

keeping body and soul together with a not-too-plentiful supply of oatmeal, the result being, in the words of the writer, that "a very large proportion never emerge from the struggle at all. There is not a church-yard on Scottish soil which is not the resting-place of some bright-eyed youth who has paid for his ambition with his life, who has been vanquished in the fight, and has crept wearily home to die." We cannot imagine the source of the writer's data, but, whatever may have been the case in former years, it is certain that such is not the case at present, except in isolated instances. It is quite true that a number of students at these Universities are making their own way, but we are not aware that this is a feature of University life peculiar to Scotland, nor have we any reason to believe that such students are engaged in a hand-to-hand conflict with poverty. We believe that the endeavor to rise superior to the mere limitations of circumstances is one of the best features of the Scottish character, and we do not believe that any serious consequences have resulted from this characteristic. Again, the writer of the article in question seems to regard it as a very doubtful advantage to society that so many men should be able to escape from the social condition in which they were born and rise to higher spheres of action. To quote him again—"It is very doubtful whether it is for the advantage of the community that the professions should be crowded by competitors from the classes below; the result must inevitably be to lower, in some respects, the standards of the professions themselves." And a little lower—"But the question is whether these more important labors might not have been as well or better performed by those who were, in a manner, born to them." We really thought that the advocates of caste had ceased to make public their sentiments in the face of modern intelligence. Who are those born to per-

form the more important labors of society if not those, from whatever social stratum they emerge, who develop suitable intellectual and moral capacities for the work? By such men the standard of their chosen occupation will never be lowered; by all others it will at least not be improved. But according to the writer the Scottish Universities are commonplace, vulgar institutions; and the theory upon which they proceed cannot meet with the approval of the man of pure heart and aristocratic pretensions. "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." What think ye of that, ye dwellers in the modern Athens, or in the smoke-enveloped city by the Clyde? Let us hope that no youths of such gentle nurture may ever find their way to your Universities, lest the curse of their corruption rest upon you. Let them by all means go to the "English Universities," which will "give them a liberal education, and turn them out in three years' time, well mannered young men, accustomed to the society of their equals, and (to use a convenient phrase) 'free from vice.'" It would be interesting to know where these particular "English Universities" are. He cannot refer to Oxford and Cambridge, for there are too many low-born Scotchmen there; and, moreover, many scions of nobility and others of "gentle nurture" have left their halls tolerably familiar with several varieties of vice, though this familiarity may have been acquired outside of the University, probably by accustoming themselves to the "society of their equals." However, seriously speaking, the writer of the article referred to certainly