

The sons of the aristocracy, and future divines, who, if poor, may eke out their academical income with scholarships and other endowments, constitute the mass of the undergraduates. The colleges have no desire to multiply the number of their pupils; they have already as many as they can teach. The academical fees, and the cost of board and lodging, are very reasonable; but the style of living is so high, that students with small incomes feel themselves in a false position; and this objection has operated far more than religious tests to check the natural increase of the universities.

Why, it may be asked, should we crowd all the British youth into two ancient seats of learning? Why not promote the growth of other institutions in London, Durham, Scotland, Wales, and Ireland? That such competition should be encouraged, I fully admit; but it will still be desirable that Oxford and Cambridge should expand freely, and that they should cease to serve as models of an exclusive and sectarian principle. Before the Reformation their spirit was catholic and national: since that period, they have dwindled, not into theological seminaries, for they have never in practice afforded a complete professional course for divinity students, but into places for educating the clergy of the Established Church, and the aristocratic portion of the laity professing the