

disposition. He is by the law of the attraction of opposites, the bosom friend of A. B. is positive, while A. is negative. B. shines, and A. casts a constant shadow. B. is a brilliant student, while A. has little more than experience and a bald head. B. is Solon and Socrates in one. A. is Athanasius minus the wide culture of that ancient worthy. A. is prepared to see and seek to extract the most infinitesimal mote from the college eye. B, if he must look, will use his spy-glass as Lord Nelson did in viewing the unwelcome signal.

Some say A has chronic indigestion. Others, that he is pining for the appreciation which he deserves, but others receive. Whatever be the cause, it is certain that his thoughts and words about the college are rarely lit up by an optimistic gleam. However, this much may be said in regard to the wolfish pessimism of such men; that as a rule the younger men have not sufficient reverence for the college fathers. It is easy for the young twig to bend or be bent to college ways. To force the oak to stoop to the trivialities of such discipline is to fracture it.

My first question, which I asked over a steaming soup-plate, was about New College life in general. A instantly replied: "They are as a rule a bigoted, conceited lot. I am a Freechurchman, but you get it here *ad nauseam*." Surely this is too dark a picture, I replied. In Canada we look upon Edinburgh as the Presbyterian Jerusalem, while some of us regard the New College as its very Temple. Here we are from the uttermost parts of the earth to hear the wisdom of your Professors, and be fired by your College life. We expected to return with the glad criticism of the Queen of Sheba on our lips. Has the glory departed?

B. saw the difficulty, and smilingly came to the rescue. "I do not think," he said, "my friend expects you to interpret him too literally. I admit that the Edinburgh men must seem to a stranger very stiff and priggish. But they are not intentionally rude. The Scotch student turns to philosophy as a plant towards the light. It would be inconsistent for him, therefore, to be moved by common things. You come to him merely as an *idea*, and your presence in his *consciousness* to be accounted for on the evolution or some other hypothesis. If he is satisfied as to the *subjectivity* of the idea he may so far 'realize himself' in