

and took the highest prize for scholarship in the course of science and the first in German. Another has acted in the two apparently incongruous offices of table waiter at the University table and assistant in the library. These, however, are employments suited to what may be called the unskilled labourer class, but other instances are cited of mechanics who have been able to maintain themselves by their work, and at the same time attend all the classes punctually and regularly. Carpenters, cabinet makers, printers, farm hands, and young men who follow other occupations have found employment either within the walls of the College or in the neighbourhood. Ten or twelve students have taken care of 200 acres of land, ploughing and tilling nearly 50 acres, having a dairy of ten cows, attending to two spans of horses, a horticultural garden and two orchards. All this work had to be done early in the morning before classes took up, and in the afternoon. But besides these, there are some who have struck out work for themselves. One has issued a Directory of Ithaca, in which the University is situated, several have found situations as private tutors, or have opened classes in elementary branches not taught by the university, and others who are not skilled artisans have been engaged in grading the university grounds, building roads, and clearing off rubbish. The reports of the progress of these young men are very satisfactory and such as to hold out great encouragement to others similarly situated. It is evident, however, that the greatest economy must be exercised, without which it would be impossible to make both ends meet. In this respect the Cornell students have shown a worthy example. It has been too much the fashion for young men from the country who have been sent to receive a liberal education to forget that to keep them at College requires a strain upon the narrow means of the struggling household, and seeking to vie with others they have launched into expense, allowable it may be to the rich, or to those who are in comfortable circumstances, but which certainly should not be indulged in by those whose support is drawn from the farm, where there is probably a sufficiency of food and clothing, and but little ready money for careless spending. It is forgetfulness of this fact that leads to so many appeals for scholarships and bursaries to support young men at college, when the family resources are not found sufficient. The Cornell experiment, with its rigid economy, recalls the days of the Scotch students with their homespun suits, their weekly or monthly allowance of oatmeal and potatoes, their small room, in which two lived together at a weekly rent of probably one and sixpence each, for which their food was cooked, consisting of porridge and potatoes, with possibly now and then at rare intervals a piece of mutton from the bleak-hill side farm, teaching in private families and grinding, the richer students supplying the money for class fees and other expenses. It was training like this that gave to the raw Scotch student a power which so often made itself felt. A little of this spirit in Canadian youth would do a great amount of good. There is at present too much dependence placed on extraneous help for the education of young men, and they have

come to lean on scholarships, not bestowed as rewards for distinguished merit, but given in too many cases to young men because they have no money to support themselves at College, in which case they are hurtful and destroy the good which might be done by competition for the possession of a scholarship given as a mark of honour. Such a system as that inaugurated by Cornell University may effect a marked change in this respect, and render manual and mental labour alike respected and respectable, as in the days of Paul, who at Corinth "because he was of the same craft, abode with Aquila and wrought; for by their occupation they were tent makers." There would then probably not be so many idle men about the professions, hanging on for any job that might turn up, and having no other means of earning a living, denied to them by the profession to which they were trained.

VOLUNTARYISM AND ENDOWMENT.

(From the Glasgow Herald.)

In the discussion both in the House of Commons and the House of Lords on the Irish Church, frequent reference has been made to the Free Church of Scotland, and what she has accomplished since 1843 in the way of building churches, manses, and schools, and in making provision for her clergy. Mr. Bright, in his great speech on the second reading, held her up as a striking example for the benefit of the Irish Church, and seemed to indicate that, even in a pecuniary sense, disendowment would be a blessing. Before the bill reached the House of Lords the pamphlet of the Rev. Mr. McNaught, of Glasgow, had appeared, and the statements contained in it and in the preface by Dr. Begg were eagerly seized hold of by several of their Lordships, who turned the tables upon their opponents by showing upon the authority of the pamphlet that, while the Voluntary principle had been eminently successful in the populous and wealthy districts of the country, it had signally failed in the rural and thinly-peopled parishes of the Highlands. The Earl of Dalhousie took the opportunity of the bill being considered in Committee, on Tuesday last, to deny the truth of the pamphlet's allegations, and to draw a very flattering picture of the finance of the Free Church. The question, it appears to us, has assumed far greater magnitude and importance in the debates than it deserves. It might have been all important had we been discussing the principle of establishments and endowments as a whole, and not the policy of disestablishing and disendowing the Irish Church. We don't require to go to the Free Church to prove that Churches supported on the Voluntary principle can succeed not only in maintaining themselves, but even in extending their principles. In our own country we have had the example for more than a century of the now United Presbyterian Church, which, as the Secession and Relief, obtained a most respectable and influential position long before the Disruption. It depends solely upon the principles of a Voluntary Church, and upon its harmony with the feelings of the people, whether it shall succeed