

**SUBSCRIPTION NO BONDAGE, OR, THE
PRACTICAL ADVANTAGES AFFORDED
BY THE THIRTY-NINE ARTICLES AS
GUIDES IN ALL THE BRANCHES OF
ACADEMICAL EDUCATION**

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Subscription No Bondage, Or, The Practical Advantages Afforded by the Thirty-Nine Articles as Guides in All the Branches of Academical Education by Rusticus

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RUSTICUS

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WITH AN

INTRODUCTORY LETTER

ON

THE DECLARATION

WHICH IT IS PROPOSED TO SUBSTITUTE FOR SUBSCRIPTION TO THE
ARTICLES AT MATRICULATION.

By RUSTICUS.

Another error is, that, after the distribution of particular arts and sciences, men have abandoned *Universality of Philosophia prima*, which cannot but cease and stop all progression. For no perfect discovery can be made on a flat or a level. Neither is it possible to discover the more remote or deeper parts of any science, if you stand upon the level of the same science, and ascend not to a higher science. *Reason.—Advancement of Learning.*

OXFORD,

J. H. PARKER:

RIVINGTON, LONDON: AND DEIGHTON, CAMBRIDGE.

1835.



INTRODUCTORY LETTER.

MY DEAR FRIEND,

THIS Pamphlet was drawn up at your request, and it is now submitted to your approbation.

The notion that Subscription to Articles is imposed on students entering the University of Oxford as a *help to education* and not as a *test of faith*, has, I doubt not, occurred to many besides myself. It has been my endeavour,

First, to prove that this opinion is rational in itself, consistent with the views of those who drew up the Articles and introduced them into our Universities, and is justified by the analogy of the other cases in which assent to them is demanded.

Secondly, to shew, what precise purpose they are intended to effect in education—that in all Schools and Universities there is a contract expressed or implied between the teacher and learner, as to the principles on which the one agrees to teach and the other to learn—and that to state the terms of this contract is at once the most honest method, and the most serviceable to education.

Thirdly, to shew, that, if the terms or rules of study which a University imposes on its pupils are to be of any practical value in explaining to them the

course of general education upon which they are entering—in connecting the different branches of it with each other—or in removing perplexities which naturally arise in each—they must be drawn from the Science of Theology.

Fourthly, to shew, that by means of this principle we are enabled to answer several popular objections to our system, and even to convert them into arguments in its favour.

The whole Pamphlet was written before I had heard of the Declaration, which it is proposed to substitute for Subscription. I have nothing to say respecting the *purpose* of that Declaration, which I have not said already in the following pages ; nothing respecting its particular *form*, which has not been urged much better than I could urge it by other objectors. If the principle, which I have asserted, be a true one, the new form of admission must be far more gratuitously offensive to the Dissenters than that which it supersedes. They cannot understand why a body constituted for purposes of general education should impose a confession of faith on its members. *My* answer is, our Articles are not enforced as a confession of faith, they are imposed for the sake of our general studies ; and were they removed, our education would lose its meaning, its manliness, its coherency. The supporters of the *Declaration* can offer no answer to the complaint, they are imposing a direct test which means exclusion, and can mean nothing else.

But the advocates of the Declaration, I perceive,