

The failure of the first projected London University, probably better known as "Brougham's University," and the subsequent erection of the present University of London, with its incorporation of separate Colleges, each governed by its own peculiar internal regulations, is the best evidence we could desire, of the futility of depriving education of this important and essential character; unless indeed we look at home, where the experiment is being conducted under all the advantages of competent endowment and violent party legislation. And who will say that success has attended this establishment? But we should anticipate our subject by discussing this question here.

We proceed with the remaining point of our argument, by adducing the evidence we possess that these institutions have always been under the discipline of Ecclesiastical authority.

Thus in the University of Paris, although the Faculty of Arts claimed a superior antiquity, we find that it had a special connexion with the Church of St. Geneviève, and that the Chancellor of this church was always the Chancellor of this Faculty; the Bishop of Paris being Chancellor of the other faculties, and being considered as the Chancellor of the University at large.^(b) And this authority vested in the heads of ecclesiastical establishments, to which according to ancient custom the schools were attached, extended to the exercise of a discretionary power in granting degrees, and in admitting masters to teach in the school of arts, and was frequently the source of papal ordinance, both

^b Malden.