

Compliments of the Season to you, *Men of McGill*, and all our many friends and sympathisers. Best wishes for the coming year and success to all!

Forget all ye unfortunates the animosity you once bore, and that not long since, against the unfortunate professor or lecturer who thought fit, in his blind regardlessness of your budding genius, to deprive you of the honor of a place in the examination list, be it never so low, and to crush with one fatal stroke of his pen the hopes and aspirations of an entire family who considered themselves proud and happy in the possession of a second Shakspeare or Newton! These are but trivial matters, events of small import, among the necessary evils of an otherwise successful College career. Swallow the bitter with the sweet, and send a nice New Year's card to your worthy Pater, with an intimation that twenty dollars will cover the cost of your supplemental Exams for the season.

Hockey reigns supreme and the attention of the college world of sport is turned ice-wards. We bid you good luck Knights of the Three crows and shall confidently expect the championship of the Intermediate Series at least, to rest on the flags of old McGill.

Taking everything into consideration perhaps it was just as well that we should enter a team for this year in the Intermediate Series only, but oh the pity of it!—Are there only seven men, picked and chosen spirits, who are to be counted worthy, of carrying the white jerseys to victory?

Memories of an Elder, a Lowe, a Green and a Hamilton pass before our minds eyes, and we go and take another look at the Championship Cup in the library, won the year of the first great carnival from all the clubs in the Province.

This cup, as the picture of the foot ball team of 1890, is and should be a subject of deep reverence and respect to all, and in referring to them we only again fall victims to the popular failing of reverting to "the good old times, now long gone by."

Undergrads we look to you to do your duty. Skates are sharp, sticks are strong and muscles are firm. What more can be desired unless it be convenient hours for practice, and for this we refer you to the provisions of an efficient committee.

#### A THOUGHT FROM EMERSON.

*"Insist on yourself: never imitate."*

**W**HAT does this message mean? for that it is a message we can have no doubt. Does it mean that, accepting it, we are to turn our backs on the past, and shut our eyes to the achievements of preceding generations? That we are to throw to one side the teachings of those who have trod the rough paths of Wisdom, of those who have searched diligently for the abode of truth, and have, after much hardship and toil, caught glimpses of her on the almost inaccessible heights of nature? Must we begin where they began? Is it wrong for us to profit by what they have learned, and, starting where they ended, to press

forward into the unknown beyond? This cannot be; this is not the thought of Emerson.

What he is seeking to impress upon us is the fact that for each one of us there is an important and peculiar duty in the world to perform. Each one of us can do something in a way and with a result not within the sphere of possibility for any other. There is a particular task for which each is especially fitted. Recognizing this as a fact, Emerson then endeavors to lay bare the truth, that when we turn aside to the thoughts of others and make them ours, and when, instead of thinking and speaking and acting in our own way as prompted by the spirit within us, we attempt to accomplish our task by means of *approved* methods, we mar our efforts, stunt our growth, and withhold from the world what it rightfully demands of us,—the message we were sent to deliver, the gift we were empowered to present. This, in another form, is exactly what Shakespeare urges upon us when he says:

"This above all,—to thine own self be true;  
And it must follow, as the night the day,  
Thou canst not then be false to any man."

But is it true that we are thus false to ourselves? that we imitate others to our own detriment? It is commonly asserted that self-conceit is one of the characteristics of our day, and self-conceit may be regarded as a high opinion, ill-grounded though it may be, of one's self and one's abilities. It would appear, then, at first sight, that instead of being prone to imitate others we have fallen into the opposite error, and have drifted to the other extreme, of self-love. If this be the case, we have more than learned the lesson Emerson sought to teach, and have no further need for his instruction. But the distinction drawn by Aristotle, the great philosopher of the fourth century before Christ, when treating of this very subject, must here be noted. He tells us that there is a proper as well as an improper self-love. The improper form of it is evidenced in the man who seeks only to gratify his own desires, the irrational part of his soul. He it is who, in order to accomplish his own selfish ends and secure to himself the enjoyment of his own pleasures, has no consideration for the rights of others. This in reality is but a base form of self-love. It is from a consideration of his lower nature alone, and from a desire to gratify it, even though it be at the expense of the nobler part, that man is thus led astray. We speak of a man as forgetting *himself* when guilty of some low act in the pursuit of temporary pleasure: and we say truly, for, in stooping to such acts, man debases his true self. Thus we see that there is a self-love that is not only proper but commendable; a self-love which, as Bishop Butler has said, "is, in its due degree, as just and morally good as any affection whatever," and which "is one chief security of our right behavior towards society." And Aristotle says that he especially is a self-lover who is constantly solicitous that he, more than anyone else, be perfectly just, temperate and honorable. In other words, the true self-lover is he who at all times is true to himself, and it is this which Emerson places before us and inculcates as our duty.