

# THE VARSITY

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## REALIZATION.

My life and what it seemed to be  
Has changed, has changed so much to me ;  
For now it claims a higher kin  
Than ever I had hoped to win.

And nights have come, and days have gone,  
In which my soul was not alone ;  
It winged itself to higher plain,  
And joined the eternal God-led train.

And then I knew that I was one  
With earth, and moon, and stars, and sun ;  
I knew, I knew that I was free,  
That He was I, and I was He.

—ELEANOR BROWN.

## UNIVERSITY LIFE WITH SPECIAL REFERENCE TO ITS SOCIAL ASPECT.

It has been with great difficulty and after considerable thought that I have found a subject for my address that may interest you, and at the same time afford in the time allotted to me some opportunity of compassing, (even in a superficial way), the vastness of the subject I have chosen. I have selected my subject and have chosen a text for the same in words beautiful, as they are appropriate, impressed upon my memory from the introduction of an address given to the undergraduate body by our late eminent and estimable chancellor, Hon. Edward Blake. In three short stanzas he aptly voiced the spirit of my address :

"The waxen mould as yet is soft,  
The opening page is fair,  
'Tis left for those who rule as yet,  
To leave their imprint there.

The stamp of true nobility,  
High honor, stainless worth,  
The earnest quest of noble ends,  
The generous heart of worth.

The love of country, soaring far  
Above all petty strife,  
The love of learning, art and song,  
The crowning aims of life."

Look upon university life in whatever way one will—view it from whatever standpoint one chooses—the prospective is limitless, the field is infinite.

The social side of university life is one that has always appealed to me such as should form an integral—nay, a necessary part of every student's curriculum.

President Quincy, of Harvard, once said : "That a

man got a great deal out of a college if he just rubbed his shoulders against the buildings, yet he betters himself greatly by at the same time rubbing his head against the cases in the library." While an ardent admirer of a student, who by his indomitable perseverance and assiduous attention to study, carries off the highest gifts of his university, I venture to say that if he neglect the social or fraternal element of the curriculum, he is not the better or the more practical man to engage in the struggle of life that follows his day of graduation.

In an article written by Woodrow Wilson, expressing as it does, the true ideal of university training, and embracing, though not directly expressing it—my main thought—that, combined with a thorough academic course of instruction, there should be imbued into every student's mind the higher ideal of equipment for true citizenship, he says : "In order to be national a university should have as the centre of all its training, courses of instruction in that literature which contains the ideals of its race, proofs or settled inspirations of the character, spirit, and thought of the nation which it serves, and besides that, instructions in the history and leading conceptions of those institutions which have served the nation's energies in the preservation of order and the maintenance of just standards of civil virtue and public purpose."

To accomplish this end, the thought and purpose of every undergraduate, should be to cultivate those broad ideals of life which would be found a necessary attribute when entering and pursuing life's struggle ; nothing contributes more largely towards this goal, than a liberal bestowal of one's time to the social aspect of college education.

The feelings entertained by the business man, by the man of action, towards the scholar, have never been concealed. A great charge laid against the scholar is that he is unpractical, and there is something humorous in the complacent way in which they receive this charge. As a rule, far from being annoyed, they take it as a compliment. They regard it as a testimony to their real superiority. It is in some sense the business of the scholar to be unpractical—to read and to think—rather than to act. Many subjects of study, those which are distinguished (*par excellence*) as academic, have no direct bearing on life, "no utility" in the ordinary sense of the word. The whole process of education or the education of others is unpractical, in so far as it seeks knowledge and development of mind as ends in themselves. Any artificially protected and specialized form of intellectual life is no longer necessary. The seclusion of the modern scholar is not only needless—it is highly injurious. What is necessary—what we require, is to strike the proper balance. Excess of solitude is one mark of academic life. The true academic spirit should embrace unity of thought of many diverse elements, harmony in aim of widely different opinions, to lift the student out of his narrow sphere into broader fields. One who draws largely upon books or