

in her several subjects. She must plan out her own procedure in regard to her work, must even to a greater or less extent decide what she will read, what leave. She assumes responsibility for her own progress to a degree that she had never thought of at school. But the change is more radical than one merely concerned with book work. When a student from any outlying town enters the university, she probably takes quarters in a boarding house. No one there has any claim to order the details of her life for her—what care she shall take of her health, what companionships she shall cultivate, how she shall employ her leisure. She becomes responsible for all these things herself, and the experience she gains through this responsibility constitutes far weightier lessons than the philology or philosophy she acquires from lectures. Those persons who have assumed the guardianship of their own progress, their own dignity, their own well-being generally, have abandoned the status of irresponsibility and carelessness. Calling themselves by a name which infers them to be still in that station implies either that they do not realize the meaning and responsibilities of their new life, in which case they are not yet fit for it, or else that they are having recourse to a euphemism to disguise the truth from others, a childish vanity surely. In entering the university we are entering a body possessed of privileges, duties and opportunities foreign to the idea of the names boy and girl. It is wiser and worthier to face such facts fairly, and to adjust our vocabulary to them in a spirit of truthfulness. These cannot be the full development got out of university life which its conditions warrant, so long as university men and women deny their own status.

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