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Many more signatures could have been obtained if the movement had been started earlier. The rapidity with which all the signatures obtainable in places like London, St. Catharines, Kingston, Whitby, and Peterborough were procured was most encouraging. The list of names from Winnipeg includes some of our best known and most popular graduates. So long as the University is thus loyally remembered by her alumni without respect to locality, so long will her prosperity be assured.

The reasonableness of the proposed reform is so generally recognized by our graduates everywhere that the action of the Ottawa "bolters" seems inexplicable to the University public. If, however, it could be shown that, as some surmise, there is subterranean communication between Toronto and Ottawa, that phenomenon would be accounted for.

Whatever happens, it is evident that our graduates are now becoming so numerous, and so earnest in their interest in the University, that their united opinion on measures of reform cannot well be opposed or ignored.

"PAGAN VIRTUES AND PAGAN THEORIES OF LIFE."

Last Saturday forenoon, when Professor Hutton entered the metaphysical room, which was crowded with those desirous of hearing his lecture, he saw, in the front seats, a number of the young ladies, and several members of the Faculty, including Dr. Wilson; and behind these, a great multitude of every day undergrads, a few of whom were seeking standing-room in the rear. The lecture (to which the brief summary given below fails to do justice), was heard with close attention by the audience,—every one, we feel sure, bringing away with him something of the "joy of elevated thoughts."

It is possible within limits, the lecturer said, to mark some real difference in the virtues professed and practised by Pagans, and those developed under Christianity. Character is the outcome of external facts, of the circumstances of the age that is; and of internal facts: the theory of life and the religion which is dominant.

The external facts gave to the Pagan virtues their public and social character. The man was nothing without the state: in his own right he could not hold property even within the city walls, still less in other lands. Apart from his own state, his life was not safe; as a prisoner of war he was naturally butchered, and if spared sold into slavery or turned into a gladiator; wherever he was a stranger he was naturally an enemy; *hostis* and *hospes*, "enemy" and "guest," come from the same root and both mean "enemy"; "*domi militiaeque*" said the Romans for "at home and abroad"—literally "at home and at war." Again, his fortunes depended on those of his own family: when Achan and Cyrsilus and Lycidas offended, their families suffered death with the offenders.

Consequently patriotism outweighs friendship, as in the assassination of Julius Caesar, and treason is regarded as the blackest of all crimes. Tyrannicide, for the same reason, is a duty, even if the tyrant be one's own brother. On the same principle, within the family, the bond to brothers and sisters is stronger than the bond to

the alien wife. Intaphernes' wife in Herodotus sacrifices her husband to her brother's safety. Such sanctity as belongs to marriage belongs to it in its political aspects, as a bulwark of the state, hence the mourning over Jephthah's daughter. Athenian marriages were marriages of convenience, designed to keep the property in the family. A father gives his daughter to their nearest male relation or in default to whom he pleases.

Christianity, on the other hand, popularized the inner and personal virtues of righteousness rather than mere justice, of purity and humility, of moral rather than physical courage.

Yet, at the same time, it did not come to destroy the old social virtues, but to fulfil, teaching a kinship wider than the kinship of fellow-citizenship, and co-extensive with Christendom. Its very complexity, therefore, in developing both the individual and personal, and also the public and social virtues more than Paganism had developed them, has obscured its perfectness and tempted fanatics to forget one side or the other, and lose the whole in the part. Public duties to the State have often suffered in Christian societies at the expense of personal or family duties: as in the history of the monks. Morals have become too transcendental, and truthfulness, for example, has been made an idol. The law of sacrifice and compensation is hard to elude, and in gaining one virtue another has not often been lost. Yet, after all, the social virtues of Paganism were not as truly social in spirit as the same virtues in Christian societies; rather they were forced upon ancient communities by enlightened self-interest only, not by an unselfish religion. And hence patriotism and selfishness are found curiously blended among the old Greeks in the same breasts; in the Spartans above all.

Again, the internal facts of life, the prevailing theories of life's meaning, leant their own colour to the virtues of Paganism. The religion of the masses was a rude and boisterous nature-worship clouded by a deep fear of the jealousy of the gods derived from experience of life's hardships; a fear which found vent in Moloch-worship and human sacrifices, and later, in the sacrifice of treasures and the blood of bulls and goats. The king threw away his signet-ring; the victorious general heard with relief of the death by disease of his only son. In the educated classes who had risen above the indiscriminate worship of their own instincts and of outer nature, may be discerned a pessimism not unlike that of modern sceptics, of Arthur Clough, George Eliot and Frederick Amiel. Æschylus deifies the power without showing the justice of Zeus; Euripides is sure of nothing; Sophocles alone seems to trace a purpose and a compensation in suffering, but the cloud is more manifest than the silver lining.

Such being the Pagan religion and theory of life, the virtues evolved from them have no supernatural character, but are the spontaneous expression of human nature as it contemplates this world alone, and endeavors to work out its own happiness, as it best may, against the heavy odds. The character of the State forced men into co-operation, and gave to their actions a social aspect, but the character of their creed fostered selfishness, and made their motives selfish. The despotism of the State and the egoism of the individual went hand in hand.

The natural spontaneous character of their virtues, or its selfish and self-regarding character, is traceable in the several senses in which they used the word "virtue." Sometimes it is natural human kindness; indulgence to everyone, self and others: this is said to be chiefly found in the young; the old are too soured and hopeless to retain it. Christianity alone gave to old age a dignity and a hope, out of which virtue could blossom. In the same way the vices on which the Greeks are emphatic, are natural and spontaneous: the arrogance and indolence, for example, of youth, both physical and intellectual; a vice which was a factor in their state politics, but which, with the growth of less violent ideals, has dwindled down so as to be imperceptible outside Universities.

Sometimes the word virtue is used to mean "justice:" whatever is just is right; neither more nor less; the supernatural grace