

same form of Christianity. Such a system, coupled with the abandonment of professional studies in general, tends to dissever throughout the country men of different callings, creeds, and professions. It has a dissociating influence. It separates during the period of youth the nobility and gentry from the higher portion of the middle classes, the barrister from the attorney, the physician from the surgeon, the legislators and lawyers of England from those civilians to whom the government of eighty millions in India is to be consigned, the members of the Anglican church from the Romanists of Stonyhurst or the Dissenters of Hackney, the civil engineers of Putney from the medical students of London. It disunites these and other sections of the same community, and throws them into antagonist masses, each keeping aloof from the other in cold and jealous seclusion, each cherishing sectarian or party animosities, or professional and social prejudices. Complaints are often heard, and not without reason, of the harsh outlines that often separate the different grades of society in this country. It is in the season of youth, and when men are engaged in the common pursuit of knowledge,—especially if allowed as far as possible to follow the bent of their own tastes and genius,—that friendships might easily be formed tending to soften these hard outlines. At college, they would be