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An attempt to bring together some obvious enough characteristics, moral and intellectual, of the great universities—Oxford, Cambridge, and Dublin—may not be without interest and utility. The task might not have been very difficult in the last century. Two representations have been given of university life at that period, one by Bishop Lowth, of excessive brightness; another by Dr. Vicesimus Knox, of repulsive blackness. Perhaps both were true from different points of view; but we fear that the master of Tunbridge School drew more from the life than the professor of poetry. Putting together our information from many quarters (such as "Gibbon's Autobiographies," "Gray's Letters," and "Swift's Life,") we should be inclined to say that Oxford was the most ignorant and bigoted, Cambridge the most drunken and brutal, Dublin the best instructed, yet most savage. At Oxford they drank most port-wine, at Cambridge most ale, at Dublin most spirits; at Oxford most bishop, at Cambridge most egg-flip, at Dublin most hot punch. At Oxford a vice-chancellor is said to have been unable to walk in the presence of royalty, when it honoured the university with a sudden visit, and we hear of fellows of Magdalen eating and drinking in disgusting rivalry until their stomachs touched the high table! At Cambridge dinner began at twelve o'clock, and drinking at two, with no particular time of cessation. At Dublin the fun seems to have been livelier, and the fighting more ferocious. Even then a few eminent men were always absorbing the better elements latent in the universities. At Cambridge Waterland pursued his theological studies with intensity of purpose and singleness of aim; the poet Gray is the central figure in a group of elegant scholars; Kirke White, the pure and gentle, was reading himself into his grave at a period when Oxford philosophy was represented by two questions in the first part of Aldrich, and Oxford scholarship by such an examination as Lord Eldon has reported. At Oxford, Adam Smith and Southey seem to have been unhappy; but Bishops Horne, Lowth, and Heber, Lord Eldon, and Jones, have spoken well of the place of their education. We are inclined to suppose that Dublin, during this period of darkness, must have been far in advance of her sisters. The fellows and scholars of that university always numbered a succession of eminent men in Church and State. The generous spirit of competition was never extinct, without which a university must soon become a pestilential moral swamp. The names of Berkely and Burke are the most conspicuous; but they by no means stand alone upon the roll of Trinity College.

### UNIVERSITY INTELLECTUAL CHARACTERISTICS.

*From the London Spectator.*

Lord Bacon has told us that one of the most valuable additions to true historical literature would be supplied by a constant series of *character*.

These characters in Bacon's opinion, belong to professions and institutions no less than to individuals; and in a continuous series of them, executed by competent hands, we might have valuable materials for such systems of sociology and ethology as Mr. Mill has shadowed out with a kind of prophetic obscurity—so far as they will ever be attainable by man.

It is admitted, in a rough and general way, that there are such distinctive characteristics chiselled into the very substance of men's natures in after life by the social and intellectual training of our several universities. This is felt especially by those persons whose station requires them to pass rapid and decisive judgments upon the characters of men, and in doing so to draw largely upon certain practical generalizations assumed as axioms. The great lawyer, the statesman, the dignified ecclesiastic, has pretty generally his own view of the kind of man likely to be formed by a particular university. An eminent prelate, now deceased, is said almost to have written over the portals of Fulham, "No Dublin man need apply." Among legal men a pretty general prejudice existed against Oxford up to a few years ago. At the present moment the veteran statesman, himself of Cambridge and Edinburgh, who knows public life so thoroughly, is supposed to consider an Oxford man, *ceteris paribus*, rather more likely to succeed in Parliament or diplomacy.