

Moreover, here, as at Oxford, it is not uncommon to give such chairs as Mathematics, Natural Philosophy, Chemistry, Botany, Astronomy, Geology, Mineralogy, and others, to clergymen, who combine them with clerical duties, or throw them up when they obtain preferment, and who, however eminent, owing, as they must do, a mixed allegiance, partly to their ecclesiastical order, and partly to the professorial body, cannot stand up with heart and courage in defence of the public, as opposed to the clerical and collegiate, interests.

Dr. Whewell, now Master of Trinity, after many years' experience as a tutor at Cambridge, published, in 1837, his views on the plan of education adopted in the English universities. His arguments in favour of employing the learned languages as a main instrument of education are unanswerable, and enforced with great eloquence and power. "In what a condition should we be," he observes, "if our connection with the past were snapped—if Greek and Latin were forgotten?"* No less cogent are his reasons for cultivating mathematics as a means of strengthening the reasoning powers and disciplining the mind. But when we come to that part of his treatise in which he attempts to defend the exclusive monopoly enjoyed by these subjects in the education of young men at Oxford and Cambridge, from the ages of eighteen to twenty-two, including a period at the end of which the majority of them quit college altogether, his commendations of the system appear to me rather to resemble the pleadings of an advocate, than those enlightened and philosophical views which characterise his works in general. Obedience and deference to authority are held forth as if

* Principles of University Education, London, 1837, ch. i. sect. 4.