

is confined within very narrow bounds. The college tutors are selected from graduates who are on the foundation of their respective colleges, and who may have obtained their appointment originally, some because they happened to be founder's kin, or were educated at a particular school, others because they were born in a particular town, county, or diocese; a few only being selected from merit, or as having distinguished themselves in examinations open to all candidates. This latter class, however, has, it is true, increased of late years. Most of these teachers forfeit their fellowships, and most probably with it their office of tutor, if they should marry, or if, after a certain number of years, they do not embrace the clerical profession. They also look to preferment in the Church, from their position in their college, so that they have every inducement to regard the business of teaching as a temporary calling, subordinate and subsidiary to another, of a different, and to them more advantageous and important, kind. Their office as instructors is, in short, a mere stepping-stone to something else; and they hope to gain their reward, not when they are superannuated, for then they would be unfit for highly responsible ecclesiastical duties, but when they are still in the prime of life. In fact, their promotion is so contrived, as at once to cut short the career of usefulness in which they may have hitherto distinguished themselves.

It will naturally be taken for granted, by those who have never investigated the history of the universities, that the restrictions and fetters above enumerated are all of monastic and medieval origin. The celibacy of the teachers, the almost entire monopoly of tuition by the clergy, seem clearly to point to a period more re-