

of lectures (thus diminishing the need for expensive tutors), its healthy religious ethos, and its economy compared to Trinity.¹⁷ The smaller colleges should be avoided, he advised a friend, since 'for the same charge you get worse lectures, narrower society, and that generally of a lower tone'. In an endeavour to help undergraduates to a similar enjoyment of university residence, Whytehead composed a small volume, published posthumously, entitled *College Life*.¹⁸ He had begun work on the book at Freshwater, early in 1841 but had procrastinated on its publication, eventually leaving it to his friend Thomas Francis Knox to edit.

But *College Life* is more than a book of advice for the new student. It is a justification for the ancient collegiate system. Like Selwyn's pamphlet on cathedral reform, it derives from the Anglo-Catholic concern to renew the ecclesiastical and social institutions of the Establishment from their own resources in tradition, rather than opening them to radical reform from external agencies. In Whytehead's judgement much proposed university reform was unnecessary innovation, whereas what was required was a recovery of the original principles consecrated by time, and as valid as in antiquity. For Whytehead, the collegiate system still had the potential to kindle the imagination, as well as train the rational faculties of the student. As with its monastic precursors, a college could foster reverence with inquiry, and stand outside the cross-currents of the age, giving education for men to direct society rather than be swept along with it—like Schiller's artist, 'the son of his age' but not 'its pupil'—controlling, rather than controlled by, the *Zeitgeist*.¹⁹ Stripped of the more obtrusive didactic and sentimentality, *College Life* is a wise and attractive little volume, highlighting the enduring virtues of humility, contemplation, reverence for the continuum of human wisdom, and self-discipline. All are considered by Whytehead in the context of Christian belief, and expressed in a conventional Victorian phrase and concept, yet underneath a deeper and more romantic strain flows strongly, as when he applauds Carlyle's comment in *Sartor Resartus* that mind does not grow like a vegetable, 'by having its roots littered with etymological compost', but by human inter-action, 'Thought kindling itself at the fire of living Thought.'²⁰ So also in his final appealing chapter on 'College Friends', where he identifies true friendship as springing from a shared 'impulse' or basic orientation to life, rather than mere similarity of interests. 'Throw out your affections and sympathies generally and freely at this season of youth' he advises, and 'accept kindly proffers of love and companionship', for true friendship might be discovered there like a 'hid treasure.' On the other hand a judgemental attitude to the failings of others will bring only 'self-isolation and self-pride'.²¹ It