almost entirely destroyed. The university at the present time numbers over a thousand students. The most recent foundation is that of Czernowitz, founded in 1875, and numbering about 300 students. The universities of the Hungarian kingdom are three in number :—Budapest, originally founded at Tyrnau in 1635, now possessing four faculties—theology, jurisprudence, medicine, and philo­sophy (number of professors in 1885 180, students 3117); Kolozsvar (Klausenburg), now the chief Magyar centre, founded in 1872 and also comprising four faculties, but where mathematics and natural science supply the place of theology (number of professors in 1877 64, students 391) ; Zágráb (Agram), the Slovack university, in Croatia, founded in 1869 but not opened until 1874, with three faculties, viz., jurisprudence, theology, and philosophy. The chief centre of Protestant education is the college at Debreczin, founded in 1531, which in past times was not unfrequently subsidized from England. It now numbers over 2000 students, and possesses a fine library.

Russia possesses, besides Dorpat *(supra,* p. 845), seven other universities. (1) Helsingfors, in Finland, was origin­ally established by Queen Christina in Åbo (1640), and removed in 1826 to Helsingfors, where the original char­ter, signed by the celebrated Oxenstierna, is still preserved. It has four faculties, 38 professors, and 700 students. (2) Moscow is really the oldest Russian university, having been founded in 1755; it includes the faculties of history, physics, jurisprudence, and medicine; the professors are 69 in number, the students about 1660. (3) The uni­

versity of St Vladimir at Kieff, originally founded at Vilna in 1803, was removed from thence to Kieff in 1833 ; the students number about 900, and the library contains 107,000 volumes. (4) Kazan (1804) includes the same faculties as Moscow ; the students are about 450 in num­ber, and it has a library containing 80,000 volumes. (5) Kharkoff (1804) numbers 600 students, and its library 55,000 volumes. (6) St Petersburg (1819) includes the four faculties of history, physics, jurisprudence, and Orien­tal languages, and numbers 1500 students. (7) Odessa, founded in 1865, represents the university of New Russia. Generally speaking, the universities of Russia are not frequented by the aristocratic classes; they are largely subsidized by the Government, and the annual fees payable by students are less than <£7 a head. In 1863 the statutes of all the universities were remodelled ; and since that time there has been a tendency to impress upon them a more national character, as distinguished from mere imita­tion of those in Germany.

The university of Athens (founded 22d May 1837) is modelled on the university systems of northern Germany, on a plan originally devised by Professor Brandis. It includes four faculties, viz., theology, jurisprudence, medi­cine, and philosophy. The professors (ordinary and extra­ordinary) are upwards of 60 in number, the students about 1500. There is also a school of pharmacy, chemistry, and anatomy, and a library of 130,000 volumes, with 800 manuscripts.

The history of the two English universities during the 16th and following centuries has presented, for the most part, features which contrast strongly with those of the Continental seats of learning. Both suffered severely from confiscation of their lands and revenues during the period of the Reformation, but otherwise have generally enjoyed a remarkable immunity from the worst consequences of civil and political strife and actual warfare. Both long remained centres chiefly of theological teaching, but their intimate connexion at once with the state and with the Church of England, as “ by law established,” and the modifications introduced into their constitutions, prevented their becoming arenas of fierce polemical contentions like those which distracted the Protestant universities of Germany.

The influence of the Renaissance, and the teaching of Erasmus, who resided for some time at both universities, exercised a notable effect alike at Oxford and at Cambridge. The names of Colet, Grocyn, and Linacre illustrate this influence at the former centre ; those of Bishop Fisher, Sir John Cheke, and Sir Thomas Smith at the latter. The labours of Erasmus at Cambridge, as the author of a new Latin version of the New Testament, with the design of placing in the hands of students a text free from the errors of the Vulgate, were productive of important effects, and the university became a centre of Reformation doctrine some years before the writings of Luther became known in England. The foundation of Christ’s College (1505) and St John’s College (1511), through the influence of Fisher with the countess of Richmond, also materially aided the general progress of learning at Cambridge. The Royal Injunctions of 1535, embodying the views and designs of Thomas Cromwell, mark the downfall of the old scholastic methods of study at both universities ; and the foundation of Trinity College, Cambridge, in 1546 (partly by an amalgamation of two older societies), represents the earliest conception of such an institution in England in complete inde­pendence of Roman Catholic traditions. Trinity (1554) and St John’s (1555) at Oxford, on the other hand, founded during the reactionary reign of Mary, serve rather as examples of a transitional period.

In the reign of Elizabeth Cambridge became the centre of another great movement—that of the earlier Puritanism, St John’s and Queens’ being the strongholds of the party led by Cartwright, Walter Travers, and others. Whitaker, the eminent master of St John’s, although he sympathized to some extent with these views, strove to keep their expression within limits compatible with conformity to the Church of England. But the movement continued to gather strength ; and Emmanuel College, founded in 1584, owed much of its early prosperity to the fact that it was a known school of Puritan doctrine. Most of the Puritans objected to the discipline enforced by the uni­versity and ordinary college statutes—especially the wear­ing of the cap and the surplice and the conferring of degrees in divinity. The Anglican party, headed by such men as Whitgift and Bancroft, resorted in defence to a repressive policy, of which subscription to the Acts of Supremacy and Uniformity, and the Elizabethan statutes of 1570 (investing the “caput” with larger powers, and thereby creating a more oligarchical form of government), were the most notable results. Oxford, although the Puritans were there headed by Leicester, the chancellor, devised at the same time a similar scheme, the rigid dis­cipline of which was further developed in the Laudian or Caroline statutes of 1636. It was under these respective codes—the Elizabethan statutes of 1570 and the Laudian statutes of 1636—that the two universities were governed until the introduction of the new codes of 1858. During the Commonwealth the Puritan occupation and adminis­tration, at either university, were accompanied by little injury to the colleges, and were far less prejudicial to learn­ing than the Royalist writers of the Restoration would lead us to suppose. William Dell, who was master of Caius College from 1649 to 1660, advocated the formation of schools of higher instruction in the large towns, a proposal which was then looked upon as one of but faintly masked hostility to the older centres.

During the 17th century Cambridge became the centre of another movement, a reflex of the influence of the Cartesian philosophy, which attracted for a time consider­able attention. Its leaders, known as the Cambridge