

in the lowering of ideas and ideals become and be a failure. To serve the God of truth and duty is to set a professional and individual standard of character upon which can be founded the best social, national, and religious superstructure.

Let us now conclude what was intended as a brief review of the situation of the day as it is faced by university men and women, with the briefest reference to the last division, the social. Even here the opportunities must be by no means underestimated or disregarded. We do not write of the social distinction to be secured by those who will be given more or less prominent positions on the ladder of local or provincial fame, or of the chance that social distinction in a class sense may be achieved. By bringing to the rush and hurry of our present day lives that culture and refinement which should characterize all university people, by the exercise of which the crudities and roughnesses of our everyday life will be eliminated and a kindly consideration take the place of mere selfish indifference, great service can be rendered to our generation,

while to our daily intercourse can be given that graceful touch which makes life so much more pleasant to every one, and which constitutes, when present in its fullest degree, an undeniable claim to gentility.

This article has not been written with any attempt at finished composition, or any idea of adding anything additional to the ordinary knowledge of the average university student; the object has simply been to present again matters which the most superficial review of the situation must make known to everyone, in the hope that the simple fact of presentation will cause those people qualified to deal with the subject to come forward and by example and precept point the way to the reaping of the yet ungarnered rewards.

We ask serious consideration of the different questions presenting themselves in the educational, political, commercial and social fields herein hinted at, not because this article is in itself worthy of consideration, but because the problems with which it deals are of such transcendent importance and affect every phase and feature of our daily life.

## SHADOWLAND

By Rev. J. J. Hastie

The finding of a new word is sometimes interesting. That which stands at the head of this article, new to me as I suppose to many others, was first heard from the lips of an old Tasmanian pioneer. It happened on one of several long drives that I had with him, when he was telling me of a sheep-farm of some thousands of acres, which had lately come under the management of his son. "I hope he will be able to make it pay," said he, "but there

is too much shadowland on it." When I asked what he meant he explained that while it was good to have some trees on the great sheep-runs it did not pay to have any thickness of them. If there are many trees, there will be lots of shadow, and the grass that grows under shadow is not so sweet as the grass that grows on the open. The sheep will nibble right up to the shadow-grass and then turn away, only returning when the other parts are bare.