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UNIVERSITY IDEALS.

III. IDEALS OF CITIZENSHIP.

AFTER the four or six or seven years of the University, what comes next? One's life work. What will that amount to? However the graduate spends his life in its details, whatever he may achieve or miss, there is one aspect of his career which challenges at once our deepest interest and our keenest scrutiny. I mean the way in which he regards and performs his duties as a citizen and patriot. In other words, it is his attitude towards society which perhaps best expresses the true temper and spirit of the educated man.

But as the field of the graduate's activities "society" must be understood in its widest sense. We must define true citizenship, that is to say, patriotism, as the desire and the endeavor to secure the greatest good for all one's fellow-citizens without distinction. If this be regarded as the great practical end of education, it is worth while to think of some of the ways in which it may be realized. And first of all we think of certain faculties or accomplishments which the graduate has developed in the University, and which the undergraduate must acquire if he too is to become an ideal citizen. Among the things, then, which a man should cultivate and acquire in the University, and take with him into active life are these:

1. Some knowledge of the world. I use the phrase seriously, not in irony. What is usually called "knowledge of the world," is really worldly knowledge, and the University is certainly not the true place for its acquisition. But at college one ought to get the best knowledge to be acquired anywhere—knowledge that is the basis of wisdom and power. This is what the well-directed study of history and literature, ancient and modern, is designed to give. Such study is properly pursued at the University, where competent guides should be found, as distinguished from study in private, where a more or less untrained and ignorant mind must play the interpreter itself. Woe to any national university in which these gateways of knowledge are not opened first and widest to its aspiring youth! And woe to the country that of set purpose maintains and cherishes such a university! Of course, such study and knowledge must be concrete, vital and personal; including conversance with the motives and actions of typical men, with the examples of history as well as the thoughts of literature.

2. A plastic and receptive mind. This is the finest result of a liberal education. It most distinguishes the man of breadth and power from the mere grinder in the mill of traditions and precedents. The capacity of growth is the most precious of intellectual attributes. The faculty of acquisition,

though indispensable, is not so distinctive because it is more common. Hence many a child of promise, perhaps oftener through lack of the proper environment and training during the formative period than from want of native endowment, has stopped short in his mental progress at the very threshold of his manly career. Arrested development at the age of twenty-four is less melancholy than at the age of twelve only because its frequency almost makes us regard it as normal. But without mental elasticity and flexibility and susceptibility, how can we move with the world as it moves? How can we apply our knowledge of the world as it was yesterday to the conditions and needs of the world of to-morrow or to-day? How are we too feeble our perilous way along the social labyrinth, darkened by ignorance, prejudice or bigotry, and bring ourselves and our fellows out into the light? How can we test the moral strength of opposing views, or divine the ultimate direction of new or complex currents of thought and opinion? How are we to maintain intellectual sympathy with honest but unenlightened minds, so as to discern their difficulties, and thus be able to work with them while working for them? In a word, how are we, if the conditions of spontaneous and constant intellectual growth are wanting, to become helpers of our country and our kind?

3. Sympathy with men. By this I do not mean the kindness or humanity which is "natural" to most people. The human sympathy of which I speak is absent from many of the best-hearted men you will meet. I have seen in Toronto some very kind-hearted people hustling an unoffending Jew who was trying to secure redress for destruction of his property. I refer rather to that breadth of sympathy for men as men which rarely comes to any except by a study of the world in its historic development or an intelligent appreciation of the needs and struggles of humanity.

4. A sense of justice. This is closely akin to human sympathy, and one can hardly exist without the other. William Watson says:

"The great achievement of the human mind is the idea of justice."

It is scarcely half achieved yet; for while the civilized world has succeeded in securing a fair administration of justice between man and man, the more arduous half of the struggle, the establishment of justice between nation and nation or people and people, has only just begun. The philosophic student of history has an advantage over all others in knowing the conditions of the problem, in tracing the progress of the idea