand.

This book may be regarded as a propædeutic to the general study of Sociology, and it accordingly, under its special aim of finding for jurisprudence a foundation in nature, touches on Ethics and Political Economy. It bears somewhat the same relation to what a Scottish system of Sociology would be as Herbert Spencer's 'Social Statics' does to his system of Sociology.

There is one question which must be settled before the subject proper can be taken up. This question, from Professor Lorimer's point of view, is: Are we in the hands of God or in the hands of the Devil? From another point of view it resolves itself into the settlement of the question: Is life worth living? That we may see where we are, we may remark that this is the same question as that which presented itself to Herbert Spencer at the beginning of the 'Principles of Morality.' If we are in the hands of the Devil, then legislation, as giving him a firmer grasp of us, cannot but be regarded as to be condemned. This Herbert Spencer sums up as follows: "Legislation conducive to increased longevity would, on the pessimistic view, remain blameable; while it would be praiseworthy on the optimistic view." With reference to the first chapter, 'Of the Sources of Natural Law,' we may say, and indeed we may say the same thing of a great deal of the book, that although we agree with the main conclusion, we cannot accept the method of reaching it. All teleological arguments in regard to man's existence, and the rightness which renders that existence possible, seem to us to be a waste of powder. It appears to us to be far better to look at our existence, and the chain leading up to it, from the end at which we are, than to be ever straining to look at it from the other end, even if for us there were another end. We are here, and the question thus becomes: Is there more pleasure than pain in life? "We cannot think that we are not; but without violating the laws of thought, we may perhaps imagine that we were created by the Devil, and formed originally in the image of the father of lies." Accordingly, the 'Inquiry into the history of opinion with reference to human autonomy' reviews the various religious forms in which the ethical conceptions of the higher races have been clothed, and finds that these higher races were optimistic; that they regarded God as being stronger than the Devil. This chapter, which is so much out of