

for the purpose, would reverse the censure." It does not appear, however, that the occasion was considered as presenting a *modus dignus vindice tanto*, inasmuch as the convocation has never been summoned for the purpose. The condemnation of the board by the convocation would, however, as it appears, be as futile as the condemnation by the board of the party who procured the condemnation of the regius professor of theology. The author of the *Appeal* informs us, that the University has no power whatever to decide any questions of theology; and, indeed, if they did possess any such authority, the consequences of its actual exertion at present would be inconvenient enough, as "it is notorious that the Universities themselves have not been in agreement as to theological opinions; and that in certain cases therefore, the same sentiments would be reckoned heretical by one of those bodies, and orthodox by another." (*Appeal*, p. 69.)

The ingenious Mr. Western, upon seeing three persons engaged in combat, very sagaciously concluded that two of them must be upon one side. But it would be unsafe to draw a similar inference from a discussion in which three or four universities [Oxford, Cambridge, Dublin, and Durham] were engaged; and the consequence of investing the universities with the power in question, may therefore be to present us upon a given subject with three or four different infallible rules of faith, each differing from each of the others, and all peradventure in opposition to the sentiments of the church upon the same subject. But there is reason why this power to decide upon questions of theology ought not to be possessed by the Universities, and that reason is, that the learned bodies in question, so far from being able to decide controverted points in theology, know, in fact, nothing of that science at all; and neither teach nor learn it. The late discussions of several projects for altering the system of education at Cambridge, were founded in a great degree upon the fact, that "theology is scarcely, if at all, introduced into the course in that University." (*Times*, May 20th, 1841.) In the same document it is asserted, that the "first principle of the system of education adopted in that renowned seminary, is to give every man a liberal education independently of the profession to which he may ultimately turn himself;" and the authority of the Rev. Henry Melvill is adduced in support of the position, that "the best method of becoming ultimately a theologian is to devote one's self, in the first instance to the study of the mathematics."

In a Review of Dr. Peacock's "Observations on the Statutes of the University of Cambridge," in the *Times* of the 14th April, 1841, the following statement is made upon this subject:—

"The grand delinquency of the Universities is confessed to be the slender and inadequate training they afford to students destined for the Christian ministry. Except occasional sermons at St. Mary's, the divinity student hears at Cambridge no theological lectures worth the name. The Norrisian Professor of Divinity is compelled to read through Pearson on the Creed, in each course of lectures—a condition, as

Dr. Peacock remarks, which would infallibly clear his lecture room, did not the bishop require from candidates for holy orders, his certificate of regular attendance. Butler's Analogy, once lectured upon in the University, has disappeared before the all-absorbing mania for mathematics.—Occasionally college lectures are given on the Greek Testament, upon one of the Gospels or Acts of the Apostles—seldom or never on the Epistles. Paley's Evidences, too, are read. With this slender furniture most of our young clergy set forth upon their arduous task. Of Rhetoric as an art—of Divinity as a Science—of casuistry—of Criticism, as applied to the sacred Scriptures, they know nothing. All, all has to be learned amidst the cares and interruptions of parochial labor; for, during the few months which in general intervene between the degree and the bishop's examination, unaided and alone, the student adds but little to his stock of real knowledge."

This is certainly a very flourishing state of affairs. But perhaps the reader will be able to form a more satisfactory notion of the amount of theological instruction which is imparted under the present system, by seeing the programme of that which Dr. Peacock proposes to introduce. This proposal we take from the same paper which we have already quoted, into which it has been copied in the words of Dr. Peacock himself:

"We should be disposed to recommend regular and systematic courses of lectures, to be given every year on the following subjects:—

"On the Doctrines, Liturgy, and Articles of our church, by the Norrisian professor.

"On the Hebrew language, by the regius professor of Hebrew.

"On Biblical Criticism, more especially of the language and books of the New Testament, by a professor of biblical criticism to be hereafter appointed.

"On Ecclesiastical History, more particularly of the first four centuries after Christ, by a professor of ecclesiastical history to be hereafter appointed.

"On the Canon of Scripture, and the Writings and Opinions of the Early Fathers, by the Lady Margaret's professor of Divinity.

"On Moral Philosophy, and the principles of moral evidence as affecting the grounds of religious belief, by the professor of Moral Philosophy."

From this enumeration it would appear, that there are at present no Lectures delivered in the University of Cambridge upon the Doctrines of the Protestant Establishment, or upon its Liturgy, or upon its Articles, or upon Biblical Criticism, or Ecclesiastical History, or the Canon of Scripture, or the Writings or Opinions of the Fathers, or even upon Moral Philosophy or the Principles of Moral Evidence as affecting the grounds of religious belief. The decisions of such a University upon the subject of theology, must be as valuable, as satisfactory, and as conclusive, as the decision of Costard in *Love's Labor Lost*, upon a certain well-known arithmetical problem:—

*Biron*.—And three times thrice is nine.

*Costard*.—Not so, sir, under correction, I hope it is not so. I hope, sir, that three times thrice, sir—

*Biron*.—Is not nine?

*Costard*.—Under correction, sir, we know whereunto it doth amount.

*Biron*.—By Jove, I always took three times three to be nine.

*Costard*.—O Lord, sir, it were a pity you should be obliged to get your living by reckoning.

*Biron*.—How much is it then?

*Costard*.—The parties themselves, sir, will show you whereunto it doth amount.—*Love's Labor Lost*, Act v. scene 2.

With regard to a few items in the above given "bill of particulars," it may be mentioned that "all which is required from the divinity student at ordination, is a certificate of attendance upon the Norrisian Professor of Divinity for twenty lectures in one term,\* no test whatever being demanded of his information." That during the delivery of the said lectures, the majority of the divinity (!) students hold in their hands volumes of all sizes descriptions and shapes—history, poetry, novels, travels—whilst some think it a good opportunity to prepare for their examination in Paley's Evidences, or rather in a mere selection from it; (p. 28) whilst others of the divinity (!) students amuse themselves with a *jest book* or a *song book*, and train themselves for the entertainments of a *coming Supper Party!*"—*Letters*, No. 2. pp. 20-21

Nor is the Norrisian professor at all singular in his inutility. Indeed he is very much exceeded in this negative line by some other individuals of the same class; for we find that the Lady Margaret's professor of divinity, in the course of twenty-eight years, up to 1836, had acquitted his conscience by delivering at the rate of about a lecture and a half per annum, in the form of sesquipedalian sermons, which he spoke from the pulpit of Saint Mary's church. The author of the *Letters* appears to think that "these great defects may be supplied by an extension of the professorship of casuistry"—(No. 2, p. 44.) How this "extension" is to be effected, or what the meaning or nature of the proposed extension can be, we are unable to conjecture, as the writer himself had informed us in the preceding page, that the learned professor of casuistry, a certain Dr. Barnes by name, had, from the date of his appointment in 1813 up to 1837, a period of nearly a quarter of a century, actually delivered no lecture at all! The author of the *Letters* takes upon himself to assert that the said Dr. Barnes, at the time of his election, was too old to be competent to perform the duties of any professorship. He possessed however, the advantage of being able to give in his own favor two of the five votes which were necessary to his election.—The letter writer observes, "that the worthy professor must have exercised the utmost efforts of his art to quiet his own conscience as to the manner of his election;" and we may add—as to the man—

\* Letters on the condition of the English Universities, considered as nurseries of the Established Church, by a graduate of Cambridge."—No. 2, pp. 10 11.

nor in which he conducted himself during the continuance of his office. A man whose casuistical capacity was adequate to the tranquilising of his own conscience in such circumstances must have been a master in his art; and the extraordinary evidence of his ability, furnished by the fact of his having never delivered a lecture, affords an additional and perhaps the strongest reason for lamenting that so great a genius should have given his thoughts to the world upon a subject so important in itself, and to which his abilities appear to have been so peculiarly adapted. In the University of Cambridge there is no professor of moral philosophy at all.\* (*Letter*, No. 1, p. 44.)

It is unnecessary to enter into any details about the University of Oxford. The Graduate of Cambridge informs us (No. 2, p. 28, note,) that the preparation for the examination for a degree, including the divinity, "is usually made in a very few days," by the well known process of cramming; and that, in fact, there is no substantial difference between these two "nurseries for the established church," in the extent and character of the theological knowledge which they confer upon the clergy of the establishment. "That the clergy of the Church of England, when considered in the persons of the majority, and not through the medium of a few bright examples, are at present grossly ignorant;" and "that, in particular, the country clergy are generally ignorant of the very foundation of their faith" (*Letter* No. 2, pp. 14—24,) is a consequence which the Graduate of Cambridge very confidently deduces from the facts already mentioned. Of the value of a decision by such persons upon a theological subject there can be no doubt, if we consider their abject condition merely in the aspect of reasoning and information. How far "the Church" would in any sense defer to a decision by a convocation of such persons in the case of the University of Oxford, we know not; as the most eminent individuals in the establishment observe a complete silence on the subject.

[TO BE CONTINUED.]

#### THE CATHOLIC CHURCH.

Rome, Jan. 29—On Friday, the 28th, the Very Rev. Dr. Bagges, Dr. Cullen, and Rev. Mr. Grant, the three Superiors of the English, Irish, and Scotch Colleges, attended by their respective students, waited on his Eminence to present an address expressive of their gladness at his elevation, and of the good anticipated to all the British Catholics. The three religious communities of Irish Franciscans, Augustinians, and Dominicans, also presented him with an address expressive of the joy which his elevation to the purple had given them all. It may be well to add, that Dr. Grant, formerly of Ushaw College, and late of the English College here, a young man of great promise and abilities, has been appointed private secretary to his Eminence.

The elevation of our countryman, Mgr. Charles Acton, to a Cardinalship has proved a source of great joy to the English at Rome, Protestant as well as Catholic.—He is the son of Sir John Edward Acton, of Aldenham, Shropshire, who was formerly prime minister of Naples. He was educated at Cambridge, and is the first student of that university who has the honor to be raised to the purple.

\* One has, we believe, been appointed since the publication of the "Letters."