

THE VARSITY

Published weekly by the students of the University of Toronto. Annual subscription, One Dollar, payable strictly in advance. For advertising rates apply to the Business Manager. Address all communications for publication to the Editor-in-Chief, University College.

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TORONTO, November 26th, 1901.

SOMETHING of everything and everything of something, it is said, we should aim at in self-education. This, of course, is an ideal which we cannot realize. The German scholar who spent his whole life "in uncessant toil," studying the Greek genitive and trying to discover its true significance, had to confess on his dying bed that he knew nothing about it after all. Newton, even Newton, whose mind was the greatest ever man possessed, of whom Pope sang :

"Nature and Nature's laws lay hid in night;
God said "Let Newton be," and all was light."

—this man even could only sum up his experience in these significant words : "I have been but as a child playing on the sea-shore ; now finding some pebble rather more polished, and now some shell more beautifully variegated than another, while the immense ocean of truth extended before me unexplored." This ideal of ours, we say, we will not realize ; but no ideal can be realized if it be a worthy one. Enough if our endeavor is earnest and strong.

"Everything of Something,"—many a student can conscientiously affirm that he strives towards this end so far as he is able. Something of everything,—ah, there's the rub ! What one of us can say that he honestly or earnestly attempts this ? Yet, Truth in its sum and substance is the object of our search and investigation as students. Truth is not a collection of separate and distinct facts, a heap of dry bones ; it is an organism, a living body in which all the members are correlated and interdependent. As the dentist, though particularly concerned with the teeth, studies the general anatomy of the human system, so the student, though because art is long and time is fleeting he especially devotes himself to one particular aspect of Truth, must consider that all Truth is his to scrutinize and comprehend. We are too apt to carelessly say, "That is not in my line." Everything is my line and all Truth is my possession. It is true that this is an age of specialization, but let us not mistake the meaning of the word, else our university education will be useless and worse than useless. Instead of broadening our minds, for which purpose we are at college, we will narrow them ; we will contract our sympathies, instead of

extending them till they embrace everything ; we will find ourselves in the thickly-wooded vale where our prospect will be dim and circumscribed, "cabined, cribbed, confined," instead of being on the sunlit summit of the lofty mountain, whence through the clear air we can "look downward where a hundred realms appear," and rejoice in our extensive survey. May our mental vision be thus broad and clear. To know something of everything is impossible,—be it so, yet aim thereunto and you will at least discover how much you don't know ; that, after all, amounts to the same thing, it is education.

With these considerations in view the system of Joint Lectures was inaugurated a couple of years ago, and programmes of the meetings of the departmental societies printed in convenient booklets. The programmes for this academic year are issued this week, and they are worthy of careful study. The lectures promise to be exceptionally attractive and instructive ; they are on interesting subjects, and of a nature not too technical for any student to understand and appreciate. We hope that the attendance will be larger than in previous years. Here is an excellent opportunity for "the something of everything," an opportunity which can be taken advantage of without trouble or waste of time. The less you know of the subject, the more reason you should attend the lecture. If the lecturer does no more than arouse an interest in the subject of his address, he by no means speaks in vain, nor does his audience listen in vain. That is the first step and the one which counts. The earnest student who knows what is good for him will not only attend as many of these lectures as possible, but he will also go carefully over the programmes of the departmental societies, marking certain meetings to attend,—societies connected not merely with those branches of study in which his especial interest lies, but with those, too, in which his knowledge is deficient. Such a man can make his mind broad and all-embracing. Do likewise. Don't run in a groove lest you become short-sighted and narrow and pedantic.

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MOST students, especially those of the Senior class who can look back over three and a half years of undergraduate life, are inclined to believe that there are too many social "functions" at Varsity. The worst feature of the matter is that the tendency is toward increasing their number, until at present if a student were to attend all the concerts and receptions, and dinners and dances he would literally have no time for anything more serious. He must cultivate the social side of his nature, but he must choose which of these many functions will do him the most good in this direction. Whatever his tastes, whatever his inclinations, no student can afford to miss the University Dinner. Of all functions we must regard this as the most important, and we venture to place it even before the *Conversazione*. Its success depends upon the undergraduates. Let no one of them miss it. He who does knows not what is good for him.