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ARTICLE VII.

UNIVERSITY OF OXFORD.

Oxford is, in some respects, the most picturesque and peculiar city in Europe. Standing on a gentle eminence, it has a marked advantage over Cambridge, the site of the latter being perfectly flat. The public buildings, too, in Cambridge, are concentrated to a much greater extent than in Oxford on a single street. The eastern university has, however, one structure, with which the banks of the Isis have nothing to compare—King's College chapel,

> —"that immense
> And glorious work of fine intelligence."
> "They dreamed not of a perishable home
> Who thus could build."—

In Oxford, the public edifices are scattered in every part of a city, containing 25,000 inhabitants. The college buildings are situated, with few exceptions, around open courts or quadrangles larger or smaller. One of the colleges has four of these quadrangles; two others, three each. The whole number is about forty. In most of these edifices, taken singly, there is little architectural beauty or magnificence. A great proportion of the buildings are but two stories in height, built of brick and stuccoed. Yet viewed as a whole, with all their towers and spires, with churches and other edifices intermingled, the effect is very impressive. The fretted pinnacles and lofty spire of St. Mary's church, the domes of the Radcliffe Library and the Theatre, the beautiful Martyrs' memorial cross, the massive tower of Merton College chapel, the unadorned but finely proportioned Magdalen tower, together with many other towers, steeples, turrets and cupolas, some of them partly hidden by the trees, afford a prospect of unmatched interest. Who can estimate the effects, on the heart and mind of a susceptible youth, of those piles, venerable with the moss and stains of ten centuries, before whose mullioned windows and along whose foot-worn halls, have walked Wiclif, Wolsey, Jewel, Usher, Butler, Hampden, Selden, Locke, Addison, Johnson, Chatham, Wesley, Whitefield and others of the greatest names in history? Whose soul would not be kindled and exalted amid such scenes, where some of the noblest treasures of art

and antiquity are collected, hallowed by the genius and learning and religion of a thousand years!

One of the best points of observation is on the east, at the Magdalen bridge, which spans the Cherwell on the London road. Immediately in front are

"The stream-like windings of that glorious street,"

with all its quaint, varied and most suggestive architecture. On the right, resting upon or near High-street, are Magdalen College with its fine gateway, St. Edmund's Hall, Queen's and All Soul's Colleges, the lofty spire of St. Mary's Church, the lesser one of All Saints' Church, the prospect terminating with St. Martin's Church. On the left is the botanic garden, and beyond are University College and St. Mary's Hall, while further back of this wide and winding street, on either hand, are many other objects in this most striking panorama.

But to obtain a good view of Oxford, it is not necessary to enter the city. The spectator may take his stand in Christ Church meadow on the south. He may step upon the "Broad Walk," first made by Wolsey, and pass a quarter of a mile under a bower of lofty elms, whose branches interlace, till he comes to the margin of the Cherwell. "Turning to the right and southward, he may follow it, in its windings and dallying eddies, beneath the grassy banks and about the little wooded isle, in which it affects coy reluctance to marriage with the Isis, till at last, bending to meet the renowned river in its fresh youth, the Cherwell adds fulness and perfection to the rejoicing stream." "The meadow, containing fifty good acres, always beautiful, is, in early Spring, preeminently so; in the glory of the Summer months, the leafy screen shuts out gables, pinnacles, spires, towers; in Spring, the half-opened leaves permit to be seen, between stems and branches, the architectural features of the south face of Oxford; and goodly, indeed, are they to look upon through that transparent veil."[1]

Christ Church, to which this meadow belongs, is the largest and richest of the colleges. It stands on the site of St. Frideswide's priory and some inns which were built for the use of students, it is said, in the eighth century. The college owes its establishment to Wolsey and Henry VIII. The latter added to it the abbey of Osney, which was the cathedral of the see of Oxford, making Christ Church a collegiate church. The Hall is 115

[1] Oxford Protestant Magazine, May, 1847.

feet in length, 40 in breadth and 50 in height, the roof ornamented with nearly 300 coats of arms and other decorations. It is used as a refectory, and is adorned with 110 portraits. The chapel is very quaint and antique. On each side of the Choir are massive Saxon pillars; the roof is of stone-work. The sacramental plate was found in the ruins of Osney abbey. This choir is said to have been, in A. D. 730, a church for nuns. In the centre of the large north window in the west transept is represented the murder of archbishop Becket. In the Dormitory are many curious monuments and relics. Over the tomb of St. Frideswide is a beautiful Gothic shrine. On the monument to Robert Burton, author of the Anatomy of Melancholy, is his bust, a calculation of his nativity, and the following inscription written by himself: "Paucis notus, paucioribus ignotus, hic jacet Democritus Junior, cui vitam dedit, et mortem, Melancholia. Obiit VIII. Id. Jan. A. C. MDCXXXIX." In the Peckwater quadrangle is the Library, 161 feet in length, containing 12 busts and 295 paintings. Some of these are fine specimens of art, from the Dutch, Flemish and Italian masters, none, however, ranking in the first class. The collection of books, coins, prints, Mss. etc. is large and valuable. In the list of graduates of this college are Atterbury, South, Lyttleton, Bolingbroke, Sidney, Locke, William Penn, Ben Jonson, Canning and Peel.

All Souls, perhaps, comes next to Christ Church in its aristocratic reputation. It was founded by archbishop Chichele, in 1437. It is styled in the charter, "The college of the souls of all the faithful people deceased of Oxford." In the old quadrangle is a dial, contrived by Sir Christopher Wren, when fellow of the college, which, by the help of two half rays, and one whole one for every hour, shows to a minute what is the time. In the chapel is a marble statue of William Blackstone, also a fellow of the college, and professor of Common Law, represented as sitting in his robes, his right hand on a volume of his Commentary, his left holding Magna Charta. In the hall are about thirty portraits of eminent persons. The Library is a noble room, 200 feet long, 39½ broad and 40 in height. It has two ranges of book-cases, one above the other, supported by Doric and Ionic pillars. Over the upper book-cases, are placed alternately, bronze-vases and busts. The library is said to contain more than 40,000 volumes. Young, author of the Night Thoughts, and bishop Heber were members of this college.

Balliol college, situated on Broad-street, has some interesting

reminiscences. In the city-ditch, now the site of the houses on the opposite side of the street, Ridley and Latimer suffered martyrdom by fire, Oct. 16, 1555, and Cranmer, March 21 of the following year. They were confined sometime in Bocardo prison, which was over the north-gate and crossed Corn-market street, adjoining the tower of St. Michael's Church. Cranmer is said to have ascended the top of the tower in which he was confined to witness the execution of his companions, where he kneeled down and prayed to God to strengthen their faith. Near Balliol College on the west is the church of St. Mary Magdalene, originally built, it is supposed, before the Norman conquest. In 1840, there was attached to the north side of this church an aisle, called the "Martyrs' aisle." In the wall the identical door of the Bocardo prison is inserted. In the sunk panels of the buttresses, the armorial bearings of Cranmer, Ridley and Latimer, with those of their respective sees, are introduced, together with the initials of their names and various emblematic devices, e. g. the hand of Cranmer in the flames, an open Bible, the palm of triumph crossed by the fire-brand of torture, etc.[1] At the north end of the churchyard, another honorary monument has been erected, in the form of the memorial crosses erected by Edward I. to his queen Eleanor, and also like the one at Godesberg near Bonn, and also the elegant Gothic spire, the "beautiful fountain," Schöner Brunnen, at Nuremberg. The height is 73 feet, the form is a hexagon. It has rich decorations of niches, canopies, pediments, buttresses and pinnacles. The stone is a finely crystallized magnesian limestone, selected by Prof. Buckland. The figures of the martyred prelates were carved by Henry Weeks. On the three intermediate sides of the hexagon are the following symbols on shields, viz. the crown of thorns and the crown of glory—the sacramental cup and an open Bible—two crossed palm-branches and two crossed fire-brands. The whole structure is very appropriate and of exceeding beauty. The following is the inscription on the north face of the basement: To the glory of God, and in grateful commemoration of his servants, Thomas Cranmer, Nicholas Ridley, Hugh Latimer, prelates of the church of England, who, near this spot, yielded their bodies to be burned; bearing witness to the sacred truths which they had affirmed and maintained against the errors of the church of Rome; and rejoicing

[1] It is a singular circumstance, that two clergymen, recently officiating in this Martyrs' church, have become Roman Catholics, Rev. Robert A. Coffin, perpetual curate, 1844, and Rev. Charles H. Collyns, assistant curate.

that to them it was given not only to believe in Christ, but also to suffer for his sake. This monument was erected by public subscription in the year of our Lord God, 1841.

Wiclif was master of Balliol College in 1361. He was a member of Merton College. He dwelt near the spot where now stands the east gate of Christ Church, called Canterbury Gate. Dr. Pusey resides in the south-west corner of the great quadrangle of Christ Church. Bishop Butler was educated at Oriel, which has become distinguished as the leading Oxford college in the Tractarian controversy.[1] Dr. Samuel Johnson was member of Pembroke in 1738. His study was the top room over the gate-way. In 1732, George Whitefield, when eighteen years of age, was entered as servitor at this college. He took the degree of B. A. in 1736. John Wesley was a student of Christ Church and subsequently a fellow of Lincoln. His father, Samuel Wesley, was a member of Exeter College. Among the members of Magdalen College were Cardinal Wolsey, Fox the martyrologist and John Hampden. The latter, by a strange coïncidence, was associated with Laud, then president of St. John's College, to write congratulatory poems on the marriage of the elector Palatine to the princess Elizabeth.[2]

The buildings and establishments belonging to the *university* are the Radcliffe Library, The Schools containing a part of the Bodleian Library, The Clarendon, The Theatre, The Ashmolean Museum, The University Galleries, The Radcliffe Infirmary, The New University Printing Office, and The Observatory.

The Radcliffe Library was completed in 1749 from a bequest of Dr. Radcliffe, who left £40,000 for that purpose and a fund for a librarian and other purposes. The books are principally in natural history and medicine. The rooms are enriched with busts, vases, portraits, a collection of 1000 Corsi marbles, etc.

The Bodleian Library was founded in 1602 by Sir Thomas Bodley; it occupies many large rooms, and is constantly increasing, having the right of a copy of every work printed in the king-

[1] Eight of its members, seven of them clergymen, have followed Mr. Newman in his adhesion to the Romish church. Mr. N.'s lodgings were a narrow suite of rooms at the top of the stairs, on the south side of the quadrangle.

[2] Prince Rupert, the son of this marriage, led the king's forces in that skirmish, June 18, 1643, in which Hampden was mortally wounded. Two hundred years from that day a monument was erected in Chalgrove Field, Oxfordshire, a few paces from the fatal spot, in reverence to the memory of Hampden, with an inscription by Lord Nugent.

dom, an annual income of £2000 for the purchase of books, works of art, etc. It has Selden's library of 8000 volumes, 1300 Mss. given by Laud, the Oppenheim library rich in Rabbinical literature, a large collection of Oriental Mss., 50,000 dissertations by members of foreign universities, prints, medals, coins, etc. The whole number of volumes is not known, at least different authorities vary greatly. M. Balbi, after canvassing different estimates in 1835, gives the whole number as about 200,000 books and 25,000 Mss. The German Conversations Lexicon states, that the library, according to some, contains 250,000 volumes, according to others, 500,000. The Oxford local authorities make the total amount 400,000. No books are allowed to be taken from this library. The rooms seem to be quite insufficient and insecure for so vast a treasure. It is said that the copy-right is sometimes hardly esteemed a privilege, as it introduces an immense amount of trash.

The building called the Schools was completed early in the 17th century. It contains in the west side a part of the Bodleian library and the Picture gallery (which has many pictures, busts, statues, models of ancient buildings, etc.); on the north-east is the part used for the public examination of the students of all the colleges and halls, before taking a degree; and in the centre of the east side is a tower, in which are kept the muniments and registers of the university. The Clarendon was formerly the University Printing Office. It is now used for the meetings of the heads of colleges, lecture rooms, a museum for mineralogy, etc. The Theatre was erected at the sole expense of Archbishop Sheldon, in 1664, at a cost of £15,000. It was designed and built by Wren, after the model of the theatre of Marcellus at Rome. It will contain more than 3000 persons. The roof rests solely on the external walls. The annual convocation of the university is held in this room, called the "Commemoration of Benefactors." Honorary degrees are sometimes conferred here. At the commemoration in 1814 some of the allied sovereigns were present. The contents of the Ashmolean museum, founded by Elias Ashmole, are classed according to the plan of Paley's Natural Theology. The museum is quite miscellaneous and not of great value. The university Galleries, or the Taylor Institution, erected from the bequests of Sir Robert Taylor and Rev. Dr. Randolph, now contain Chantrey's monumental and other figures and busts; Lawrence's collection of the drawings of Raphael and Michael Angelo, 190 in number; some paintings; the Pomfret statues, and the Arundel

marbles. It is also intended to furnish a foundation for the "teaching and improving of the European languages." The Printing office, erected in 1826, has a front of 250 feet in length. On the south side, Bibles, and Common Prayer Books are printed; on the north side, classical works.

We subjoin a list of the University professors:

R. D. Hampden, D. D., Regius Prof. of Divinity,
J. Phillimore, D. C. L., " " Civil Law,
J. Kidd, D. M., " " Medicine and Anatomy,
E. B. Pusey, D. D., " " Hebrew,
T. Gaisford, D. D., " " Greek,
C. A. Ogilvie, D. D., " " Pastoral Theology,
R. Hussey, B. D., " " Ecclesiastical History,
G. Faussett, D. D., Margaret Prof. of Divinity,
G. L. Cooke, B. D., Prof. of Natural Philosophy,
B. Powell, M. A., Savilian Prof. of Geometry,
W. F. Donkin, M. A., " " Astronomy,
H. G. Liddell, M. A., Prof. of Moral Philosophy,
E. Cardwell, D. D., Camden Prof. of Ancient History,
W. Crotch, Mus. D., Prof. of Music,
S. Reay, B. D., Laud's Prof. of Arabic,
C. G. B. Daubeny, D. M., Prof. of Botany and Chemistry,
J. Garbett, M. A., Prof. of Poetry,
J. A. Cramer, D. D., Prof. of Modern Hist. and Mod. Languages,
W. E. Buckley, M. A., Prof. of Anglo-Saxon,
J. A. Ogle, D. M., Prof. of Clinical Medicine,
J. D. Macbride, D. C. L., lecturer in Arabic,
N. W. Senior, D. C. L., Prof. of Political Economy,
H. H. Wilson, M. A., Boden Prof. of Sanscrit,
R. Walker, M. A., reader in Experimental Philosophy,
Wm. Buckland, D. D., Prof. of Mineralogy and Geology,
R. Michell, B. D., lecturer in Logic.

The professors and lecturers have certain salaries allowed them on some foundation, and are in consequence required to deliver lectures annually, on such subjects as the founders may have appointed in their charters or wills. The first five regius professorships were founded by Henry VIII, with a yearly salary of £40. The remaining support of the professors is derived from various canonries, masterships, etc. Some of these professorships are mere sinecures. The attendance upon the lectures is, we believe, voluntary, so far as any university statute is concerned. The professors as such have very little authority in managing the concerns of the university. Some of them are non-residents; e. g. Dr. Buckland resides at London, being dean of Westminster. Most of the subjects of the lectures are regarded with little favor

at the university, an acquaintance with them not being necessary for a degree or for the higher honors. Several of the professors, it will be seen, are presidents of colleges and halls.

The business of the university, in its corporate capacity, is managed in two distinct assemblies, called the house of congregation and the house of convocation. The former consists wholly of what are called regents, i. e. all doctors and masters of arts during the first year from their taking their degree, and also all doctors of every faculty resident in the university, all heads of colleges and halls, all professors and public lecturers, the masters of the schools, the public examiners, the deans and censors of colleges, and all other masters of arts during the second year from their receiving their degree. The business is principally confined to the passing of dispensations, the granting of degrees, etc. The house of convocation consists both of regents and non-regents, with certain limitations. It is empowered to investigate and determine every subject connected with the honor, interest or credit of the university. In both these meetings, the chancellor or vice-chancellor singly, and the two proctors (the peace-officers) jointly, possess the power of an absolute negative. The real influence and authority of the university is, however, lodged with the *Hebdomadal Board*, i. e. the vice-chancellor, heads of colleges and halls, and the proctors, without whose sanction nothing can be proposed in convocation, the latter having merely the privilege, under Laud's statutes, of accepting a proposition of the Board in the strictest verbal and literal accuracy of its terms, or to reject them altogether.[1]

The following table gives the summary of the number of students at the different colleges. The first column denotes the total number on the books of each college, and the second, the number of those who are members of convocation. The Heads of colleges are subjoined. Different titles are used in various establishments, e. g. provost, master, dean, etc.

Christ Church,	954	522	T. Gaisford, D. D.	1831
Brazennose,	425	230	R. Harrington, D. D.	1842
Exeter,	407	204	J. L. Richards, D. D.	1838
Oriel,	338	177	E. Hawkins, D. D.	1826
Balliol,	309	147	R. Jenkyns, D. D.	1819

[1] During the present year, 1847, a system of moderate reform in the examinations was proposed by Dr. Jeune, master of Pembroke, conciliatory and interfering little with existing arrangements. But, after having been discussed and modified, it was rejected by the Board.

Wadham,	308	138	B. P. Symons, D. D.	1831
St. John's,	300	154	P. Wynter, D. D.	1828
Trinity,	287	154	J. Ingram, D. D.	1824
Queen's,	275	155	J. Fox, D. D.	1827
Worcester,	272	139	R. L. Cotton, D. D.	1839
University,	253	119	F. C. Plumptree, D. D.	1836
Magdalen Hall,	214	85	J. D. Macbride, D. C. L.	1813
Lincoln,	190	95	J. Radford, D. D.	1834
Magdalen,	184	143	M. J. Routh, D. D.	1791
Pembroke,	172	90	F. Jeune, D. C. L.	1844
Merton,	164	90	R. Marsham, D. C. L.	1826
New,	158	83	D. Williams, D. C. L.	1840
Jesus,	137	60	H. Foulkes, D. D.	1817
Corpus,	133	90	J. Norris, D. D.	1843
All Souls',	113	85	L. Sneyd, M. A.	1827
St. Edmund Hall,	108	58	W. Thompson, M. A.	1843
St. Mary Hall,	85	24	R. D. Hampden, D. D.	1833
New Inn Hall,	75	11	J. A. Cramer, D. D.	1831
St. Alban Hall,	22	6	E. Cardwell, D. D.	1831

The five halls are not incorporated bodies, but enjoy the same privileges as the colleges. The chancellor is the visitor of them all. The colleges and halls are endowed by their founders and others with estates and benefices, out of whose revenue, as well as from other resources, the heads and senior and junior members *on the foundation* receive an income, and the expenses of the colleges are defrayed. The senior members are called, at most of the colleges, fellows. Members, *not on the foundation*, called Independent members, reside entirely at their own expense. Thus Christ Church, the wealthiest college, supports on its foundation its dean, eight canons, eight chaplains, an organist, eight singing men, eight choristers, and 101 fellows, called here students. Dr. Pusey is one of the canons. The chaplains perform divine service. Prayers are read in the chapels belonging to each college twice a day, and every member is expected to attend a certain number of services during the week. The head of each college is assisted in the government by the senior members on the foundation. The pecuniary business is entrusted to one or more treasurers, called bursars. Fellows on marrying vacate their places. The heads of colleges and halls and the canons of Christ Church have the privilege of marrying. Their houses or lodgings are in, or attached to, their establishments. Independent members are sometimes married, but in that case never reside within the walls. Magdalen and New Inn Halls are the usual resort of married undergraduates. Some are admitted to Worcester College. When a candidate exceeds nineteen or

twenty years of age, it is usual to enter a hall instead of a college. When he desires to be matriculated, he addresses himself to the head of the college or hall, to which he wishes to belong, stating his age and place of education, and giving a reference to some competent person, usually a clergyman, as to character and conduct. If his references are satisfactory, he is informed *at what time* it will be convenient to admit him. In some colleges admission is offered at a distance of from one year to three years from the period of application; but this is shortened in favor of such as come peculiarly recommended. The matriculation fees vary according to the rank of the party. The son of a clergyman or gentleman pays £2 10; of an esquire, £3 10; of a baronet, etc. in proportion. There must also be a deposit, "caution money," of from £25 to £45, returnable, in some cases with deductions, when the name is removed from the books. The necessary charges for commoners, including tuition, room-rent, board, etc. vary from £75 to £100. The average total expenditures of commoners may be stated at about £150 to £160, not including private tuition which is not generally necessary. The annual expenditure of some undergraduates does not exceed £120. Each student has a bed-room and one or two sitting-rooms, furnished at his own expense, for which, if not on the foundation, he pays rent to the college. Each college and hall has a refectory, in which the whole of the society assembles to dine.

During the ten years from 1819 to 1829, the number of matriculations at Oxford averaged 415 per annum, and in one year, 1824, the number rose to 444. From 1829 to 1839, the matriculations averaged only 385, and from 1839 to 1845, their number was 407 per annum. Some of the larger colleges, e. g. Christ Church, are always crowded with students; in some of the smaller colleges, there is still accommodation for additional students.

At the end of every term there is a kind of repetition examination in the different colleges, termed, "Collections."

"Responsions," or as they are colloquially termed, the "Little-go," occur about the spring or summer of the second year of residence in Oxford. In this first and *comparatively* easy university examination, one Greek and one Latin book are taken up by each student, e. g. the second half of Herodotus, or four plays of Sophocles; and for more advanced students, four plays of Æschylus, or Aristophanes, or half of Thucydides. In Latin a part of Livy, Horace and of Tacitus's Annals will suffice. This examination in the classics is confined solely to construing and grammar. Latin

composition, consisting of the translation of an easy passage of English, is required. Among the unsuccessful candidates, a large proportion fail here. The first three parts of Aldrich's Logic form the remaining subject of this examination, for which, if desired, may be substituted the first three books of Euclid. From six to twelve or more questions on paper are given in Logic referring to different parts of Aldrich, and the student is expected to answer them in writing. If any of these are omitted, or scantily answered, they are put again, *viva voce*, in an easier form. About eight candidates are examined every day during this examination, and a day seldom passes without one at least failing (technically, *is plucked*). There are three "Little-go" examinations during the year, the average number of candidates varies from 130 to 210 on each occasion, and the examinations are usually continued three weeks or a month. Students who have failed twice are, in some colleges, expected to remove into a hall or institution without fellowship; e. g. at Balliol, one failure is generally sufficient to disqualify a young man, while at Brasennose three failures are usually allowed before removal is insisted upon.

The Public Examination for degrees, technically termed, "the Great-go," occurs soon after the student enters the fourth year of residence, and consists of exercises in the elements of religion, including the Gospels in Greek, the classics, rhetoric, moral philosophy, logic and Latin composition; to which one, who is seeking honors, adds mathematics and natural philosophy. Aldrich's logic, including some acquaintance with Whateley's, is usually a leading subject. Four books of Euclid may be substituted for logic, but this is not often done. One Latin and two Greek books are required for the ordinary degree. The second decade of Livy is very commonly selected. Half of either of the Greek historians will suffice for an historical book; four Greek tragedies usually form the second classical work. Oral examination in ancient history forms a part of the examination. The student who wishes to excel in Aristotle, must have made himself acquainted with the various explanations of obscure passages in the Nichomachean Ethics. A knowledge both of the ethics and rhetoric is necessary for obtaining a place in the first or second class. Aldrich's logic must be thoroughly known, and an acquaintance with the theory of syllogisms must be sought in Aristotle's Organon. One dialogue of Plato, e. g. the Gorgias, may be taken up. None of the writings of Cicero meet with much encouragement.

Butler's Analogy, with three of his sermons, is a popular book.

Dr. Hampden first introduced this work when he was examiner in 1829. Paley is much underrated. Next to Aristotle, Thucydides is regarded as of special importance. The other works in history which are used are Herodotus and either Livy or Tacitus. Only a limited range of historical knowledge is required, e. g. the details of the Persian and Peloponnesian wars, and the early annals of Rome. Demosthenes and the other great orators of Greece are rarely studied at Oxford. *Scholarship* means an acquaintance with the Greek tragedies and poetry, and classical verse and prose composition. Æschylus is a great favorite with the higher examiners. Latin poetry for the schools includes Horace, Terence and Juvenal. Translations from English into Latin are required of all university students. A correct style of translating from English into Greek is regarded as of great importance, together with a knowledge of Greek accentuation.

A certain amount of theological knowledge is absolutely necessary for success, whether the candidates are trying for the honors of a class, or are contented with an ordinary degree; no difference in the amount of "divinity" is observable in either case, and no allowance is made for preëminent success in the classical or philosophical parts of the examination. Every student begins the divinity examination by receiving from the examiners a portion of the Four Gospels to construe; questions may then be put to him respecting the events implied or referred to in the text and context. This may lead to some doctrinal passage which bears on one of the Thirty Nine Articles, and the candidate is required to repeat that article by heart, and to confirm it by the quotation of other texts. Hence there is occasionally a digression to some period of the Old Testament history, the Levitical law, types, prophecies, etc. Generally speaking, the amount of divinity required for a B. A. degree at Oxford includes an acquaintance with the histories of the Old and New Testaments, an ability to construe the Greek text of the four gospels, to repeat by rote any one or more of the Thirty Nine Articles, and to quote the texts usually cited in proof of them.[1]

There are also certain prizes, exhibitions, etc. which furnish an additional stimulant.

[1] Most of the facts quoted above in relation to the examinations are condensed from an article by James Heywood, F. R. S. and published in the Journal of the London Statistical Society. For some additional statements we are indebted to the Oxford Protestant Magazine. The Class List, of those who passed a successful examination, Easter-term, 1847, contains forty-nine names, four in the first class, twelve in the second, nineteen in the third, and fourteen in the fourth.

From the above statements in regard to the course of instruction at Oxford, we may safely make the following inferences and remarks:

1. Within the narrow, circumscribed limits which are set up, there must be much close and thorough study. Those who are willing to submit to the examinations are compelled to master the subjects in hand; the details must be lodged in the memory at least. Especially is this the case when the honors of the university are sought. The strongest, earthly motives are brought to bear. There are the rival feelings which are transferred to the university from the various preparatory schools. The competition of different colleges is not small. The disgrace of degradation by a failure, is a powerful stimulant. Then the honor of being published throughout the kingdom as successful on a fiercely contested arena is ever before the eyes. The prize, though often found to be ashes in the grasp, is splendid and alluring till gained. This conclusion, to which we should come *à priori*, is verified in the experience of Henry Kirk White, Henry Martyn, and many others, at the English universities.

2. The two great subjects of study at Oxford—the scholastic logic in the works of Aristotle and the poetry of the Greeks, especially the laws of accent, versification, etc. are not to be lightly depreciated. It has been too common in Scotland and in this country to adopt views somewhat one-sided and ill-considered, in relation to the great Stagirite. His logic is one of the best means in the whole circle of sciences for disciplining the mental faculties. The mind is trained by a close study of the scholastic system to a nicety of discrimination, to a perspicacity of insight, to a steadiness of aim, which no other pursuit, perhaps, can confer.

In the multifarious and distracting studies and recreations, with which the student of the present day is tempted to waste his talents, it would be eminently serviceable if a little time were devoted to the hard discipline imparted by such treatises as the Nicomachean Ethics. The ability to make clear distinctions, to separate truth from error, even with miscroscopic accuracy, none but the superficial will despise. The power, too, of writing Greek and Latin verses, in the true spirit of the classics, is not a mere idle accomplishment. Some of the compositions in the Oxford Anthologia are not soulless imitations of the model, or a verbal copying of the phrases of Ovid or Pindar. They are fresh and beautiful poems, where the spirit of the classics is seized and admirably preserved. This power, also, implies a nice training

of the ear, a mastery of the subtle laws of harmony, a perception of the beauty of thought as well as of diction. Well would it be for our American schools, if more time were devoted to those methods and laws of speech in which the Greeks so much excelled, and which we, in our ignorance, so generally contemn. The discipline would not be without its use in the management and mastery of our mother tongue.

3. The most marked peculiarity in the Oxford studies is the want of a comprehensive view of the fields of knowledge and a scientific adjustment of their relative claims. There is little order or systematic arrangement about them. No master has fitted them to the various wants of the youthful mind, or to the changing states of society. They seem to have come down as a fixed inheritance, a kind of heir-loom from the long centuries past. Everything else has changed, but Oxford is fast moored. New and wonderful sciences have been created, but Oxford teaches as she did when Wolsey or Laud ruled the king's counsels. Dynasties have crumbled in pieces, but the iron rule of the Peripatetic remains. Of a wise conservatism, no one can rightfully complain. A reverential regard for antiquity is eminently in keeping at Oxford. Against all rash innovations, the very stones of her venerable piles would cry out. But is it not obvious, that by resisting every improvement, by rigidly adhering to a course of discipline which might have been the best in the 14th century, she is putting at hazard all which she now holds dear and running the risk of a radical and sudden change in her whole system? The true policy of a collegiate institution in any country is to retain what the wisdom of ages has proved to be beneficial, and also to adapt her discipline and instructions to the changing states of society.

4. The surprising neglect of mathematical studies. "To follow scientific study," says Prof. Powell, "is purely optional, and the average of those who evince any degree of acquaintance with it is about one in eleven or twelve." A voluntary mathematical examination takes place in Oxford twice in every year after the degree-examination. The average of the mathematical classmen for the six years ending in 1845, was twenty-six per annum. The number for 1846 and 1847 fell below that average. Formerly the public preparatory schools were said to be in fault. But Rugby, under the late Dr. Arnold, and Eton, so far as the influence of the head-master, Dr. Hawtrey, can assist, have adopted an improved system. An acquaintance with mathematics is not now positive-

ly required for graduation. Euclid is generally exchanged for logic. This neglect of mathematical study is the more reprehensible from the fact that a considerable number of the undergraduates of Oxford are the sons of wealthy landed proprietors and merchants, who may subsequently find themselves at the head of extensive estates, mines, rail-ways, canals, etc. where an acquaintance with some branches of mathematics would seem to be more useful than Aristotle's Logic!

5. The entire circle of natural sciences is excluded from the required course of discipline as Oxford.[1] Astronomy even is classed with chemistry and geology, and is jealously excluded. The university possesses, indeed, an observatory, but its records, so far as we know, exhibit no discoveries. One of its colleges, Merton, numbers among its graduates, Dr. Harvey, the discoverer of the circulation of blood; Queen's College has the name of Dr. Edmund Halley. A few other persons who have adorned the ranks of science, may have passed through the halls of the university; they cannot be said to have been *nurtured* there. Dr. Buckland, so eminent and enthusiastic in the natural sciences, lectures regularly at Oxford, but he has not been able to make his doctrines take root. No science or branch of literature can, indeed, find votaries, which is not required for the attainment of honors. A reform must first be effected in the system of examination. This cannot come, however, from a board, the large majority of whose members are strongly opposed to any innovation.

6. The position of biblical and theological studies at Oxford is very anomalous. Those, who are supposed to have mastered Thucydides and Aristotle, are examined in the Greek of the Four Gospels, and must commit to memory the Thirty Nine Articles, in the manner of a Sunday School scholar! Those, who are to fill the office of a country justice and those who are entering into holy orders, and who may become bishops, must possess the same amount of theological knowledge. Hence, we are not surprised to find it stated, that nearly one third of the candidates for the degree of B. A. are unsuccessful, especially on account of their ignorance of the subject of divinity. The statutes require too much or too little. For those who are about to enter the scenes of active life, the requisition is disproportionately large; for the candidate for the church it is very meagre. Small as it is, how-

[1] This circumstance gave rather a ludicrous aspect to the repeated meetings of the British Association at Oxford, unless that body acts on the principle of holding its convocations where there is the greatest need of light.

ever, it is all, we believe, which is required of him who is about to assume the work of the ministry. In a former age, when nearly all the learning which existed was in the possession of clergymen, the arrangement might be well enough. But now nothing could be more inefficient and inappropriate. The examination for degrees ought to take place at an earlier day—all the students being required to exhibit an acquaintance with the principles of Christianity. Those intended for the church might then be induced to spend two or three years in the proper professional studies. As it is, theology is not studied as a science; the Hebrew language does not make a part of the required course. The knowledge which is not demanded for obtaining a degree is picked up at hap-hazard.[1] Some by personal energy and a sense of duty supply the deficiency. Many, it is to be feared, enter very ill-furnished upon their sacred work.

A portion of the hostility to salutary reform which is felt at Oxford is doubtless, to be ascribed, to the Tractarian or Papal tendencies which exist there.[2] A Romanizing spirit is not friendly to the cultivation of a generous and comprehensive literature. It clings tenaciously to the past. It would build its altars as far as possible from the stir of modern society. It seeks not so much to do good to men, as to enjoy quiet meditation, and dream away its days in some of those old cloisters, which would need but little transformation to be again the abode of abbots and friars. It has much more sympathy with canon law, scholastic science, and even with portions of Greek literature, than with a manly theology, or with those sciences which it is fond of calling profane.

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[1] Oxford possesses in her Bodleian Library stores of oriental Mss. inestimably rich. What is she doing, and what has she done, since Pocock died, for the general cause of biblical learning?

[2] The list of Oxford seceders to Rome published in July, 1847, was fifty-seven, all but fifteen, clergymen. Two of these, Mr. Seager and Mr. Morris were assistant Hebrew lecturers to Dr. Pusey. One is the son of the late bishop Ryder; one was a curate of Rev. R. Wilberforce, another of Rev. H. Wilberforce. The famous Tract, No. 90, was openly defended by five hundred members of Convocation. The number of tutors, deans and lecturers who signed the address to the proctors in favor of Tract 90, was seventy-six. Near Nuneham, about four miles from Oxford, a mansion has been taken for an "Anglo-Catholic" brotherhood, first established in Ireland by Mr. Sewell of Exeter College. Here a Tractarian press is to be established, at which the Bible is to be printed, with notes by Messrs. Pusey, Marriott, Keble and Williams.