

against all comers, was the tournament of the schools; it was a mental exercise in full harmony with the amusements and warlike exercises of the times. It roused the champion of the schools with an ardor not inferior to the champion of the lists, and gave to the pursuit of science and the defence of truth, a romance not inferior to that which glowed in the breasts of Knights, who contended by Nations, or for the privilege of crowning the Queen of Beauty. But this method had its day and its career. In the second year of the restoration of Charles II. (1662) a Statute of the University, substituted declamation for disputation, before Bachelors of Arts could become Inceptors of Art, or enter on their Master's course. This reform had been attempted long before—had been favored by Henry, extinguished by Mary—and remained under debate till the reign of the second Charles. On the relative effects of the two systems; of the preparation and delivery of original essays, unexamined and uncontroverted, and the older system of cross-examining and counter-statement *in foro*, it is hard to pronounce. If the former makes the ordeal less for the conscientious student, it does not diminish the actual labor; though as is said by the oracular Ape in Don Quixote, no doubt, "much might be urged on both sides of that question." But the subject matter of the studies themselves, not less than their method, underwent many modifications, from century to century. The study of law, for example, originally a principal object of all the Colleges, early transferred itself from the Inns of Oxford to the Inns of Court, or King's Inns, in London, until at length it required in the middle of the last century, the genius of Dr. Blackstone and the liberality of Mr. Viner to obtain a hearing even, for a course of lectures on the laws of England, in England's chief University. The civil law fell into still deeper disrepute with its twin, the canon law; but the better thoughts or more perfectly recovered sense of justice of a more recent date, has brought back this undeservedly exiled sciences, to find a home in the University. The faculty of Medicine also, refused to be restricted at Oxford; the air it loved to breathe was not the sweet odor of green fields, but the infected atmosphere of the hospitals of crowded cities; it followed its food therefore to London, Dublin, and Edinburgh, leaving to rural Oxford only, the cultivation of Botany and Natural History, and more recently of Chemistry, as studies included within the range of that most comprehensive science. By these learned professions, Medicine and Law, thus compelled to transfer their studies to great cities, men were gradually prepared by insensible degrees, to take the lead of secular affairs out of the hands of the ecclesiastical order. The shifting of the centre of intelligence from the clerical body to the laity, has not been as clearly brought out, in any of our histories, as the importance of such a revolution deserves. To but few readers does the mention of the Council of Tours, in the 12th, or the Council of Constance in the 14th century suggest the rise of the legal and medical professions: yet the first by forbidding the practice of surgery to ecclesiastics, and the second by forbidding them the practice of the civil law, laid the basis of the two chief classes of educated laymen, in modern Society. The legal adviser and the medical adviser thus became the rivals, or competitors for influence, with private and public persons, of the spiritual adviser; the laical element in Christendom was immensely reinforced and all society continued on its course, under the attraction and guidance of new intellectual influences. But if the University was to keep its place—at the head of the intelligence of England—after the heavy losses of two of its chief and most venerable faculties, it was evident, it should