

Ἔς τυμβον Ἰάνθης νεάνιδος.

Ἐν μεγάροισι πατρὸς βίος ἦν ἡδίστος Ἰάνθης,
ἀλλ' ὄγε νεῦσ' ἔλθων ἐν προθύρῳ Θάνατος.
ἡ δὲ καλυψαμένη πομπὸν μετὰ νηλέα βαίνει,
ἐντροπαλιζομένη, μητρὸς ὀρεξαμένη,
ὄλβια πολλὰ λιπούσα καὶ ἥβην ἡμερόεσσαν,
ἐκ δὲ δόμου σέσσης δᾶδ' Ὑμέναιος ἔβη.

—GOLDWIN SMITH.

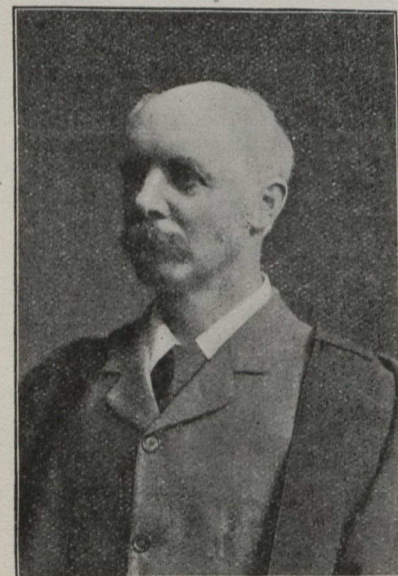
ALMA MATER.

(Being the Substance of the Response to the Toast "Alma Mater," at the University College Dinner, December 10th, 1901.)

The toast of "Alma Mater" is so familiar to us in University College that few of us, I apprehend, realize that it is not equally familiar to all Universities. Yet such is the fact. I doubt whether I myself, for example,

heard the words actually used until I heard them, a score of years ago, in these halls. Before that, they were like "the groves of "Academus," the conventional language of old-fashioned books, not the language of life.

In the old Universities of the old land, where the University is everything, and the city which gives it "a local habitation and a name" is nothing, the University does not require to remind her students that they are students and not citizens; that they are in the city but



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not of it; that they are her children and not its; and the student does not have to be reminded that his "Gentle Mother" is not the insignificant city in which he lives, but the mighty University, whence derives whatever lustre the city may possess.

It is not so with the Universities of London, Manchester and Birmingham; nor is it so with the University of Toronto, and that for a reason quite distinct from the size and importance of these great cities.

It is not so, because our students to a great extent, like the students of London, Manchester and Birmingham, are men who have already mixed with the world, and have made their living in the practical life of the city, before essaying or while essaying the contemplative life of the student.

All the more reason, therefore, why you here whose allegiance has already been challenged by the outer world, whose allegiance has already been shared by the practical life, should remember these rare occasions of academic reunion, that mark the few and fleeting years of your University course; that are as the mile-stones in this

brief academic oasis, which breaks for you the monotony of your pilgrimage across the desert sands of the practical world; all the more reason that you, while you have time, should render homage here to the gentle mother of learning, to the genius loci, to your Alma Mater, before you pass into the clutches of your step-mother, the world of commerce and of business; before you are swept up in the rush and crush of money-making, and here be no more seen.

Not that it is not wise to lessen, as we are doing now, the gulf between the University and the business world. It is wise to lessen that gulf, but remember you are lessening it only; you cannot wholly fill it up; you should not if you could, for you are here—you of the Arts Faculty—not to learn a business, not to get information which will help you in this profession or that, but to acquire a love of knowledge, to widen your outlook over life, to develop your faculties, to cultivate the guardian angel of these halls, Athena, the Goddess of Wisdom, the Spirit of Knowledge, whom the ancient and the intellectual Pagan world worshipped as the Virgin Queen of Heaven, even as the Christian and the more human world has largely worshipped since a simpler and more humble Virgin Queen, Athena your Alma Mater, whom to know is to love, "and to love her is a liberal endowment."

Doubly therefore is this obligation of homage and the responsibilities of this obligation laid upon you, Students of the Arts' Faculty.

All the Faculties of the University are daughters of the University, but your Faculty is daughter in the double sense, daughter after the flesh and daughter after the spirit; flesh of her flesh and spirit of her spirit; for your Faculty is intended to give, that for which the University herself lives, a liberal education.

The other Faculties are her daughters after the flesh; but their spirit is necessarily a somewhat narrower spirit than their Mother's; and a somewhat technical and professional knowledge is what they seek to distribute among their students, and if they succeed in this they have done their work and justified themselves.

But you alone can justify your Mother; you can only justify her and she, Wisdom, can only be justified of you her children, if you show yourselves sons after the spirit as well as after the flesh, if you go out from these halls, that is, not merely Bachelors of Arts, but thoughtful liberal-minded men.

There are men and women upon whom the responsibility of parentage sits lightly; whose children grow up of themselves, owing and owning no teaching, no guidance, no spirit to their parents; children only after the flesh.

Other men and women are there, like the University fellows and teachers of the old times, or like the teaching Sisters of the Roman Church, whose lives are solitary, celibate, semi-frustrate in the world's opinion; thoughtful men and devout women, who have lived the teacher's humble and monotonous life; in some quiet school room or lecture room life has passed them by, until in the course of nature they have passed out of it; "in the sight of the unwise they seem to die," but they live on and on, in the children not their own, in the children after the spirit, to whom they have been for an inspiration and a guide.

It is for you, Men of the Arts' course, so to live here that your Alma Mater be your mother in both senses; that she be at once the fruitful and happy mother of many children in whose numbers she is not ashamed when she speaks with her rival in the gate; but still more that she be the proud and grateful mother, who recognises in her children not merely the number of her protectors against