

## Literature and Science.

### EDUCATION'S MARTYR.

HE loved peculiar plants and rare,  
For any plant he did not care  
That he had seen before ;  
Primroses by the river's brim  
Dicotyledons were to him,  
And they were nothing more.

The mighty cliffs we bade him scan,  
He banned them for Laurentian,  
With sad, dejected mien.  
"Thou all this bleak Azoic rock,"  
He said, "I'd sooner have a block—  
Ah me!—of Pliocene!"

His eyes were bent upon the sand ;  
He owned the scenery was grand,  
In a reproachful voice.  
But if a centipede he found,  
He'd fall before it on the ground,  
And worship and rejoice.

We spoke of Poets dead and gone,  
Of that Maonian who shone  
O'er Hellas like a star.  
We talked about the King of Men—  
"Observe," he said, "the force of *ken*,  
And note the use of *gar*!"

Yes, all that has been or may be,  
States, beauties, battles, land, and sea,  
The matin songs of larks,  
With glacier, earthquake, avalanche,  
To him are each a separate "branch,"  
And stuff for scoring marks.

Ah! happier he who does not know  
The power that makes the Planets go,  
The slave of Kepler's laws ;  
Who finds not glands in joy or grief,  
Nor, in the blossoms of the leaf,  
Seeks for the secret Cause.

*M. K. in Longman's Magazine.*

### LIFE AT THE SCOTTISH UNIVERSITIES.

*(Concluded from last week.)*

THE education given at the Scottish universities is carried on solely by means of the lectures delivered by the various professors, supplemented by exercises and oral and written examinations upon the subjects of those lectures. Even the assistants whom the professors engage to help them in the work of their classes are appointed and paid by the professors themselves. Many of the students who aspire to a degree in arts avail themselves of the services of private "coaches," but these tutors have no official position, and are not able to command more than a very moderate remuneration for their labours. The entire absence of tutors is, of course, another result of the poverty of the establishments themselves, and of the majority of their pupils; but although the want is a great one, it is not an absolutely unmixed evil. It is true that Scottish students

are deprived of what must ever be one of the most important means of education—the companionship of a superior mind, and the guidance, the encouragement, the stimulus which only a tutor who knows his students personally can possibly supply. It is true that an education which neglects this method must always turn out men whose mental faculties are wanting in polish, who have wasted time over antiquated books, or in struggling through mazes which a few clear words might have made plain to them. Rawness, crudeness of thought, and a certain intellectual egotism are characteristic of the self-educated man; and he who adds to the teaching of books only the instruction he can derive from the lectures and criticisms addressed to two hundred men as well as to himself, is seldom free from these mental weaknesses. But, on the other hand, the necessity which is laid upon the Scottish student of planning out (in great part) his own work, of selecting his own authorities, of struggling unaided with his own difficulties, tends to make him self-reliant. He who climbs the hill of knowledge with his hand clasped by that of an experienced guide attains a higher eminence, and is able to command at less cost a wider survey; he is prevented from wasting his strength in needless enterprises, and is taught to avail himself of all the steps which have been cut by his predecessors. He is able to look down with a smile at his fellow-climber, who, struggling along by himself, reaches, panting and bewildered, and overflushed, perhaps, by his success, a summit which he himself has easily surmounted some time before. Yet it may be that the very difficulties (needlessly encountered though they may have been) of the less fortunate traveller, have had the effect of hardening his muscles, and stimulating his keenness of vision, of increasing his self-dependence and his power of resource.

A similar effect follows, or, at least, generally, follows, from the mixture of classes in both the schools and the colleges of Scotland. To be educated with one's equals produces certain results—perhaps, on the whole, the best attainable. But to be educated with one's social inferiors and superiors, or even with one's inferiors only, produces other results which may rival in importance those obtained by the opposite method. The aristocratic system (as the former plan may be called for the sake of convenience) is indubitably the best for those who are intended to live and work entirely among men of their own class, and who regard an intimate knowledge of the classes immediately beneath their own, of the ways of life of the habits of thought and feeling of the men who compose these classes, as a thing of little or of no importance. To throw a youth of gentle nurture into the

mixed company he must meet with at a Scottish university would probably result in some deterioration of his manners for the time being, unless he chose to live in an unhealthy isolation, or unless he had opportunities for mixing in better society than the great majority of his fellow-students could afford him. But, on the other hand, under the aristocratic system of education, a youth is brought up to know but one class of his fellow-men, and unless he is fortunate enough to be country-bred, and to retain some of the associates of his boyhood, he is very unlikely to gain the knowledge of any other class later in life. To know men, it is not sufficient to meet them merely as ministrators, whether in humbler or in a less inferior position, to our wants or our pleasures. To know men we must consort with them under circumstances, which place us, at least for the time being, or in some respects, upon an equal footing with them—we must share with them conditions, interests, hopes and fears. An undergraduate of a Scottish university has the opportunity, at least, of becoming acquainted with many sorts and conditions of men. The richest country gentlemen in Scotland generally prefer to send their sons to Harrow and Oxford; but youths from every other section of the community are to be found in the class-rooms of Edinburgh, Glasgow, and Aberdeen. The son of the mill-owner sits on the same bench with the son of the small shopkeeper; the merchant, the country minister, the laird, the "tenant body," send their boys to undergo the same educational treatment. This democratic system may have its weak side, but it must result, and it does result, in widened sympathies, and in welding together the various classes of the country. Among the lads and young men who form the great majority of the students, there are always a few of maturer years—men who, somewhat late in life, have determined to cultivate classic fields, or to exchange the desk or the counter for the pulpit. These men are naturally shy, reserved, and uncomfortable, given to associate with each other, and to avoid the boyish fun of their fellow-students.

Everyone has heard of the terrible struggle with poverty which some Scotch students undergo. It might be difficult to match to-day the stories which are told of the difficulties which have been surmounted in past days; but there are at this hour a considerable number of students, especially at Glasgow and Aberdeen, who not only support themselves by working at a trade during the summer months, but save enough in that time to live upon during the other half of the year at college. How they accomplish this, with no other help than, perhaps, a ten-pound note from a bursary, or a sympathizing relative, is, and must remain, a profound mystery to all who are unacquainted with