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THE SCOTTISH UNIVERSITIES.

At the present moment, when the winds of reform are beginning to blow with a threatening growl round the dark old cloisters, the familiar haunts of academic owls and other night-birds, at Oxford, it may not be uninteresting to our readers to give a short sketch of the present character and condition of the Scottish Universities; for truly, if it be a wise trick of painters to make a figure speak, not merely by its own virtue, but specially by its position in reference to other figures skilfully contrasted with it, we have a contrast here before us from which the most useful conclusions may be drawn with regard to the proper ritual and character of University instruction. Not that the Scottish Universities are perfect by any means. God knows they have their own defects, like everything mortal, and very glaring ones; these also we shall point out honestly, according to our knowledge. But the points in which the northern institutions contrast most strongly with their more famous sisters in the south are matters of laudation rather than of blame; and it is right the English public should be thoroughly aware of this. The systematic ignoring and undervaluing of things Scotch and things German, which has so long been fashionable on the banks of the sluggish Isis and sedgy Cam, has had no small effect in disseminating false impressions about the true character of the Scottish Universities through the general English mind. These false impressions it shall be one object of the few remarks that follow to correct; while our final drift shall be to press on the academical corporations of Scotland such reforms as have in the course of time become necessary.

I. What strikes us most strongly on the first glance is the comparative freedom of the Scottish Universities from an ecclesiastical tinge, and from the supervision of churchmen. We say *comparative*; for no doubt the professors of learning in most of these institutions wear certain badges of sacerdotal subjection anything but creditable. It is certain, also, that there is a strong party of sacerdotal Presbyterians, if we may so speak, in the Scottish Church who would willingly subject all the schools and colleges of the country to an intellectual thralldom, as terrible as that under which the stern military mind of St. Ignatius laid the disciples of his order. All churchmen are fond of power, and all Calvinists are naturally intole-

rant;* nay more, we know from history that the Church of Scotland at various times claimed and exercised a visitatorial power over the Universities not inferior in degree, so long as it lasted, to that which is habitually exercised by the English Church at Oxford. The statute law of the land in Scotland distinctly says that every professor shall swear to a doctrinal Confession of Faith, so curiously minute in its detail that none but a regularly trained theologian, and a thorough-going Calvinist, can subscribe it. So far, therefore, a distinct ecclesiastical type was intended to be impressed on the Scottish Universities; but necessity, which owns no law, and common-sense, which pays no regard to the conceits of churchmen, have practically worked the matter so that these institutions, according to the express testimony of a royal commission, have altogether lost their original ecclesiastical type, and may be regarded, for all practical purposes, as secular institutions. In fact, the students at a Scottish University may belong to any Church in Christendom, or to no Church at all; and though certain religious services are performed, in which it is expected that both students and professors shall attend, yet no coercion is exercised, and dispensations on the ground of conscientious scruples are at once granted. Practically, therefore, the Presbyterian character belonging to the Scottish Universities by Act of Parliament presses severely on no party among the students; even Roman Catholics, we understand (though very few of that denomination are found in the roll of Scottish students), receiving a dispensation from that oath against the Popish heresy which is taken before graduation in some of the colleges. The only grievance, therefore, of a priest-inflicted kind, under which the Scottish Universities labour, is the monopoly of professors, which statute-law has placed in the hands of the dominant sect; a monopoly, no doubt, most unjust in principle, and what is worse, immoral and vicious in its practical operation; but the evil is considerably mitigated by the high-minded independence with which the metropolitan University has long ago shaken off those sacerdotal shackles which, had they been allowed to exist, would have infallibly prevented

* With the true old Presbyterians the doctrine of toleration has always been an intolerable heresy in the history of the Scottish Church *passim*,

that luxuriant growth and goodly stature in which it now glories. Edinburgh is, in fact, one of the few cities in Britain in which intellect is fashionable, and gives a certain tone to society; and it has accordingly always been the pride of the Town Council of this city, who are the legal patrons of the University chairs, to elect not only good men, but the best men they could possibly get, to fill the academical vacancies; a principle which, though the only right one, is manifestly altogether inconsistent with the thorough working out of an academical Test Act. Accordingly, we find that, except in the case of theological chairs, where it is not without a certain propriety, the test is disused in Edinburgh: and to this circumstance, in part, we may attribute the high character which the metropolitan professors generally have maintained in the literary and scientific world. As to the provincial Universities, so long as the test remains they must even content themselves with the best men they can get out of the ranks of the Established Church, or of those who belong to no Church at all, or to any Church that may suit their convenience; and though this is an evil of which the Scottish people have good reason to be ashamed, yet it acts so indirectly, and at such distant and rare intervals, and touches the substantial interests of so few, that we are not to be surprised if the movement for the repeal of the Test Acts, lately made by the Universities themselves, received only the feeblest and most ephemeral aid from the public at large. Of this, as of some other evils connected with the Scottish system, it may be said, that they would have more chance of being made better if they were, in the first place, a little worse. The leniency of the yoke makes it tolerable. The lightness of the burden causes the bearer to forget the disgrace of the servitude.

II. If the Scottish Universities are almost free from ecclesiastical despotism, they may flatter themselves that they are altogether free from the despotism of Latin and Greek. The Oxonian smiles: perhaps many even among our own sons think we should be nothing the worse of a small taste of despotism of this description; for hitherto, as Sydney Smith said, "Greek has never marched in great force north of the Tweed." Perhaps we are not altogether so weak in point of Greek as the Oxonians may imagine; the names of Colonel Mure and Dr. Adams of Banchory alone may suffice to count each against a score of such counters of long and short syllables as they have been used to produce on the banks of the Isis. But whatever be the state of classical literature in Scotland, if there be no method to raise it but the introduction of the Oxford fashion of driving out every other liberal study from the Universities, we claim the liberty, and we glory in the privilege, to remain in this respect as we are. The modern Greek dialect, which is as flexible and as expressive as its great parent, calls a University a *panepistemon*; that is to say, a universal scientific repository, a general bazaar for all sorts of literary and scientific wares. And so no doubt it ought to be; every part of God's glorious world being fertile with beauty and grandeur of every kind, and the Supreme Being

having created every various kind of mind for the express purpose of taking cognisance of this so various and beautiful spectacle. "NATUS EST HOMO," said the Stoics, "AD CONTEMPLANDUM IMITANDUM QUE MUNDUM." But our grave and reverend square-caps at Oxford have excogitated a more profound wisdom; and they have set forth this definition of human destiny: "MAN WAS MADE FOR THE CONTEMPLATION AND THE IMITATION OF GREEK AND LATIN BOOKS." Knowledge, according to them, consists in the art of looking, not with your own eyes, but through bookish spectacles, at everything in the world that is far off and misty, while you ignore everything that lies near and distinct. The sacred horror with which these grammatical monks shrink from the approach of modern history, and the touch of modern, that is, physical and social, sciences, is really strange, and, as the Germans would say, very "mark-worthy." They are like bad school-boys, who have "crammed" a particular book for a special purpose, and abhor nothing so much as to be sent drifting loose on the wide sea of an *ad aperturam* examination; they are like some methodistic valetudinarians, who, having trained their stomachs, by a long and painful process, to digest only pease-meal or milk-porridge, fall into fits at the idea of a beef-steak, or a mutton-chop. Happily, John Bull, who by no means lacks common-sense, is not a very profound philosopher in certain matters, otherwise he could not have tolerated these nice gentlemen to sit in their educational corner so long, with a farthing candle in their hands, systematically keeping out the day. But now the perverse policy of these bookish Doctors has borne its legitimate fruit in that genuine Oxonian thing called PUSEYISM, and the Pope abroad has taught Englishmen to beware of the Pope at home, instead of fuming against the red caps and the triple crown on the banks of the Tiber, Mr. Bull, sobering now a little, is beginning seriously to inquire, whether it may not be his primal wisdom to commence with the black caps on the banks of the Cherwell. For truly, what can these classical gentlemen do with their Greek (since they cannot be altogether idle) now that they have fairly driven out all the Anapasts from Æschylus, but, like good Episcopalians, betake themselves to Polycarp and Ignatius, and prove to their own satisfaction, and that of the Bishop of Exeter, that the essence of religion consists in "obeying the bishop, and the priests, and the deacons?" Let the English mind, therefore, take this direction vigorously; and if it be desirous of blunting the thunder of the Roman Jupiter, see well to it that there be no sooty workshop of sacerdotal Cyclopes at Oxford. Let the University reform be a real one; and let the Whigs, for once, give us something more for a commission than a blue-book. Meanwhile we, in Scotland, will on no account try to raise our Greek by driving out nature and common-sense from the Universities. We have no objection, indeed, to raise the standard of classical attainments in Scotland by putting on the screw of an entrance-examination for a certain class of students, by introducing a summer session (as they have in Germany), or any

other way that may seem advisable, only not by making dead vocables lord it over living things, and by giving the grammar and dictionary an authority in Scotland second only to that of the Bible and the Confession of Faith. We are content that our ingenuous youth on this side the Tweed should have less Greek, provided they have more wit for what is before their eyes, and more speculation of a kind that, though meddling sometimes dangerously with dark subjects, is always too stout and manly to occupy itself seriously with the angle of a genuflexion or the cut of a lawn-sleeve. If we have few or no great Hellenists in Scotland, we have no Puseyites—that is, none of native breed—and we are not so liable as certain great Episcopal soldiers besouth the Tweed to be shaken out of our propriety by the bluster of the foolish old dotard on the banks of the Tiber.

III. The Scottish Universities may boast further, that they are free from the despotism of the ARISTOCRACY; that is to say, they are planned for the education, not of gentlemen, but of men. Now, a gentleman is a very good thing, but a man is something better; and it is the proper business of Universities to educate men. We talk of the "republic of letters," and we talk wisely; it is the glory of intelligence, as of beauty and of holiness, to have "no respect of persons," but to allow the gift of God freely to beam, with its fresh native lustre, upon all. But the English Universities, we are told, are institutions for educating "gentlemen;" and Mr. Sewell and the other Conservative doctors there hold, either that mere men and dissenters (not being gentlemen and churchmen) should not be educated at all academically, or that they should be kept apart (*procul, O procul! este profani*) from the sacred aristocratic conclave at head-quarters, and licked into a less smooth shape by doctors of their own choosing at Manchester and Birmingham. The fop in Shakspeare does not disown the breath of an "unmannerly, unhand-some corpse," coming "betwixt the wind and his nobility" with a more potent disdain than your regular man of Exeter or Merton recoils from the touch of an "irreverent dissenter," born in Manchester or bred in Birmingham. If the course of travel ever leads him to the smoking capital of the north-west, he passes through it, like poet Southey, as quickly as possible, not knowing that Dr. Vaughan exists. Now of all this foppery we know nothing in Scotland. On the benches of a Scottish University, a young Duke of Argyle, and the shepherd's son in Glen Etive behind Ben Cruachan, sit together as young men; and the red gown suits to the back of the peasant as fitly as on the back of the peer. There is no difference—that is, within the walls of the University; for, without the gates, my young duke may spend, without the slightest difficulty, ten times as much in a week, on mere eating, drinking, clothing, furniture, and tobacco, as the shepherd's son spends during the whole session of six months. The English Universities are tenanted only by the rich. The great majority of Scottish students are poor, and live in the very humblest style, 20*l.* or less covering their whole

academical expenses for a session. How far would this sum go to pay the tailor's bill of a fashionable young long-skirted Puseyite at Oxford for one year? We know not; but long may Scotland continue, in her highest seats of learning, to imitate the Great Judge of the world in more serious matters, and have "no respect of persons!" Let her invite, rather than discourage, the poor: remembering that Robert Burns was not the issue of aristocratic loins, that Martin Luther was a miner's son, and that in ancient times, before bishops were known, great things were done in the world by fishermen and tentmakers.

So much for the three grand points of contrast by which the Scottish Universities stand characteristically and favourably forward against the English. These three points must, in the first place, be seized distinctly by every person who would thoroughly understand the Scotch or reform the English system of academical teaching. But we are not pleading a case: the reverse of the Scottish picture must also be shown. To this we now proceed.

The first and most glaring defect that strikes us in the Scottish system is one altogether peculiar to itself, and of which the counterpart is to be found neither in England, nor in Germany, nor in any part of the world that we know. Look at that little girlish-faced boy with the jacket, trundling a hoop along the road to-day, and to-morrow playing at marbles on the esplanade: this "laddie," as we say in our kind dialect, with a heart altogether innocent of the idea that Latin books were made for any other purpose than for torturing schoolboys, will the day after to-morrow be clad in cardinal's colour, and, marching solemnly into the grey old lecture-room of some profound Humanist, will sit himself down along with dozens like himself, and be surprised, for the first time in his life to hear himself addressed with the designation, *Gentlemen—students!* and other grave academical titles of that kind; and to have his ears besieged by learned prelectors on Cæolic Digamma, the Indo-European languages, the logical faculty, the æsthetic instinct, the objective and the subjective, and so forth. With the assumption of that crimson cloak he is to be metamorphosed, by a single jump, from a boy into a young man, from a scholar into a student. The learned professor of Greek or logic takes him under a five months' drill—the professors of mathematics, of moral and natural philosophy, do the same in their turn; and, at the end of the four years' curriculum, when he has been dubbed with the comprehensive title of *Master of Arts*, he is only eighteen, and scarcely old enough in mental development to have his name enrolled as an entrant at an English or a German University. Now what do we gather from this? Plainly that the curriculum of arts in a Scottish University, while it professes to be academical in its character, and holds forth a University show to the world, is, in fact, such a curriculum as, taken altogether, is more fitted for the upper classes of a good school than for a University, properly so called; for it has always been understood that whatever subjects

were prelected on at a University, they should be taught up to the highest point that the work of teaching naturally reaches; and, accordingly, that the inculcation of grammatical and other elements into the unripe minds of mere boys is a function altogether abhorrent from the idea of a University, and, wherever it is performed, must necessarily degrade such an institution into the secondary character of a mere school.

Now here lies the evil of the Scottish academical system, as seen and declared by the greatest of recent Scotsmen, Dr. Chalmers, many years ago:—"We are weak throughout, because weak radically." They lay no foundation where it ought to be laid, at the preparatory schools, and then clumsily attempt to remedy that blunder by doing the proper school work, where it never can be satisfactorily done, at the University. So long as they persist in this system, the academical character of the Scotch will necessarily remain at a very low grade. For how does the thing work? Either the professor, accommodating himself to his circumstances, which seems the wise course, ceases to be a discussor of grand principles, and becomes an inculcator of beggarly elements, doffs the professor in fact, and dons the schoolmaster, or, maintaining his position as an academical lecturer, he flies over the heads of his smooth-cheeked audience, admired but not understood; or finally, attempting to combine both functions, his natural one of professor and his forced one as schoolmaster, does neither well, but lamentably bungles both. At present, perhaps the safer extreme for a Scotch professor, certainly in the junior classes, is to sink himself altogether in the schoolmaster; he will thus, though disappointing the expectations of the talented few, be sure to meet the necessities of the mediocre majority. But though this changing of the University altogether into a school be perhaps the wiser extreme, as matters now stand, yet the country pays for it dearly, in more respects than one; and the University, of course, loses *status*, "having a name to live, while it is dead." For it is manifest, on the one hand, that the young men will not suffer themselves, in all the pomp of their crimson gowns, to be treated (though such treatment were the best for them) altogether as mere boys—the school discipline is, in fact, only in a very partial degree capable of being applied to college attendance; and, on the other hand, is it not sad that, in order to keep our academical teachers down at a level, yet too high for the crude masses, we should run the danger of filling our chairs with men altogether unfit to stimulate the young flights of the select few—men, in fact, whose whole cut, and style, and notions are those of the schoolmaster, and not of the professor? We say this with the highest respect for the schoolmaster's functions; many schoolmasters there may be, and no doubt are, who have within them every

qualification for the higher functions of the professor. But in all properly-educated countries, the work of a professor is as distinct from that of a schoolmaster, as the work of an attorney is from that of a barrister. Now what we say is, that the academical system of the curriculum of arts in Scotland has a direct and overpowering tendency to confound this wholesome distinction, and to degrade professors into schoolmasters; nay, it is certain that this degradation has taken place in Scotland to no small extent, and must go on becoming worse unless a strong and decided remedy be applied. What, in fact, is the use of a Hellenist with the learning of a Boeckh, and the imaginative elasticity of a Müller, to indoctrinate a few idle boys and raw clodhoppers with the alpha beta gamma of the most elementary Greek lore? Would a winged Pegasus condescend to do heavy dray-horse work of this kind?—and if he did, would not, according to Schiller's beautiful allegory, the dray-horse do the work much better? But we talk not of Greek only: the unripe age and insufficient preparation of the students gives an air of puerility to the whole studies of the curriculum of arts, which seriously affects the general intellectual character of the Scottish pupils. The nation is deprived, in a great measure, of the benefit, whatever it be, that the existence of Universities, as distinguished from mere schools, confers; the tone of all the learned professions, which ought to draw their nourishment from these highest seats of learning, sinks; and the habit of higher speculation ebbs through the whole land, and loses itself, like some Tartar rivers, in the sand.

We must now look a little deeper, and inquire whence this extraordinary phenomenon comes, that Universities which, for young men, are places of study in other parts of the world, should in Scotland be to a great extent mere drill-shops for boys. Now, though there may be other causes for this, and though it may be partly owing to mere accident (for it is not wisdom to attempt accounting for everything), we cannot but feel strongly impressed with the conviction, that the main cause of so remarkable a peculiarity is to be found in the character and constitution of the Scotch Church. The Church is, in all countries, one of the great feeders of the Universities; and for this plain reason, that the Christian ministry is essentially and inherently a learned profession, being built upon a foundation of historical facts, stretching far into the past, and pointing upward from the centre of self-consciousness as high as the highest flight of human speculation can reach. It will be found, accordingly, if the roll of any Scottish class in the arts be examined, that at least one half, in some classes two-thirds, or even four-fifths, of the students are connected with the Church, either directly, as probation ministers, or indirectly, as schoolmasters. In this situation of mutual dependance the degree of learning existing in the University will necessarily be measured by the existing standard in the Church. The University teachers must needs accommodate themselves to the wants and capacity of the majority of the students. Now the Scottish Church (including under this term all the Presby-

* It is a common notion in England that the business of a Scotch professor consists merely in lecturing to the students, and that he performs no duty of the same kind as that performed by the tutors in the English Universities. This may be true, in some measure, of some classes in Edinburgh, but the Scotch professors generally do as much of tutorial as of professorial; some of them, in fact, never lecture at all, or very rarely.

terian Churches, voluntary or established, in that country) is not a learned Church, nor a Church that, by its constitution, naturally creates any demand for high academic attainments. A Presbyterian minister has two fields in which he may display his energies; first, the field of parish duty, a field at once the most obvious and the most urgent, and on which, therefore, the most noble minds in the Church—like the late Dr. Chalmers and the present Dr. Guthrie—will be most eager to expend their strength; then the field of synodal debate, and the conduct of public business generally. In these two directions, accordingly, we see the Scottish ecclesiastical mind put itself forward with an ardour and assiduity truly admirable; but in neither of these fields is there any demand for academical learning of a high order. The qualifications for the first field being of the heart rather than of the head, and distinction being achieved in the second field rather by a natural quickness of tongue, and shrewd practical sagacity, than by any great depth of thought, or ponderous architecture of erudition, it is plain, therefore, that if learning and philosophy are to prosper in a Church so constituted, they can prosper only by means of artificial fostering and special care; for native to the soil assuredly they are not. Turn your eye for a moment over the goodly list of D.D.s that at present studs the various clerical lists in our Scottish Almanack, and you will be astonished, if you consider coolly how very few of these grave seniors who “are called RABBI” have done, or pretended to do, anything notable in the literary or scientific world. All practical men in Scotland know that these persons have, in the general case, not only done nothing to entitle them to an academical title, but that they have, in fact, no time, and often no inclination, to do so. Some of them may, perhaps, have hashed up a few old arguments against Deists and Atheists into a popular shape, and for this exploit stand high with a few old gentlemen and young ladies in the parish to which they belong; but the great majority of these reverend titulars owe their titles to no pretence of learning or science in any shape, but to the mere fact of their having attained a certain status among their ecclesiastical brethren, whether by faithful and long-continued performance of parochial duty, or by great and notorious expertness in polemical debate. Others have been materially assisted to that dignity by the fact of their having friends or relations in the close corporation of professors who distribute such honours; for these things, according to the Scottish academical usage, are always “done in a corner.” It were endless to state, from blue-books and other evidences, how completely, not only the Hebrew languages and Oriental literature, but Biblical criticism generally, have been neglected, or rather systematically ignored, by the Scottish Church; it is not the business of this article to set forth in detail the proofs, whose name is legion, that the Scottish Church does not require, or demand, a high degree of academical learning from its entrants; but sufficient has been hinted to show that a state of things exists which is of itself sufficient

to explain the extreme puerility of the proceedings in the classes of arts in the Universities. Add to what has been already said the fact, that the livings of the Scottish Church, parochial and academical, are generally very meagre, and that consequently the Presbyterian pulpit is a post of ambition only to the lower classes, and that the schools, which are a sort of half-way house to the Church, have for centuries been left in a most degraded position, and we shall have no difficulty in perceiving why the standard of attainments in a Scottish Greek or Humanity class is so low. A few gentlemen in Edinburgh, belonging to the legal aristocracy, may club together to bring down a band of English scholars to indoctrinate their sons with superior Greek, but the peasants' sons in Peebleshire, expectant of pulpit or school, will still feel themselves under deep obligations to the erudite Professor Dunbar for condescending, not merely to make big dictionaries, but to teach small grammars. The shopkeepers of Aberdeen, also, we may suppose, are very well pleased to get Professor Blackie to play the Latin tutor to their chicks, who, if the academical standard were higher, might never see the inside of a University at all, but be content with the vulgar inculcation of a good commercial school.

But the Church, low as it is in its educational standard, is, after all, the best friend that the Universities have in Scotland; for it is the only one of the learned professions that insists that those who join its body shall have attended regularly on all the classes of the full curriculum of arts. The medical bodies require attendance only on certain classes; the corporation of advocates, though by far the best educated body in Scotland, require attendance on no classes at all; and not even the Church requires the production of the lowest academical degree, as a passport to its honours and emoluments. We are not, therefore, to wonder, if the whole matter of degrees in the Scottish Universities is in a most unsatisfactory state; for not only are these institutions totally destitute of that aristocratic lustre which enhalets the grey cloisters of the south, and gives a glory to their smallest acts, but the degrees, such as they are—and we believe they are for the most part now as good as English degrees—lead to nothing: a young man loses nothing by not having an academical degree from the faculty of arts, and he gains nothing by having it. Thus not the low state of learning only in the Church, but the whole temper and habit of the learned professions in Scotland, seem to have conspired for the purpose of keeping the standard of academical learning in that country on as low a level as possible.

We have in the above remarks confined ourselves solely to the condition of the faculty of arts in the Scottish Universities, both because, as a foundation, it necessarily affects the whole professional structure raised on it, and because it is that faculty in which the public, as a body, has the most direct and special interest. But it were easy to show in detail how all the learned professions in Scotland are necessarily less learned, and less

removed from the nature of mere trades, just in proportion as they have no connexion with the faculty of arts in the University, and as that faculty is low in its stature and puerile in its function. The Edinburgh medical faculty, for instance, is the great glory of the Scottish Universities; but what man of sense looks for the maintenance of that school at its present eminence to a mere narrow course of professional study, and not rather to a healthy expansion and liberalising of it? How many young men have their powers cramped and their views lowered by entering prematurely on a confined course of purely professional study? Your man of mere professional detail never sees in the right light and connexion even what is before his nose. Philosophy is the eye of science; professional study can but supply the tools, which the man of general culture knows how to use. So it is also with the law. Our Scottish barristers have a high and well-deserved reputation for general learning, as well as for professional acuteness. This arises partly from the nature of the profession itself, which demands various knowledge, partly from the circumstance that its members generally belong to a class of society which has more opportunity for a high culture than that class out of which churchmen are generally drafted; but, of all men, the barristers, both in England and Scotland, are that body which does least by art and system to improve its natural advantages as an intellectual corporation. Like the ancient Egyptians, as Herodotus describes their agriculture, they expect Nature to do everything; and instead of ploughs and harrows, with much toil and skill, turn in a few grunting pigs, with their random snouts, to trim both ground and seed. This looks very heroic. But Nature will not be mocked; and accordingly, the most superficial observation will teach those who have eyes to see, that the present looseness of preparatory legal education in Scotland has done much to lower the body of Scottish advocates in public estimation, an estimation which can never be raised by that other practice, the original sin of our constitution, whereby professional advancement at the bar is made to follow more upon party connexions, and superficial showy qualifications, than upon sound judicial knowledge tested in any rational way: a state of affairs this, which, if it be not improved, has a plain tendency to end in diminishing more and more the number of thoroughbred jurists that adorn the higher walks of the legal profession, and peopling the Parliament House with a degenerate progeny of creeping tradesmen and flighty adventurers.

The scope of the preceding remarks leads to the following practical propositions for the reform of the Scottish Universities, with which we shall conclude.

I. Let the Universities, in the first place, put themselves in a favourable position before the public, by fixing a general uniform standard of entrance examination, without which it shall not be lawful for any student to take out a matriculation ticket. Matters are now (from the improvement of the schools, and other causes) quite

ripe for a measure of this kind, which, indeed, cannot be delayed longer, without fixing on the holders of University offices a brand of disgrace which even a Scottish public, accustomed to the lowest standard in these matters, will mark for reprobation.

II. That in order to render generally all academical degrees not honorary satisfactory to the learned professions and the public, boards of examiners shall be appointed in connexion with all the Universities, composed either not at all or only partly of professors. Examiners to be paid by the public.

III. That in order to make honorary degrees more honourable, and generally to prevent the abuses of the close corporation system, as now practised, the graduates of the Scottish Universities shall be restored to their lost rights, and take their place in convocation, as in England.*

IV. That in order to co-operate with the Universities in their endeavours to raise the standard of academical education, the different Churches should forthwith (there is no longer any excuse for delay) put an end, by solemn act of Assembly, to the slovenly practice of Presbyterial examination, as now existing, and institute at all the University towns regular boards of examination for young divines, composed partly of the most learned men of the Church, partly of professors of the University, or other learned laymen.

V. That the faculty of advocates, besides the present purely legal examination, should test the qualifications of their entrants by examination in history, the philosophy of law, and other subjects closely connected with jurisprudence, and forming a part of the regular University curriculum in Edinburgh.

VI. That the Government should add to the Universities efficient chairs on subjects of great practical importance; such as history, English literature, and natural history, at present either non-existent, or placed in a position of undue subordination; and insist that these chairs should receive their proper places in the regular University curriculum.

VII. That the Government and benevolent private individuals should add to each of the Scottish chairs a certain number of fellowships, to be held for a certain number of years, on condition that the holder shall act as tutor to the professor to whose chair he is attached.

VIII. That the Test Acts be altogether repealed, as destroying the natural character of the Universities, as a premium on hypocrisy, an encouragement to mediocrity, and a disgrace to a free country.

Far be it from us to suppose that other improvements may not be easily devised, or would not be greatly desirable. Everything, however, has a beginning, and it is to the acknowledgment of existing evils, and the recognition of their remedies, that we must address ourselves in the first instance in every labour of reformation. The

* The rights of the graduates of the Scottish Universities have been ably advocated by Dr. Kilgour, of Aberdeen, in "Five Letters to Lord Aberdeen on University Reform," recently published.

superficiality of our academic teaching has been the cause of reproach to our national character, and it is a reproach to which our national character is most certainly not naturally or necessarily liable. On the contrary, it would be difficult to find a people so generally remarkable for combining forethought and sound knowledge with energy of action. It is notorious that our elementary teaching renders our poorer classes immeasur-

ably superior to those of any other European country—England not excepted. In the higher branches of learning, also, we have no scarcity of distinguished individuals; but it is the education of the average of the classes in easy circumstances for which institutions should be adapted, and if we fail to do so, we turn out our most costly work unfinished, insufficient, and discreditable.

CRAIGALLAN CASTLE.

(Continued from page 19.)

CHAPTER XIII.

HAD Mr. Rankin been an anatomist of expression, he would have perceived some trepidation in the manner in which Edward Turner addressed Sarah Graham during the shop interview which he described to his friends in Mrs. Findlay's. The truth is, Edward, without at all being conscious of it, at least for a considerable time, had become deeply enamoured of the heiress of Craigallan. When love takes place at first sight, there is no mistake about it; but, in numberless instances, affection lies dormant in the case of those who see each other frequently, and does not become apparent till called forth by some distinct occurrence: the inflammable element is there, but fire is necessary to ignition. Byron says that between likely persons friendship is love half-fledged. Edward Turner had not got the length of friendship, or rather he overleaped that frigid territory, and at once fell a victim to the all-absorbing passion. He first saw Sarah in church; and he could not recall to memory any period in his history when, entering that solemn place, he had not cast his eyes upwards to the Craigallan gallery. It was so far a justification of his misplaced devotion, that the preacher was the dullest divine in the whole presbytery; but much it is to be feared that Massillon himself could not have monopolised his thoughts. Some people have the singular faculty of arresting the attention of a distant person in a crowded assemblage by continued staring; apparently, Edward did not possess this magnetic power, as Sarah was not, until some time afterwards, aware of his predilection for her. For two or three years he had regularly bent his eyes on the fair girl, as she sat unconsciously in her pew; but, as might have been expected, this Platonic affection could not last for ever. When summer came round with its golden hues, he, somehow or other, always contrived that his botanical excursions should take the direction of Craigallan. Sarah was, like himself, an early riser, and her morning walks were almost always in the gardens; and as the side that lay next to the Allan Water was not inclosed by walls, but merely shrouded by a few trees, he could easily see the mistress of his affections through the interstices of the foliage. The poor lad would have been startled had anybody called these morning adorations by the name of love; but, alas, how are we all imposed on by words! Foul day or fair, Edward was at his

post, gathering, or pretending to gather, specimens; for in him the expulsive power of a new affection had exemplified its influence. Love was fast beating science. The possession of an exotic, that bloomed only once in a century, would have been willingly relinquished by him for the light of one kind smile from the flower of Craigallan. And yet the youth was more timid than a fawn. The moment that Oscar came barking forward, as the harbinger of Sarah, Edward concealed himself: one fold of her skirt was joy enough for him, but a full glance of her laughing face was extatic bliss. Skilful in the analysis of natural substances, he never had had the curiosity to examine his own feelings. The gulf that separated him from Sarah was so great that instinctively he regarded it as impassable: the bare idea of addressing her had never entered into his wildest dreams. There are things, as we all know, lying at the bottom of our minds which we dare not stir up; they pass without challenge, because we willingly allow them to pass without observation; and we go on in life in a state of voluntary abstinence from all concern regarding them. And so Edward went on with Sarah, in a dreamy, abstracted mood, habit leading him to view her afar off on week-days, without knowing or caring at the time when this was to end; the only guiding principle for the time being, that these contemplations afforded him the highest amount of earthly happiness that he had yet enjoyed. Edward was, in short, very deeply in love; he would have been broken on the rack before he would have had the audacity to have avowed the fact to any human being; and he would have sunk through the earth had any one charged him with the audacious crime. But however these things might be, there could be no doubt as to the reality of the fact: it was stubborn, and could not be disputed.

For long after the interview that took place between Edward and Sarah as to the best adhesive for dried plants, Edward was scarcely himself. He made many mistakes in dealing out simples and compounds, and had not the vigilant eye of Dr. Anthony been upon him, he would have made a Spanish-fly blister for the rheumatic shoulders of Hayes the grocer's lady too pungent by many degrees. Nay, he went so far wrong one day, as to forget to caress, in the presence of her mother, Mrs. Fitzgibbon, the name-daughter of the said Mrs. Hayes—an offence