

uncertainty, which will not be terminated till we have arrived at a more definite idea than we now possess of the object and functions of universities. In the Middle Ages a university was a place both of liberal and professional education, as well as a place of general study. The liberal education was preliminary and designated by arts, the professional education was final and designated by the faculties, the whole course, liberal and professional, extending over some fourteen years. In England the professional studies of law and medicine have now migrated from the universities to London. Is it desirable and possible that they, or the more scientific parts of them should be recalled to their ancient home? Ought the university to be content with giving the student a liberal education, or ought it to put him in the way of winning his bread and butter? Behind these questions there is coming up one of a more fundamental kind which is likely to press upon us more and more. What is the benefit derived from residence at a university by the general mass of young men who have no particular taste for learning or science, and are not destined to lead learned or scientific lives? Do they, on the average, get anything in the way of useful culture or preparation for active life which repays them for the sacrifice of time, the expense and the moral risk? Would not their minds be just as well trained by the study of a profession or by business? Would they not pick up from books and journals read at home nearly as much of liberal culture as they carry away from the university? In the Middle Ages knowledge could be obtained only in the lecture-room of the professor; now it comes to you through the press wherever you are: you must still attend the demonstrator, but the lecturer might almost as well be attended by a short-hand

writer as by the class. Perhaps the answer may somewhat vary with the circumstances of different countries. In England the number is very large of young men, the sons of the territorial aristocracy and the destined rulers of the community, who do not go into professions, and who, if they were not learning something and undergoing some sort of discipline at the university, would be learning nothing and undergoing no discipline at all. Small enough, no doubt, is the benefit that many of them receive; still it is better than nothing, and by giving their sons a long course of education men of wealth and leisure pay the highest tribute in their power to the country. It is said that a young nobleman at Oxford was heard to call out from his window, "If any fellow is going anywhere to do anything, I'll go with him." In his father's halls his lordly listlessness would have been the same, and at Oxford there were, at all events, one or two places to which university discipline forbade him to go. These remarks may be extended to such young heirs of wealth as there are in the United States, and in one respect with greater emphasis. The young English nobleman or squire has, by the institutions of the country, enough political or administrative work cut out for him to prevent his sinking, as a rule, to the lowest depth of Sybaritism; but the young American millionaire, take away his college culture and the tastes that it may awaken, has no such salt provided to keep his mind and character from rotting.

It may be observed, in passing, that the effects of the old classical culture in England are not to be measured by the number and writings of the professional scholars. In these Germany has been far ahead of England, though, whoever may have been the greatest paleographer or antiquarian, it would be hard to name a greater