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ART. 1.—*Present state of Oxford University.*

Report of Her Majesty's Commissioners, appointed to inquire into the state, discipline, studies, and revenues of the University and Colleges of Oxford; together with the Evidence, and an Appendix. London: 1852. 760 pages, folio.

It required no small degree of courage in Lord John Russell to move his Sovereign to command such an investigation as this; but he seems to have found seven men courageous and indefatigable enough to accomplish the work. We can only regret that a place in the board of investigation could not have been offered to Sir William Hamilton, the eminent professor of logic and metaphysics in the University of Edinburgh, whose papers in the *Edinburgh Review*, twenty years ago, were so influential in summoning attention to the abuses existing in the English Universities. Those articles, lately embodied in his wonderfully diversified volume of learning, entitled "Discussions on Philosophy and Literature, Education and University Reform," show that much of the laborious research of the seven commissioners had been already accomplished by the single-handed Scotch professor, and the greater part of their conclusions anticipated. That no trifling toil is demanded for such an

undertaking, will be sufficiently evident to an American and Protestant, when he considers that the rubbish is an accumulation that began some centuries before the existence of his continent was known, or the Reformation attempted.

The actual commission, including in their number a bishop, a dean, two masters of colleges, and a professor, began their inquiry in October, 1850, and closed it in April, 1852. The Report which they then presented to the Queen, and which was at once communicated to Parliament, was founded on a large mass of evidence, furnished in answer to interrogatories addressed to as many of the officers and members of the University, and such others, as were likely to give useful information and judicious opinions. To these applications they received some very short and crusty returns. Not the royal sign-manual was potent enough to draw from several of the college dons so much as a polite answer to simple questions, even (as some did render their replies) under protest as to the authority for demanding it. They took the ground that the statutes of the respective colleges were made inviolable and unalterable by the most solemn conditions imposed by their founders—sometimes under awful anathemas against those who should propose or in any way consent to the slightest change—and these statutes these officers had sworn to obey to the uttermost. So it would be treachery and perjury for them to open their lips, even to make known the state of their revenues or the number of their students. But on this point there arises one of the most astounding disclosures of the inquiry. For while these functionaries are so scrupulous about imparting the slightest information that would open the way for the reform of abuses, or introduce improvements, they are daily living in the violation of many statutes, as express and stringent as those which they interpret to justify their contumacy to the royal commission. According to their own principles, their holding any office in the University or Colleges is *ipso facto* a breach of trust: for of the nineteen colleges, only four have been founded since the Reformation—beginning with Jesus College, in 1571. The chief object of the founder of Lincoln (1427) was to extirpate the Wycliffe heresy, by training up theologians. The first fifteen were not only built upon the Romish creed, but their

statutes, unalterable and *unaltered*, include in the oaths still taken by every official, from the chancellor to the bell-ringer, the observance of daily masses, prayers for founders' souls, the ejection of any Fellow who shows the Protestant taint—to say nothing of those laws which require that dinner shall be eaten in silence whilst the Bible is read, and that after dinner it shall be expounded, and that nothing but Greek or Latin shall be spoken within college walls; that chapel shall be attended five times a day, that Fellows shall never reside out of university, &c., &c. If those laws of the founder which forbid innovation may now be pleaded by tender consciences, surely one law is as irrevocable as another, and the Reformation cannot give absolution to the one more than to the other. Yet the pretence is, that the change of the national religion changed every thing in the statutes that was inconsistent with it; or that it is to be presumed that if the founders had lived to see the light of the Reformation, they would surely have ranked with the Protestants, and modified their academical organizations accordingly. Some confidence is placed in the power of the legal visitor to give a dispensation from inconvenient oaths. This is sometimes managed in a way worthy of St. Omer's. The Principal of Jesus College swears, in the latter part of his oath, that he will obtain no dispensation against his foregoing oaths, and against the ordinances of the college, and then he swears that he has never been married and never will marry while Principal. "It is the position of this oath," says one of the witnesses, "that gave colour to the idea that it was intended to be left open to future dispensation; and accordingly, upon the election of Dr. Hoare to the headship, the visitor, Lord Pembroke, decreed that it might be omitted at his admission, and that of all future Principals." At Corpus Christi, they get over it quite as ingeniously. "It is only implied that the president will be unmarried by his being required to be a priest (*sacerdos*)." At the Reformation, a "sacerdos became marriageable, so that there is now no legal impediment." Some of the oaths, now imposed on fellows, fill five closely printed octavo pages, and if there shall be an obstinate resistance of the recommendation of the commission to abolish all that are vain and impious, we may expect to see the days of 1511 return, when it was a common

thing for a Chancellor to give license to the Regents to choose for themselves suitable confessors to absolve them from all offences, the chief of which, at that period, was perjury.

If the Oxford tract doctrine of retracing the mediæval paths should be applied to the University, the Regius Professor of Hebrew himself would shrink from the practical experience of the life of those days. For though little is done now for the education of the poor, the Colleges were once in fact, as they yet are in law, eleemosynary institutions. As late as 1572, distressed students were licensed to beg. Sir Thomas More writes of the "poor scholars of Oxford a-begging, with bags and wallets, and singing *salve Regina* at rich men's doors." The candidates for fellowships are often defined as "pauperes," "indigentes," "pauperes ex elëmosyna viventes." A visitor in 1284 rebukes his college, "Ye ought only to have received the indigent, as is shown in the eleventh chapter of the regulations, whence it appears that ye have no liberty to receive such as have sufficient to provide for their own necessities." In two colleges, the fellows are forbidden to keep dogs, for the reason that to give to dogs the bread of the children of men is not fitting for the poor, especially for those who live on alms. In those times the fellows were allowed for their commons one penny on week days and two-pence on Sundays, an annual suit of cloth, with six shillings and eight-pence to pay for making it. Fellows in priest's orders might receive, at the utmost, forty shillings a year. William of Wykeham, or Walter de Merton, not to say stewards of refectories nearer our own day and home, would look with astonishment at the "battels" of undergraduates as now made out in such savory items as those furnished incidentally in the evidence before us. The expense of reaching the first degree at Oxford is from four thousand to five thousand dollars. That is, assuming the academic year to be twenty-six weeks, and eighty-four weeks as the whole necessary time of residence during the (so called) four years which pass between matriculation and the bachelor's degree, the total expense will exceed a thousand dollars annually. This estimate refers to the commoners. The more aristocratic class of gentlemen-commoners, who keep their horses and hounds, go far beyond the highest of the sums

above-named, while the most careful economy, on the part of such as would maintain a respectable social position, requires not less than six hundred dollars for the little more than six months of the year of study. The system of living is nothing like our ways of boarding in or out of college, where the student pays a fixed sum by the week or term. He is charged daily for what is furnished at the college table, according to a price annexed to each article used, and on the sale of which the college menials are allowed to make a large profit. Thus the account, or "battels" for a week, is made out for each day separately, under such standing heads as these: 1. Bread, butter, cheese, toast, muffins, and coffee; 2. Beer, porter, &c.; 3. Meat, poultry, fish, soup, sauce and vegetables; 4. Pastry, jellies, pickles, and eggs; 5. Milk, cream, gruel, and whey; 6. Hire of sheets, table-cloths, towels, and oyster-cloths; 7. Coquus (*sic*) for plates, dishes, &c. for extra dinners and breakfasts; 8. Ditto for fast-night suppers, brawn, &c.; 9. Knives; 10. Candles; 11. Letters; 12. Janitors; 13. Butler, servitors, bedmaker, water plates and silver forks; 14. Famulantibus. Then we find in other battels such separate items as shoe-cleaning, decrements or charges for table-cloths, chapel-candles, candles for the staircase, coal-carrier, chimney-sweep, use of cruets, gate bill, tonsor, laundress, sconces, "knocking in," cleaning windows, and grates and carpets. The bill of fare issued from some of the kitchens of these recluses who are sent to college "ad orandum et studendum," is hardly exceeded in the cloisters of St. Nicholas and the Metropolitan in Broadway. Fifteen varieties of soups are set down at prices varying from three to seven pence the half-pint; twelve kinds of meat-sauce; all kinds of pastry; teas, coffee, and chocolate, by the pint; winding up with ale, porter, stogumber, (!) swig, bishop, sherry, punch, brandy, gin, rum, whiskey, per measure or bottle. The varieties of bread are sometimes charged under the name of *farina*, and the vulgar condiments of mustard, pepper, and salt, go under the fragrant title of *aroma*.

We find sometimes among the charges a stipend to the Bible-clerks (poor youth who have rooms and tuition free) for keeping a record of attendance at chapel, repeating the responses and reading the lessons. The furniture of the rooms is owned

by the occupants, and resold when they leave. Breakfast, lunch, and tea are taken by the students in their rooms; the dinner is in common. The rooms are rented according to situation, and they are allowed to be used by the students for wine parties, suppers, and dinners, which are supplied from the college kitchen, and at which the tutors, and probably higher officers, may often be found as guests.

With their knowledge of these facts, as examiners, it was hardly worth while for the Commissioners to address interrogatories in every direction to know the cause of the extravagance and dissipation of the students, and how it could be reformed. One apology for providing within the very walls of the University, the means of indulgence to such an extent as we have indicated, is that many of the young men have been accustomed to this style of living at home, and that they ought to have every luxury at command in their own apartments, if they can afford to pay for it. We do not know how the Professor of Moral Philosophy, or the lecturer on Aristotle can reconcile this argument to the common-sense judgment of the silliest undergraduate. Yet, one of the most judicious of the witnesses allows this standard:—"The least that a gentleman could give in his own house should be sufficient for a gentleman's son *in statu pupillari* to give." This *giving* means "where the usages of University life demand entertainments," a demand which, in American eyes, is one of the greatest curiosities of English college life. To establish such a scale in the opinion of that witness, "would strike at those expensive wines and desserts which are sometimes given by men who at home only dream of such things." Yet it seems to be almost unanimously admitted by the gentlemen who have given the results of their experience in their testimony under this commission, that the carrying into educational life the distinctions of wealth and rank is an evil which ought to be eradicated from the University system. We must make great allowances for habit, but it is hard to conceive, how, even in an aristocratic country, one class of students should be allowed—not for their money's sake, but in deference to their social rank—privileges both academical and sumptuary denied to the rest. Young noblemen wear a distinctive dress, take precedence of their superiors in scho-

lastic standing, are allowed to take their degrees on a probation shorter by four terms than commoners. And why, says Archbishop Whately, "should a man not be allowed a valet or a horse, who has always been used to such luxuries, and to whom they are not more extravagant luxuries than shoes and stockings are to his fellow-students?" The Commissioners reject this plea, and endorse the opinion of a Professor, that the gentlemen-commoners, taken collectively, are the worst educated portion of the undergraduates, and the one least inclined for study, and add, that there is a growing disapproval of the favoritism, even among the "best of families," who frequently enter their sons as commoners that they may fare as plebeians. There is the same general concurrence among the best counsellors, in advising the abolition of the distinction of compounders, grand and petty, from ordinary graduates—the compounders being such as having an income of their own of a certain amount, are required to pay extraordinary fees, and thus, the possessor of 300*l.* a year is often more heavily taxed than the heir of an entailed estate of many thousands.

Indeed, there is throughout these opinions of the experienced scholars, a tone of liberality in favour of relaxing old conventional and conventual customs which we did not expect. The right reverend and well-endowed members of the Commission admit with respect into their report, such phrases as "the temper of our times," and "the tendencies of the age;" and some of the witnesses go to an extent in suggesting modifications both social and ecclesiastical, which must stigmatize them in many high places as enormous latitudinarians. Some, even of these sons of Oxford, venture to speak of "the scandal of requiring youths of eighteen to sign the XXXIX Articles," and to whisper that it may be allowable in a great seminary of learning to overlook the fact, that one capable of serving as a professor, or studying as a pupil, is not able conscientiously to embrace all the Articles of the Church of England, or to take oaths and vows inconsistent with the principles of other Churches, in which they have been baptized.—"Remove restrictions from the Universities," says a reverend subrector and tutor of Lincoln, "and they will contribute their share towards popular education. America has been instanced only as the

most patent example of the defect of the higher cultivation to meet by a tangible fact the objections always brought to considerations of the class now insisted on, that they are fanciful and far-fetched. But in fact, the more popular notion of education has been making rapid encroachments among ourselves since the great alteration in our examination system, in Cambridge at the end of the last, here in the beginning of the present century." The alteration alluded to, consists in the opening of the Universities to more practical branches of study than were formerly provided for—as the natural sciences. Sir Charles Lyell is very open and strong in his repudiation of all restraints on the freedom of study and on the social equality of students. He complains of the virtual exclusion of the middle classes of the community, and affirms from his own knowledge, that parents possessing ample means are deterred from sending their sons to Oxford, by an apprehension that they will contract from the social atmosphere of the place, notions incompatible with the line of life to which they are destined, although it may be one peculiarly demanding a liberal education. An Oxford graduate discovers at the end of a few terms, that such occupations as attorneys, surgeons, publishers, engineers, or merchants, are vulgar, and beneath the dignity of a Bachelor of Arts. Nearly all the answers on these heads of inquiry sustain the wholesome view expressed by a fellow and lecturer of Trinity, that mere artificial distinctions of every kind are relics of a period when the several ranks of society were not left to be discovered by tact, feeling and silent conventionalities, but were marked off by formal and tangible badges. "These are left off elsewhere, as inconsistent with the spirit of the present age; and it does seem strange that the last to retain them should be an institution dedicated to religion and learning, in which one would have thought they ought never to have been introduced in any age."

The particulars of the extravagance and indulgence openly practised in Oxford, are given by a member of Christ Church, under the head of dining-clubs, running in debt to tradesmen, houses of ill fame, intoxication, tandem-driving, hunting, steeple-chases, and horse-racing. The dinner excesses are connected with clubs for the practice of archery, cricket, boating, &c.

The scenes which take place, and the songs which are sung at some of these dinners, held once a week, are pronounced by an official censor "a curse and a disgrace to a place of Christian education." Novices are carried to these parties, made drunk, and at once initiated into a curriculum of vice. As in all other schools, the parents have a share of the blame for these occurrences. Some fathers insist upon their sons keeping up their practice as sportsmen and horsemen. Others are pleased with the idea of their boys mixing in what is called good society. Many make extravagant allowances of money, and require no account of its expenditure; and often when "a tutor ventures to communicate to a parent any suspicion of his son's society, expenses, or habits, he is pretty sure to receive the snubbing reply, that the parent has questioned his son, and feels perfect confidence in his explanation." We wish we could place *this* trait among the strange anecdotes for the amusement of American readers.

And yet Oxford is to this day eminently a church fixture. "The great bulk of those who actually resort to Oxford," says the report, "are destined for the ministry of the Church." Few physicians are now educated there; many are called to the bar who have not been members of either University; but the large proportion of those who have been so educated are from Cambridge. There are five hundred and forty fellowships; nine-tenths of these can be held permanently only by clergymen. The income of the fellowship is worth, on an average, £200; and this prize, often a perfect sinecure, requiring nothing but celibacy, is sure, in a state hierarchy, to keep up the clerical or monastic appearances. This is one of the characteristics of the modern Oxford, entailed upon it by the reluctance to make changes upon what was established of old, however long and entirely the original circumstances have been outgrown. At the foundation of the old Colleges in papal times, ecclesiastics were not only the celebrants of masses for the living and the dead, but were the civilians, the politicians, the men of all accomplishments. The College and the chantry were sometimes endowed together. These shadows of the middle ages darken many an observance in Oxford at this day, and give absurdity to many of its rules. There must be a large party there now,

who would rather revive than bury these relics of monkery. The statutes of Queen's College provide for certain tableaux which must commend themselves irresistibly to the mediævists. According to the unalterable laws of the foundation, the number of provost and fellows must be thirteen, to represent the Lord and his apostles; the seventy Evangelists are to be commemorated by as many poor boys, maintained by the provost and fellows, and to be employed, with shorn heads, as choristers; the doctors must wear crimson robes at dinner and supper, "for the sake of conformity to the Lord's blood;" thirteen beggars, deaf, dumb, lame, and blind, must be fed daily in the hall, as remembrancers of the benevolence of Christ; the provost and fellows are directed to sit on one side only of the table at meals, as in the pictures of the last Supper, and they must be summoned to table by the sound of a trumpet.

The students are forced (we use the terms of the report) to partake of the communion. The members of Halls, (five unchartered Colleges,) are required to communicate three times every year. Attendance on divine service is sometimes imposed as a penalty for offences. While the forms of the liturgy are daily gone through, the commission are surprised at the neglect of "the obvious mode of appealing to the moral and religious feelings of the students, by short practical addresses in the College chapels." Sermons in Latin are part of the ceremonial of opening the terms; and according to a late annual "University Calendar," now before us, "in the prayer preceding the Latin sermon, at the beginning of each term, and likewise in that preceding the sermons on Act Sunday, the Queen's inauguration, and at both the Assizes, are introduced *the names* of the public benefactors of the University," and then follows a list of forty-six names, from "Humphrey, Duke of Gloucester," to "Francis Douce, Esq.," which are pronounced in this Protestant "*orate pro nobis.*"

But while there is so much ecclesiology in these venerable schools, there is a barren account of their theological instruction, and of their efficiency in supplying ministers to the Church. The report digests the evidence on this point as follows:

“Oxford still educates a large proportion of the clergy; but learned theologians are very rare in the University, and, in consequence, they are still rarer elsewhere. No efficient means at present exist in the University for training candidates for holy orders in those studies which belong peculiarly to their profession. A University training cannot, indeed, be expected to make men accomplished divines before they become clergymen; but the University must be to blame if theological studies languish. Few of the clergy apply themselves in earnest to the study of Hebrew. Ecclesiastical history, some detached portions excepted, is unknown to the great majority. The history of doctrines has scarcely been treated in this country. It may be safely stated that the Epistles of St. Paul have not been studied critically by the great bulk of those in orders. It is true, that the English Church has produced great divines, and may boast at this moment of a body of clergymen perhaps more intelligent and accomplished than it ever before possessed. But they might well acquire more learning. We hope that the theological school of Oxford may yet be frequented by earnest students, as of old; so that many among her sons may gain a profound acquaintance with the history and criticism of the sacred books, and with the external and internal history of the Church.”

It does not appear to what hand—if but one—was assigned the drafting of the report; but the Secretary of the Commission was the Rev. A. P. Stanley, the able biographer of Dr. ARNOLD, and in the tone of what is said on the religious and theological character of Oxford, as well as in the general spirit of enlightened and liberal reform throughout the report, there is much to remind us of the aspirations and projects of that noble heart. His own spirit was so much beyond that which was prevalent in his day at Oxford, that it is well said by some one in the evidence, that if the appointment had been in the hands of the University, instead of the Sovereign's, Arnold would never have been a Professor there.

The theological chairs are the best endowed in the whole institution. The annual incomes of the Regius Professorships of Divinity, Ecclesiastical History, Pastoral Theology and Hebrew, the Margaret Professorship of Divinity, and the Boden Professorship of Sanscrit, range in value from near £850 to £1800; but it is roundly asserted that they “produce

no results commensurate with their emoluments." Some of the graduates repair for their theological course to the Episcopal schools of Durham and Wells. A degree is required as a qualification for orders, but there is no special training for that degree. A Vice-Principal of one of the Halls, in his earnestness on this abuse, says that nothing but the acquiescence in anomalies that is characteristic of Englishmen could have suffered such an evil to remain. "It is not too much to say," in his opinion, "that there is no country of Europe, Protestant or Romanist, in which so anomalous a state of things exists; every Church, Lutheran, Reformed, or Romish, but our own, provides that her ministers shall undergo two or three years of theological study and preparation before they enter upon their office."

The present Regius Professor of Divinity is Dr. Jacobson. His official income is equal to nine thousand dollars, (£1,800.) We have his own report of his labours, and it will not take long to make our readers acquainted with them. In the first place, he gives twelve public lectures. Their subjects are: 1, introduction to the study and some points of clerical duty; 2, 3, on some of the aids to arriving at the sense of Holy Scripture; 4, 5, on Creeds, particularly on the three in the Liturgy; 6, 7, on the study of Church History; 8, on the Continental Reformation; 9, on the English Reformation; 10, 11, on the Prayer Book; 12, on parish duties. This is the royal course of theology, and it is repeated three times a year. The burden of the incumbent was increased by statutes, in 1842 and 1847, requiring private lectures. These are given at least three times in the week, throughout the term, and therefore furnish abundant opportunity for eking out any deficiency in the public course. Accordingly, the Professor testifies, "my subjects hitherto have been the *Scriptorum Ecclesiasticorum Opuscula*, edited by Dr. Routh, and the Book of Common Prayer." On the public course, about two hundred and thirty have attended annually, during the two years before the date of his testimony; the classes for the same space of time, at the private course, numbered, from term to term, 13, 3, 6, 26, 16, 14. The Professor of Sanscrit receives a salary of \$4,250, (£850,) lectures less than a hundred times in the year, and has an average class of

ten students. The other theological Professors declined to furnish any statements. Of the success of the teaching, such as it is, we can form no accurate opinion, for of the only two public examiners who answer the general interrogatory, "In what subjects is failure most common?" one says, "Failures are perhaps most common in divinity;" and the other, "Failures occur seldom in divinity." Hints are more than once interjected, that a more thorough and systematic attention, on the part of the Faculty of Divinity, to the studies committed to them, would have saved the University from the controversy and reproach which certain events have of late years associated with the very name of Oxford. Much of the mischief may be ascribed to the fact that, whilst the 1700 clergy of the Establishment are more than enough for all its livings, a vast number are left with idle hands and heads. "To wait for a country living, and to obtain it when he is unfit for it, is the most common fate of the college fellow." So says a "Fellow and Tutor," and in this long waiting there must be some amusement to pass the time; and what more diverting than to excavate and restore the ecclesiastical Pompeiis and Herculaneums? The Tractarian controversy has introduced conflict into every department of the University's proceedings; so that it is charged in the evidence that even the Professorships of Political Economy and Poetry have been contended for, on the party grounds of that schism.

There is a diversity of opinion as to the expediency of making the University the place for graduating theological candidates. On the one hand it is maintained, that the exclusive study of Divinity—as in a theological school—is a great evil; that the mind should be liberalized and accomplished by pursuing other branches of learning at the same time; that the facilities of libraries, excitements of study, and opportunities of social refinement are greater at the seat of a large University, than in more retired places, among a few companions; and that an establishment bearing the name of University, and especially one so richly endowed for the purposes of theological teaching as Oxford, ought to make unnecessary any supplement to the course of a clergyman. On the other side it is argued, that it is better that the candidate for the church

should be removed from old scenes of idleness and dissipation ; that if he has been yielding to their influence, he should find in a new spot a *locus pœnitentiæ* ; that he should have a space of breathing-time in a more retired air before he enters on his new and solemn calling ; that the real preparation for clerical duties is found in the life of a country parish, and that want of knowledge of the poor, rather than of books, is the more common defect to be supplied. The ground taken by the Commission is in favour of so improving the course at Oxford, as to make it unnecessary for candidates for the ministry to go elsewhere. Let us hear their reasons, and judge whether they have any force in favour of combining the strictly theological studies with some of the higher branches of College lectures—say on Natural Science, Civil History, and Law.

“The greatness of the institution acts, even as things are now, as a safeguard against the permanent occupation of its whole atmosphere by the opinions of particular schools and parties ; and if the energies of the University should be further developed, the admixture of other professions and other studies will tend to prevent the formation of that exclusively ecclesiastical character in the clergy, which, by dividing their views and interests for those of the laity, exercises a mischievous influence over the relations of the Church and the nation. The habit of investigating God’s works, and the operation of his laws, whether in the mental or physical world, or the study of the actual history of mankind would, we believe, do much towards correcting the narrow spirit in which theology is too often studied.”

As things now stand, it is as if each member of the senior class of an American College who had the ministry in view, were going forward to the “commencement” to graduate at once in the arts and theology. Instead of expecting them to enter a theological school for three or four years, he will have already heard the dozen lectures of the Regius Professor, studied and sworn to the Thirty-nine Articles, attended what is equivalent to a College Bible-class, and is ready for deacon’s orders. Even in the case of individuals who have no diploma to present, it seems as if there were nothing like a theological course required in the Church of England before ordination.

On turning to the life of the late Rev. Mr. Bickersteth, we find that though he left grammar-school for a place in the post-office at the age of fourteen, and never returned to his studies, but was occupied in business till his thirtieth year, yet, when at that period he determines to enter the ministry, he simply proposes to get a letter to the Bishop of Norwich from J. J. Gurney, or another person—"both of whom have considerable influence with him"—and to go to him "in about a fortnight, state my plans, and ask him if he can ordain me." Accordingly, on the introduction of the good Quaker, he had an interview with the Bishop, who, after dwelling on the importance of a University education, and that it could only be dispensed with in particular cases, prescribed to him a year and a half's study with a clergyman. To this Mr. Bickersteth (then in legal business) pleaded that he "had been accustomed to read a chapter frequently in the Greek Testament," and had given attention to other suitable studies, upon which the Bishop at once struck off more than six months of the probation; and finally ordained him in less than half of the term that remained. His examination consisted in stating "some of the great doctrines of the Bible, translating the Greek Testament, Grotius, and a Latin article, and writing a Latin and also an English theme."

To meet the existing deficiencies, the report proposes a distinct school of theology in the University, through which candidates for the ministry, after two examinations in the other departments, should be required to pass.

One of the diversities between the English institutions of education and our own, which often confuses our ideas of the former, is that the University by itself, and each of the nineteen Colleges by itself, is a separate corporation. There is not one, but twenty societies, faculties, (in our sense), charters, codes of laws. It is Harvard, Yale, Princeton, Dickinson, Charlottesville, and fifteen others in one city, besides the five Halls, the only common bond being that which unites them to the State and to the established religion. The University may be said to be composed of, or manifested by a corps of Professors, whose duty is to give public lectures on their respective subjects to as many members of the Colleges as may choose to

attend. There is no matriculation at the University by examination; this is required only at the Colleges. Each student enters some one College, and there his studies are conducted, not so much as with us, directly by Professors and in classes, as by College tutors, for whose examinations the great proportion of the students are daily prepared by *private* tutors. This monopoly of tutorial instruction is not according to the original scheme, but has grown upon the system in consequence of the absence of compulsion to attend the professional courses, so that tutors almost supersede Professors, as the Colleges in this respect absorb, or “swamp” the University. On the merits of the questions arising out of these designs and their accidents, which enter largely into the report before us, we will not enter, as our main object is the gleaning of facts. Let us look for a moment at the evidence scattered through this vast folio, as to what is actually accomplished by all the power concentrated in the whole institution.

As to the Professoriate, it is set down in the report as an unquestionable fact that the Professors are not now the teachers of the University; and that of all the functions of the academic body, that which was once, and which in the statutes is still presumed to be, the most important, might cease to exist altogether, with hardly any perceptible shock to the general system of the place. Part of this default is ascribed to the inadequate salaries. There are thirty Professors; and omitting the theological staff already mentioned, their revenues average only 150*l.* to each. Almost all of them complain that they have not separate lecture-rooms, nor adequate libraries, apparatus, &c., for their special departments. Their report of services and attendance is a melancholy record. Nothing but the literary luxury of a life in Oxford, and the leisure for study, can keep men of any enthusiasm from escaping from their chairs, when they have to tell such tales as most of them have laid before us. The Savilian Professor of Geometry, finding the attendance very small, “and often none,” confines himself to one comprehensive course of from twelve to fifteen lectures. From 1830 to 1849 the class was never over *seven*—for three years it consisted of *one*—for four years of *none*—and in five other years no course was announced. The Professor of Moral

Philosophy, out of the 1300 students, had less than 50 on an average of four years. The Professor of Ancient History has 40 at his popular, 10 at his more elaborate lectures. Modern History in the first year of the new Professor, had 160—the second year 57. Botany draws 12. Astronomy 3. Geology 7. Mineralogy 5. “Nothing can at first sight be more disheartening to the student of natural science,” says one of those who speak from experience, “than to look around him in the University and find all in it apparently so dead to the value of such study.”

It is notorious that mathematics has been generally more regarded at Cambridge than at the sister University, but we were not prepared to find it in so low a place in the more classical institution. There are scarcely any prizes of scholarships or fellowships held out for competition; the mathematical chairs are inadequately endowed, and it is affirmed that there are, or were very lately, colleges in Oxford where no mathematical instruction whatever was supplied to the students. Students who have been eighteen months matriculated, are admonished that at an examination which takes place at that period, they must come up with a knowledge of arithmetic to—decimal and vulgar fractions, the rule of three and its application! In 1850, there were only twenty-one candidates for mathematical honours; of these, thirteen stood for a first class and but seven gained it. University College reports the Mathematical Lecturer as honoured with a class of three in Mechanics, two in the Integral Calculus, one in Optics, and one in Conic Sections.

The incumbent of the chair of Moral Philosophy does not withhold the expression of his conviction, that that branch of study is in a very unsatisfactory condition; and that the time given to it is, in most cases, thrown away.

There is not much to retrieve these discouraging statements, at least as to fruit, when we turn to the pride of Oxford—its classical scholarship. The present century has seen a great contraction of the circle of studies in this department. So late as 1827, a list of twenty authors for the test at examination was not uncommon; at present twelve are sometimes sufficient for the highest honours. Among those set down as

having almost disappeared from the University course, are Homer, Demosthenes, Cicero, and Quintilian. The favourites of the highest students at present are Aristotle, Plato, Herodotus, Thucydides, Livy, Tacitus, Æschylus, Sophocles, Aristophanes, Virgil, Horace, Juvenal. This is still a great list, and is often well-studied, both philologically and in connection with the histories of Niebuhr and Grote. But Whately says "three or four easy Greek or Latin books" are all that is required in this branch, for a degree; and the Rev. Mr. Wall intimates poor work in the classical line, when he says of the requisition of an examination in the *literæ humaniores*—"If this prerogative given to Latin and Greek resulted in the majority of men in any useful knowledge of those languages—if it enabled them to write a commonly respectable piece of Latin—there would be something to say for it; but I am sure, that compared with the time and labour spent in 'cramming up' parts of a few Greek and Latin authors by the aid of translations, the labour of a man who breaks stones in the road is as profitable to himself, and much more profitable to others." The intimate acquaintance with the Latin poets, so perceptible in the writings and biographies of the Oxonians of the beginning of the century, is confessed to be rare—and there are few who tread in the steps of Porson and Elmsley. It is a rule of the House of Convocation that the debate shall be in Latin. So few of this generation are competent for doing this fluently, that discussion is seldom ventured; some resort to written speeches. "If decent Latin writing should be insisted on," remarks our examiner in reference to all studies, the number of failures would be more than quadrupled." "Language, (as such)" says the Report, "can hardly be said to have formed a distinct subject of academical study." Dr. Phillmore, the worthy Professor of Civil Law, complains that his stipend is a poor compensation for the function that devolves on him, of presenting the honorary degree of D. C. L., and of addressing the audience on other occasions of the kind, all which must be done in Latin. It is true the doctor's income, exclusive of diploma fees, is under 100*l.*; but this seems to be fair wages, even for speaking Latin occasionally, when we take into consideration his assertion, that no public lectures on his branch have been heard for

more than a century; and that though he has "several times had it in contemplation" to break the ice, he has as yet found no encouragement to do it. He tells us that when the Duke of Portland signified to him that he was to receive the office, he told him that if he could have found any person as competent as himself, within the University, he would have preferred it; "but that not being the case," says the Professor with much naïveté, "he could not expect or require me to abandon my profession in London;" where he accordingly remains, and only runs down to Oxford once or twice in the year, to make his Latin speeches.

Among the suggestions which surprise an American student, as implying the absence of what he has been accustomed to identify with the commonest routine of college-duty, is that it would be a good thing to have examinations on what is heard in lectures. For thus, says Professor Vaughan—"I have no doubt that if it were thought advisable to convey information through Professors' lectures generally to the students, most of the supposed advantages of the catechetical system might be secured by examinations, at intervals, conducted on paper. It would be advisable, of course, that the Professor so conducting them should comment in some way upon the answers." Equally strangely does the intimation sound in our ears, that possibly the very proposal of this extra pains to a class might deter some from appearing at the lectures at all!

We may here throw into our gossiping paper some of the levities which this grave blue-book presents, to illustrate the manner in which classical and other examinations are sometimes disposed of in other bodies than Presbyteries and Yankee schools. The anecdote is quoted from the life of Lord Eldon, that Mr. John Scott, who took his B. A. at Oxford in 1770, used to say, "I was examined in Hebrew and in History. 'What is the Hebrew for the place of a skull?' I replied, 'Golgotha.' 'Who founded University College?' I stated that King Alfred founded it. 'Very well, sir,' said the examiner, 'you are competent for your degree.'" Ten years later Vicesimus Knox writes —

"Every candidate is obliged to be examined in the whole

circle of the sciences by three Masters of Arts, of his own choice. The examination is to be holden in one of the public schools, and to continue from nine o'clock till eleven. The Masters take a most solemn oath that they will examine properly and impartially. Dreadful as all this appears, there is always found to be more of appearance in it than reality, for the greatest dunce usually gets his *testimonium* signed with as much ease and credit as the finest genius. The manner of proceeding is as follows: The poor young man to be examined in the sciences often knows no more of them than his bed-maker, and the Masters who examine are sometimes equally unacquainted with such mysteries. But *schemes*, as they are called, or little books, containing forty or fifty questions in each science, are handed down from age to age, from one to another. The candidate employs three or four days in learning these by heart, and the Examiners having done the same before him when they were examined, know what questions to ask, and so all goes on smoothly. When the candidate has displayed his universal knowledge of the sciences, he is to display his skill in philology. One of the Masters, therefore, desires him to construe a passage in some Greek or Latin classic, which he does with no interruption, just as he pleases, and as well as he can. The statutes next require that he should translate familiar English phrases into Latin. And now is the time when the Masters show their wit and jocularity. Droll questions are put on any subject, and the puzzled candidate furnishes diversion in his awkward embarrassment. I have known the questions on this occasion to consist of an inquiry into the pedigree of a race-horse."

Archbishop Whately, whose academical memory goes back more than forty-five years, is very sprightly in his remarks on the Higher Degrees. He declares he knew not what an Oxford man could answer, if he were asked whether the degree of M. A., and those in Law and Divinity, "do not convey, at least to *some* of our countrymen, some notion of merit or proficiency, more or less, of some kind? and whether any such belief is not *wholly* groundless? And whether, therefore, a University so conferring those degrees as to create, or keep up a false impression, is not guilty of a kind of fraud on the public? He goes on to testify as follows:

"When first I went to Oxford, and for some years after,

there was a regular public examination for the degree of M. A. But, in fact, it was not public, all the Undergraduates and Bachelors making it a point of delicacy never to attend, because several of those examined were men of middle age, and many clergymen. And it was soon found that no examiners could be induced ever to reject a candidate, however ill prepared. Hence, the whole degenerated into an empty form, and was discontinued. Then, a good many years after, a scheme was proposed for making the *Divinity* exercises something real. It looked well on paper; but I inquired 'Suppose a candidate for the degree of B. D. or D. D. fails to exhibit the requisite proficiency; will the examiner reject him?' I was answered, 'We hope none *will* fail.' 'Well, but suppose some man *does*; what then?' They were compelled to admit that rejection was a thing not to be thought of, considering that several of the candidates would be elderly men, and clergymen, and perhaps dignitaries. 'Then you will see,' said I, 'that after a few terms the whole will become an empty form. As soon as it has happened—as, of course, it will—that a deficient candidate is allowed to pass, and then one a little more deficient, and another a little worse still, and so on, the exercises will be understood to be a mere form.' I alluded to the story in the Spectator, of the Indian, Maraton, who went to the Land of Shadows—the Indian Elysium—to visit his deceased wife Garatilda. He found it surrounded by a seemingly impenetrable thicket of thorn-bushes, and for a time was at a loss; but he soon found that it was only the ghost of a departed thicket, the shadows of thorn-bushes; and he walked through without any difficulty. 'Even so,' I said, 'this examination will have some effect till it is discovered—as it soon will be—that it is only a shadow.' And thus it proved, on the experiment being tried. So it must always be with any examination which *all* are sure to pass."

A Reverend Fellow of Balliol (which, though one of the smallest Colleges as regards its foundation, the Report pronounces to be certainly at present the most distinguished) takes a different view of these honours, and holds them very cheap, considering that after all they signify nothing. "I can see nothing but unnecessary indignity in examining senior men for higher degrees. If they were made Bishops or Deans, or in any other way exalted, because they were doctors, an examination for this degree would be desirable. 'Doctor,' applied

to a clergyman or a lawyer, is a very harmless dignity, and to confer it, if paid for, is a very fair way of raising money."

We hear the echo of many of our home complaints about the state of education. English boys do not enter and leave college at as early an age as ours. They matriculate at about nineteen, and a large proportion do not take their B. A. at Oxford before the age of twenty-two or twenty-three. Yet we read of disgraceful want of preparation both for admission and graduation; of superficial and hasty attempts to acquire too much in a short time, and of the disposition to hurry a young man through his studies that he may be making money. "Why are the great majority of young men sent to the Universities?" asks a Prælector. We can all join in the answer he gives to his own question—"Precisely for the same reason that, at certain periods of their life, they were breeched, then put into a jacket, then into a coat, and that when they leave the University they will go abroad. It is part of a *routine*. They are sent to the University, not because they are fit for it; not because they want to benefit by its libraries, and its lectures, but because it is a part of a young gentleman's course—it is the usual thing to do—it is respectable." Add to this the faults of what a Principal of one of the Halls terms the indirect discipline of the place:—"The giving of the lectures in comfortable parlours, without any convenient means of taking notes; giving of fellowships to almost any qualifications rather than academical merit; the precedence allowed to gentlemen-commoners on the ground of wealth; that given to noblemen on the ground of birth—all this tends to convey the impression that the chief object of the place is anything rather than study; and young men are ready enough to treat the studies accordingly, as secondary to many other pursuits."

Besides the great libraries of Sir Thomas Bodley and Dr. Radcliffe, Oxford has nine smaller collections, which, with those attached to each College, make more than thirty in all. Here is a department of the educational and learned apparatus which, on this side of the water, we can as yet only envy. Those, however, may be grateful for their position, who can by two hours railway-travel have access to the collections of the Philadelphia (including the Loganian) Library Company, the

American Philosophical Society, the Academy of Natural Sciences, and the Astor Library. The Report quotes the complaint of one of the witnesses that "the literature of the United States is almost wholly unrepresented in the Bodleian, except by English reprints of some of the more popular authors," and notes among the valuable foreign periodicals which should be found in that or the Radcliffe, Silliman's "American Journal of Science." The general verdict is highly favourable to the manner in which the great libraries are conducted, the accommodations to readers, and the prompt and polite attendance of librarians. Dr. Greenhill gratefully enumerates sixteen particulars of the special advantages of the management of Bodley's.

Some complain of the rule forbidding the removal of books from the rooms, and one murmurer exaggerates in this style about the Bodleian :

"It is impossible," he says, "to conceive a thing of which the actual use is more disproportionate to its possible benefits. If one is proof against cold, and against the distraction of visitors and others passing to and fro before his eyes, he may study there. When I became a B. A., I was romantic enough to think of working in the Bodleian. Although I protected myself, even to incumbrance, with clothing against the cold, I could not work there more than two hours at a time. I soon found that the time spent in going there, and returning, and in getting warm after I came home, and the unsteadiness of my work there, owing to the discomforts of the place, was all a loss to me. Books are meant to be read and not to be looked at, and even if by going out of the library they were occasionally damaged or lost, the Bodleian is rich enough to pay this small price for its increased utility."

This radicalism comes from the same source as the following argument against a matriculative examination. "If it is meant to find out what he *can* do, will anybody be excluded by it? Is there anybody who cannot do *something*? If a man by admission to the University acquired a license to *teach*, an examination would be most important; but as he only acquires a license to *learn*, I do not see the value of it."

Positive as the interdiction of removal of books may be, it

does not appear to be enforced at the Bodleian with as extreme a penalty as in Maynooth, where Sir Francis Head, during his "Fortnight in Ireland," saw the inscription—"Whoever takes a book out of this library incurs excommunication *ipso facto*."

It is as places for learned men as well as for pupils—for voluntary and recondite research—for quiet, studious retirement—we must look upon the great English Universities. They are called the two eyes of the nation, in reference to their permanent position in the body politic, and should, therefore, be the eyes of experience and proficiency. The Vice-Chancellor reminds the Commissioners that the Colleges have not been usually founded directly for the education of youth, "but for higher purposes." Among these are the promotion of religion and the support of the Church. Colleges have changed, (says the testimony) from learning to teaching bodies. In All Souls there are no undergraduate members; nor have there been, since its foundation in 1437. There is not room in the buildings for all the Fellows—though they number but forty; it having to be remembered on this side the Atlantic, that a Fellow does not room in a little closet, with a bed in one corner, and a ventilator over the door, but has a set or suite of apartments, and sometimes a double set. To the Fellows, Professors, Tutors, Graduates, besides scholars of all kinds and from all countries, who resort to the seats of learning—to these, the libraries, museums, and collections, the opportunities of converse with men wholly given to literary and scientific pursuits, must always constitute a part of their value to the nation and the world, independent of all that is done in teaching undergraduates.

The University Press, which divides with Cambridge the monopoly of Bibles and Prayer-books, produces a revenue of £8000. It sold its exclusive right to publish Almanacs for an annuity of £500. The other department of its publication business is called "the Learned Press," and has issued many costly works which would not otherwise have appeared; but Dr. Greenhill is disposed to believe that there is no establishment in Europe which, upon the whole, does so little for the promotion of literature, in comparison with the vast means at its command.

Notwithstanding the original statutes of some of the Colleges

prohibit music and musical instruments, as those of some others ostracise dogs, long hair, and cloaks, there is a Professorship of Music in the University. The prohibition must have referred to instruments or to music as a mere pastime, for in the days of chantries and "plain song," and intoned litanies, some practice must have been necessary. That a ban should have been imposed on young gentlemen who might be so uncivilized as to scrape their miserable violins, and blow their gamuts and scales on flutes at all hours, regardless of the ears and nerves of their neighbours, must commend the example of the middle ages to any later academical era where such plagues may prevail. Sir Henry Bishop, the present incumbent, informs us that the foundation calls for a *Choragus*, or Music-master, as well as Professor. The late Dr. Crotch held both offices for fifty years. Sir Henry is not likely to break down under the burden of either salary or work, since Dr. Elvey has the Choragic branch, and the knight, with a stipend of fifty pounds, gives no lectures or lessons, and has only to examine the compositions of aspirants to the degree of Music Doctor, conduct the rehearsal of such as pass the trial, preside at the organ at the annual commemoration, and set installation odes, and similar nonsense, to music. The lot of the *Choragus* is harder, for out of a salary of £13 6s. 8d. he is bound to repair the instruments and find strings. The degree of Bachelor in Music is not taken till after seven years' study, and the presentation of an approved piece in five vocal parts, with instrumental accompaniments. Five years' additional study, and a score in six or eight parts, are required for the Doctor's degree.

A few miscellaneous memoranda of statistics that will be naturally inquired for by many of our readers, must close our notice.

At the date of the Report, (April, 1852,) the number of students actually resident in Oxford was put down at 1300—a greater number than was to be found there at any other time in the last two centuries. The number of undergraduates, both resident and non-resident was 1400. The average matriculations from 1800 to 1813 were 267; from 1814 to 1840 the annual average was 364; from 1841 to 1850 it was 400. The number who have passed the final examination for B. A. has

during the last ten years, averaged annually 287—showing that not quite three-fourths of those who enter the University proceed to a degree. On the last day of 1850 the total number of “members of the University” was 6060; “members of Convocation” 3294; resident graduates of all ranks 300. These are low figures compared with 30,000, which tradition declares to have been the number of students in the reign of Henry III.

The ordinary income of the University (aside from the Press, the gain of which is only appropriated when the surplus becomes large) is about £7,500, and its expenses £7,000. The aggregate income of the Colleges from endowments alone is said to be not much less than £150,000. Yet in making this statement the Report adds the bold opinion, “the architectural magnificence of Oxford would be diminished, and many excellent men would suffer, and great opportunities of future good will be lost, if several of its richest Colleges were swept away; but little present loss would be suffered by the University, the Church, or the country.”

The matriculation fees of the University are on a gradually diminishing scale, according to the rank of parents, beginning with Prince, Duke or Marquis, and ending with Gentlemen—Clergymen, Plebeians—from 13*l.* 15*s.* to 1*l.* 19*s.* 6*d.* Each undergraduate pays before each of the three examinations a fee, amounting in all to 2*l.* 18*s.* There are other annual taxes for libraries, police, &c., graduated according to academical rank, from 1*l.* 8*s.* 4*d.* downwards. At graduation, the wealthy B. A. pays 30*l.*; ordinary persons 8*l.* 8*s.* M. A. costs them respectively 40*l.* and 15*l.* B. D. 20*l.* D. D. 45*l.* The highest fee is paid by a “Non-Resident, Accumulating, Grand-Compounding Doctor of Divinity; and this fee amounts to 104*l.*” It strikes us that for this price he ought to be entitled to write all those seven capitals at the end of his name. The British Government takes not less than 2400*l.* annually from this University alone, in the shape of stamp duty on matriculations and degrees.

Besides the University charges cited above, the College entrance-fee is between three and four pounds, and a charge at the first degree of between five and seven pounds, and various

annual charges. For tuition about 64*l.* is the amount paid during the sixteen terms of the course. To give opportunity for a wider extension of the system, the friends of the University suggest the establishment of more Halls, either as independent boarding-houses under the care of Wardens, or in connection with the present Colleges—or a more general permission to undergraduates to lodge in private houses—or an allowance of persons to attend instruction without formal or expensive connection with College or Hall. The last plan is favoured by the Commission—being, in substance, just the one on which any worthy young man in our country may have all the advantages of our best Colleges for one half of the lowest sum suggested in the Report as practicable at Oxford. It anticipates the best kind of students by throwing open the doors to the poorer classes. “We have already had occasion to observe how greatly the extravagance and vice of the students depend on their idleness and means of indulgence. There is every reason to hope, on the other hand, that poverty, and the guarantee implied in poverty that such students would come to the University only for the sake of study, would act as a direct hindrance to vice, and as an inducement to good conduct.”

The usual salary of a College tutor is 300*l.* The number of those officers is eighty. The cost of private tutorship at Oxford, which is, of course, paid by the students, is not estimated. At Cambridge, where the practice is somewhat more general, the annual payments for this purpose we believe to amount to 50,000*l.* Some of the College tutors must earn their wages, for they lecture on seven, eight, or nine different subjects, and are employed seven hours a day in College work. In the great hive of learning they come nearest to the double honour, awarded by the founder of Corpus Christi, who desired that “in order that the honey-bees may work within, and not be called away to mean duties, there may be certain persons free from honey-making, and devoted to other services. But if any of them shall please to imitate the honey-bees, he shall deserve a double crown.” The poor servitors, immediately referred to in this allegory, have almost disappeared. In 1616, there were in sixteen Colleges, between four and five hundred students. Long since that date there was a class of students who per-

formed menial offices, in consideration of the opportunities of study. Heber, in his life of Jeremy Taylor, (who was in Cambridge a sizar, till appointed by Laud to a fellowship in Oxford in 1636,) remarks, that instead of that custom being chargeable with the illiberality of depressing the poorer students into servants, it would be more just to say that servants were elevated to the rank of students. But now the few Bible-clerkships and exhibitions which are bestowed in consideration of the poverty of the candidates, are said to be often given to secure talents to the College, rather than from real charity.

Having lately devoted an article to the University of Cambridge, (*Repertory*, April, 1852,) and now embodied facts enough from this voluminous report on Oxford to enable our readers to judge of its condition, and the estimation in which it is held by its best friends, we can readily leave to American parents to decide whether the English Universities present much to make them dissatisfied with their own institutions, or furnish much as a model for their improvement. Let our Colleges be abundantly endowed, so that the highest ability, and the largest necessary number of instructors, and the fullest apparatus can be commanded, and we shall have occasion to rejoice in the untrammelled vigour of our younger and fresher institutions.

Edm. J. Hooker

ART. II.—*The Life and Labours of St. Augustine.* By Philip Schaff, D.D. Translated from the German. By the Rev. T. C. Porter.

ATTAINMENTS in patristical learning are justly expected of those who enter the sacred ministry. No man who would be furnished for that responsible work, in a just acquaintance with ministerial character, as it has been exhibited in different periods of the Church, will be satisfied with himself, unless, in ecclesiastical history and Christian biography, he has studied the men, and their labours, denominated “the Fathers.”

Knowledge of these men ought not, however, to be confined