

they were the chief and almost sole moral virtues to be instilled into the minds of young academicians. The students are treated more as boys and children than as men on the very point of entering on their several duties in life, and who ought, without loss of time, to be acquiring habits of thinking and judging for themselves.

“Mathematical doctrines are fixed and permanent,” says the historian of the Inductive Sciences, of whose remarks on this subject I shall give a brief abstract in his own words. “The old truths will always be true. In *philosophical* doctrines a constant change is going on. The old system is refuted, and a new one is erected. There is nothing old, nothing stable. The student cannot but suspect that his teacher and his teacher’s creed are but for a day. The mind of a young man employed in attending to teachers of this kind must fail to acquire any steady conviction of the immutable and fixed nature of truth. He becomes a restless speculator, criticising what has already been done in philosophy, attempting to guess what will be the next step. He is placed in the condition of a critic instead of a pupil.”—“In mathematics, the teacher is usually the superior of his scholar, who entertains a docile and confiding disposition towards his instructor. He cannot give or refuse his assent when a system is proposed to him, nor feel in the situation of an equal and a judge. The subjects suitable for university teaching are the undoubted truths of mathematics, and works of unquestioned excellence, such as the best classical authors. When engaged in these, the student *respects* his instructor; they are the fit subjects of *college* lectures. A spirit of criticism is awakened by the study