

bodies, appears to be such as should satisfy all those who do not agitate the matter in the interests of scepticism. No one who really knows the universities, and has had any experience in the characters and dispositions of the young men who commonly pass through an university career, could do otherwise than oppose the secularisation of university education. Men at the age at which they come to an university are just beginning to exult in the conscious possession of intellectual powers, and many are thereby inclined towards philosophical speculations, and love to exercise their newly found powers upon any and every question, just as in the pride of physical strength and energy they undertake bodily labour for the labourer's sake. It is almost impossible to overrate the influences which the existence of non-Christian fellows, tutors, and professors would have over men at this stage of their intellectual development. There are, of course, some in whom early religious culture would prevail over the seducements of a refined scepticism, and still more, we believe, in whom the faith would ultimately triumph; but who would expose a son whom he desired to keep in the full faith of a Christian to such trials? On many minds the influences of an university career tell with an effect, which no lapse of time blots out. The main existing fault in our two great universities is, not that they exercise too much, but too little moral and religious control over the undergraduates: even now, scepticism works in them, which is due to the painful fact that, owing to a variety of causes, the best men do not stay at Oxford and Cambridge as tutors in the several colleges. Mr. Liddon well points out that the resignation of a portion of their income would not weaken the teaching powers of the different colleges; rather it would have a beneficial effect upon it, because the fellows, who would cease to exist, are already lost practically by non-residence, and are a drag and not a support to those who are engaged in the real work of the university. If the colleges depended upon the residence of their fellows, they would more carefully select those who are qualified for the difficult work of college tuition. Oxford would not be the loser, and might, perhaps, be the gainer, if £10,000 a year were taken from the aggregate income of the different colleges, and appropriated to other purposes. There is sufficient revenue to maintain another university, and the majority of those who have the real interests of education at heart, would be rejoiced to see the existing endowments better used. At the same time, as in the case of the Irish Church, this is no just pretext for confiscating the whole revenues in the interests of a secular education; we protest with Mr. Liddon against any scheme which shall make Oxford "a mere lecturing and examining machine,

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