

houses, "Regents" and "Non-Regents" or M.A.'s of less than five years' standing and M.A.'s of more than five years standing with (Doctors, &c.) and these wore respectively a black hood lined with white silk, and a hood all black. M.A.'s now generally wear the black and white silk hood, and leave the black silk hood to B.D.'s. The Lambeth M.A.'s and D.D.'s wear by courtesy—The right is some what doubtful—the hood of the University of which the Archbishop is a graduate. This is an old right of the Primate of all England of conferring an honorary degree upon some meritorious clergyman once a-year; but is, I believe, now conferred upon any one that applies for it, who presents respectable recommendations, and pays fees to the amount of 50*l.* or more. Any one not being a graduate of an University who wears a hood renders himself liable to procedure and fine by the Universities whose privileges they violate. Canon 58 says: "Such ministers as are graduates shall wear upon their surplices, at such times (i.e., the times of their ministration), such hoods as by the orders of the Universities are agreeable to their degrees, which no minister shall wear (being no graduate) under pain of suspension. Notwithstanding it shall be lawful for such ministers as are not graduates to wear upon their surplices, instead of hoods, some decent tippet of black, so it be not silk." There it is quite plain that none of the many-coloured hoods invented by any body, not an University, are illegal. I heard the Bishop in whose diocese I am strictly forbid candidates for ordination, not being graduates, wearing any hood.

— UNIVERSITY OF LONDON—EXAMINATION OF WOMEN.—Following the example of Cambridge, last year the Convocation of London University decided to hold periodical examinations of women. The scheme of examinations has now been settled, and received the sanction of Government. Candidates must have completed their seventeenth year. Examination is to be compulsory in the English language, literature, and history; in mathematics, in natural philosophy, and in either chemistry, or botany. An option is to be allowed to candidates to add Greek or a modern language. The first examination will be held in May of next year.

— NONCONFORMISTS IN ENGLAND AND EDUCATION.—This question of primary education has come under discussion at various meetings during the last few months, when usually the speeches have been rather expressive of the general desire to reach a right conclusion than of fixed and dogmatic opinions. At the annual assembly of the *Congregational Union*, the Rev. H. Allon read a paper on "Nonconformists and Primary Education," which he confessed he intended as an "eirenicon." Assuming that, "possibly with some individual exceptions, all parties agree to accept as the basis of future educational action the principle of legislative recognition and aid," he yet admitted the peril to which Congregationalists are now exposed from "a somewhat impetuous and therefore violent action in the adoption of schemes of national education." Further, he urged that "it would greatly simplify the action of the Government, and greatly facilitate the progress of schools, if the requirements of the former were to reiterate results." Then, it would become also essential that there should be "an affectual protection against denominational proselytism." As to the expediency of local taxation to compensate for defects of voluntary service, Mr. Allon expressed himself more dubiously. So also as to compulsory education, while not objecting "to make it as obligatory upon a parent to educate his child as to feed it," he avowed his belief that "no law of universal compulsory education would be practically feasible in the England of to-day. Mr. S. Morley afterwards moved a resolution "recognising the Liberal policy pursued by the committee of the Privy Council on education, and their disposition to meet the objections of Nonconformists," and suggesting that "in this and the general state of feeling, there is ground for hope that measures of a more broad and general character may speedily be devised in which Congregationalists may cordially cooperate;" but under the conviction "that the present transitional state of opinion is not favourable to the formation of a system likely to be permanent and complete," urging upon friends "the importance of not hastily committing themselves to an approval of proposals for legislation which must, to a large extent, be immature and unsatisfactory." In the debate that ensued there was some diversity of views. Mr. Charles Reed upheld the voluntary principle with the warmth of an old attachment, and expressed his hope that government grants might be restricted to the poorest classes. Dr. Halley said he "would leave education to work its way on the principal of free trade;" he "disliked denominational education; charitable education; government education;" people can and ought to educate themselves. The Rev. H. J. Robjohns explained his position in

simple words: "I believe he said, "that the whole education of the child is in the first place in the hands of the parents, and that the religious education should be supplemented by the Christian church upon the voluntary basis, and that the secular education, the mere intellectual culture of the masses of the people may be taken up as a purely citizen question." The resolution was ultimately carried, two hands only being held up against it.

At the *Baptist Union*, the subject was introduced by Rev. S. G. Green, B. A., who read an elaborate paper, and brought forward the resolutions which the committee appointed at the autumnal session, now recommended for adoption. The first resolution affirmed:—

"That this Union regards the establishment of an equitable system of national education is now possible in England, the essential conditions being: 1st, the separation between secular and religious instruction; 2nd, the limitation of school inspection and control to the secular department; and 3rd, the recognition of efficiency in this department as constituting the sole claim to Government support."

An amendment was proposed by Mr. H. M. Bompas, to the effect—

"That the establishment of schools by public authorities, except in the case of children whose parents are shown to be unable to pay for their education, is contrary to the true principles of government, and uncalled for by the circumstances of the time. That it is the duty of Government, by the extension of the Factory Acts and such other means as they may see best, to render compulsory upon parents the education of their children."

An animated discussion followed. Dr. Angus said they were agreed that if people would educate themselves they could do it more economically and effectually than government, but in England the mass of the people were not in a position to educate themselves. Finally, this first resolution was carried, and the discussion of the remaining resolutions postponed until the next autumnal meeting.—*English Sunday School Teacher.*

— ENDOWED SCHOOLS, IRELAND.—The Annual Report of the Commissioners of Education in Ireland, for the years 1867–68, has just been issued. In reference to the Endowed Schools under their supervision and control, the Commissioners state that no material change or circumstance has taken place during the past year calling for special notice. The different estates which form the endowments of the royal and other schools are in a satisfactory condition, the rents fairly paid, and the tenantry peaceable and well conducted. In reference to the royal scholarships in Trinity College, the Commissioners state that they are in all cases obtainable only as the result of competitive examinations, held by a special court of examiners, in an extensive course, embracing certain Greek and Latin Classics, Latin and Greek Composition, French, Geography, English Literature and its history, Geometry, Algebra, Arithmetic and History, Ancient and Modern. The exhibitions are tenable for five years, but the become forfeited in case the holder does not during each year of his tenure obtain such a number of qualifying university distinctions as are prescribed in the Commissioners' rules.

— EDINBURGH UNIVERSITY.—The vote on the choice of a principal for Edinburgh University was taken on Monday last. Those who were supposed to have the best hopes were the supporters of Sir James Simpson and Dr. Dawson, of Montreal, the latter of whom, it would appear, would have received the appointment but for the fact that the supporters Sir James Simpson, more opposed to Dr. Dawson than attached to their candidate, threw their weight in favour of Sir Alexander Grant, who has therefore been elected to this responsible post. It will be no less gratifying to the people of Canada to learn that Dr. Dawson is still to be among us than how thoroughly his abilities are appreciated in the old world. In connection with the foregoing, we may say, that Dr. Calderwood, of Orefriars, U. P. Church, Glasgow, has been appointed to the chair of moral philosophy in the above University.—*Witness.*

— UNIVERSITY EDUCATION IN ITALY.—The statistical register for public instruction in Italy for the year 1867, which has lately appeared at Florence, contains some interesting information on the subject to which it relates:—The number of students entered on the books of the fifteen universities of the country was, for law, 2,751; medicine, 1,985; mathematics, 1,299; literature and philosophy, 115; theology, 13; procedure, 143; and pharmacy, 633. The largest numbers were, at Padua, 1,487; Naples, 1,427; and Turin, 1,124; while at Sassari there were only 53; Parma, 61; Cagliari, 85; and Sienna, 91. In 1867, 453 students passed as licentiates in law, 205 in medicine, 199 in mathematics, and 20 in literature and philosophy; also 51 diplomas were given for the position of