

ment the United States is a branch of the same civilization as we are ourselves, and in many respects the atmosphere which new-comers breathe is the same as that in which they have been brought up at home. It is not within the scope of a brief article to say in what respects one country is superior to another, or to define exactly to what extent one can retain his native traditions in a foreign land. The important thing is to protest against men of culture taking any such step as that of leaving their own country from motives which only reflect one part and not the largest part of life. If men can live in a foreign country and do justice to themselves in the largest sense, there can be no objection to their going, but they should stay at home until at least they have considered the full significance of their expatriation. What would people think if it were given out some fine morning that such gentlemen as the Principal or the Chancellor of this University had been offered larger emoluments in the United States and were already packing up their boxes.

IN the foregoing article the writer uses the title University men in the sense which we like best to attach to these words. By a University man we mean one who has left the narrowness and the crudeness of his school-days behind him, and has learned to look about him with some breadth of vision and some soberness of judgment. No student of a University, and indeed no professor or instructor, can be expected to possess exact knowledge upon many subjects; but one is justified in looking for at least some sympathy and some adjustment

toward the most important aspects of modern knowledge. A boy at school or an apprentice at a trade is engaged upon particular tasks and can accomplish little in the way of grasping the facts of existence as a whole. The student of a University, however, occupies an entirely different attitude. He still continues to devote his attention to some particular branch of study, whether it be Greek accidence, chemistry or economics, perhaps a little of all three; but the most strenuous attention devoted to such matters of detail will never make a scholar in the best sense of the word. A student must pass from his particular studies out into a larger sphere, in which he comes into contact with the obstinate questionings which have occupied the minds of great men, both in the past and present. If he has come with narrow views of the world and the world's truth he must feel these breaking down and giving place to larger and freer and nobler conceptions; if he has come in without any thought at all he must be open to receive a sober and earnest wisdom in place of his former thoughtlessness. In a sense every student should be a philosopher and should try to adjust himself to the great questions concerning human life, the existence of God, the origin of man, the significance of history, the development of knowledge, the structure of society, and many other themes in which educated men should at least know something of the attitude which is taken by the special students of each.

This journal does not undertake to be an instructor of students in such matters, but it is not beyond its sphere to make a contrast between students whose minds open out year by year to