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THE STUDENT LIFE

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A few evening ago, when I had the privilege of saying some words to the gentlemen of the first year, who have newly arrived on the scene, I chanced to remark that a certain aloofness from the world of business and bread-winning might well mark a course of study in the University, and that the grim realities of future wrestlings might, as far as possible, be banished from the mind for the present. My remarks were not wholly approved, and a subsequent speaker reminded his and my hearers that the struggle for existence is on for undergraduates or for every one else, and that they would be left behind if they did not look sharply after the things that bear directly upon future success.

A new word, it seems, has been coined of late—not an attractive word—"Arrivism," pronounced, I believe, with considerable emphasis upon the first "i." Arrivism is the doctrine of hustle, of aiming always "to get there," of letting nothing divert the mind from its alertness to seize the main chance. It is a sound doctrine for the business world, if only it could be tied down to office hours, and left locked up securely while its servant, having spent the day in devotion to it, goes home to enjoy life and peace as a reward for his day's industry. But Arrivism belongs to the office, the factory and the stock exchange, not to the university. Here we ought to preach the deeper and more wholesome doctrine that a man's life consists not in the things that he has, and that he cannot live by bread alone. Nor will this teaching conflict with ultimate success. It is the man who is something more than physician who makes the best physician. The cause is not hard to seek. The different interests of life are closely interwoven, and the man of deepest insight is he who has a clear eye for life as a whole, who can use the telescope as well as the microscope. A little of St. Paul or of Shakespeare will sometimes go as far to aid recovery as the most erudite compound from the *Materia Medica*.

And so I would ask those who are beginning their work in the University not to be too anxious to take up the mere "Brodstudien," but to remember that these precious years of study find their best meaning in giving a training to the man himself to do his work, whatever the work may be. This academic world is a Cosmos in itself, and it is worth while to take its varied interests seriously. There is a familiar couplet of Goethe's which touches the two sides of the academic life:

"Es bildet ein Talent sich in der Stille,
Sich ein Charakter in dem Strom der Welt."

The talents are ripened in the still hours of strenuous mental life. But the student who sees this side only of the collegiate Cosmos misses some of the best things that it has to offer. Walter Bagehot used to say that the collegiate Englishman was the only Englishman who had any real friends, and he reasoned it out in this wise: that early manhood is the time when lasting friendships are made; that men plunged into business at that time had no opportunity for the free companionship which leads to friendship;

and that therefore the only young Englishmen who could make friends were those who were thrown together at Oxford and Cambridge, with leisure to discuss and to find out each other's minds upon all things in heaven and earth. The collegiate "Strom der Welt" is found here, and it bears profoundly upon a man's whole after life.

May I venture to suggest a few maxims of conduct for those who are now beginning this delightful student life:

1. Discipline yourself into regularity of habits. There is a time for everything under the sun, a time for work and a time for play; but the only man who can really find this out is he who works on a plan, and so knows when his day's work is done and playtime has been reached. Think the night before over what you are going to do the next day; write out a list of the day's work in order, and test yourself at the end of the day by comparing what you planned to do with what you did. There will be some humbling lessons in this experience, but the method, persisted in, will lead to full, rich and not over-strained days of work. Without such a plan a man will not know which thing to take up next. There are a dozen things clamorous to be done, but unless he has thought out beforehand the claims of each, the distracted master of his moments is apt to end with the fine impartiality of doing none of them.

2. In your amusements follow what refreshes and does not exhaust you. For a young man nothing meets this condition better than a reasonable amount of open air exercise. Playing billiards and drinking more or less noxious compounds half through the night is not to conform to this canon of conduct. Some of us can repeat for ourselves what a London paper called the "incredible" statement of the late Archbishop of Canterbury that he had never been drunk in his life. But we have all of us shared in the kind of dissipation that involves late hours and an excess of eating and drinking in one form or another, and we have found that to call this sort of thing having "a good time" is bitter irony upon wholesome enjoyment. I am quite sure that even whiskey has a place in the wise economy of nature, and that some men use it with profit; but a healthy young man does not need it, and the more severely he leaves alone both it and the unwholesome scenes and diversions usually associated with it, the better for himself. There are other amusements, admirable in themselves, which yet exhaust more than they refresh. I have found that chess, for instance, involves severe mental strain, and I am disposed to agree with Professor Blackie's dictum that "chess can scarcely be called an amusement; it is a study, and a severe brain exercise, which for a man of desultory mental activity may have a bracing virtue, but to a systematic thinker can scarcely act as a relief."

3. Remember that the outer man is the revelation to others of the inner. In literature nothing will take the place of an attractive style, and for practical conduct in life nothing is of more moment than to heed the deep truth that good old William of