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identical, the only difference being that instead of Latin and Greek the scientific student may take up French and German, or one ancient and one modern language. In the second and third years the courses are widely different. It will be seen by reference to our report of the proceedings of the council that the remainder of the scheme of regulations for the degree of M.A. was referred to the committee for further consideration chiefly, we believe, for the reason that the charter, while giving authority for conferring the degree of Doctor of Science, does not give any authority for conferring the degree of Master of Science.

At the same time that this revision of the existing curriculum was determined upon it was thought that something might be done to enlarge the scope of the teaching of the University by making it embrace instruction in law and in medicine. In the latter department a beginning has been made by the appointment of Dr. Stirling as lecturer in physiology, so that students intending to qualify for the medical profession may by taking up that subject in conjunction with others of a literary and scientific character save two or more years out of the long period of absence in Victoria or in England which are required to obtain a medical degree. In the law department matters are still under consideration, but it is hoped that arrangements may be made to commence such classes as may lead to the LL.B. degree in the year 1883. Pending these arrangements the Rev. W. R. Fletcher, M.A., has been asked to continue his temporary occupancy of the chair of logic and English literature until the end of next year, by which time it is hoped that the consent of Sir W. W. Hughes will have been obtained to a redistribution of the duties provided for by the endowment of the two chairs that bear his name. Upon the advisability of this last-mentioned proposed change, however, there is a wide difference of opinion among friends of the University.

ADVERTISER, MONDAY,**NOVEMBER 28, 1881.****THE NEW REGULATIONS OF THE UNIVERSITY.**

TO THE EDITOR.

Sir—South Australia, more fortunate than New England, had its religious freedom assured from the first, for it was neither founded as a refuge from the cruel hand of persecution nor was any particular religious creed dominant among its earliest settlers, as was the case also in Oaristchurch and Otago, in New Zealand. Seeing that the starting-point was undenominational its continuance was further assured by a combination of such names as those of Rowland Hill, George Fife Angas, Captain Allen, and many others down to our own time, among whom I mention DaCosta, T. G.

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Waterhouse, Sir W. W. Hughes, Sir Thomas Elder, John Colton, and many besides equally notable for their earnest support of education on the broad lines recognised by Sir Dominic Daly, who said on a memorable occasion, "there is no sectarianism in education."

With such a prospect after nearly half a century of experience what do we see? By the labors of the men referred to above, who sunk all sectarian difference to promote the common welfare of their country, educational establishments, and later on State enactments have succeeded in preparing for a national University. Out of a population of only a quarter of a million, a sufficient number of youths ready to occupy its halls as students, many of whom have proved themselves equal to a curriculum that has received the approval of experts in the mother country. A free country, we have ever desired that our institutions should reflect our ideas, and untrammelled by the traditions of the past we expect all the benefits of our improved position to be placed within our reach.

But here the difficulties begin. It took years after Rowland Hill had startled the world with his essay on "Practical Education," and after the London University was founded, and after the Diocesan Board—of which Canon Moseley was a member—was appointed by the Queen, and Dickens had lifted the Squeers class of preceptors from their long enjoyed obscurity—it took years, I say, to arouse the attention of the public to the fact that the education they desiderated was not yet in existence. For ages Oxford and Cambridge were sanctuaries of learning too sacred to admit within their groves any but members of the Church of England, not seeing that even the bribe of academic honors was too mean a prize with which to tempt aspirants to become recreant to the faith of their fathers. But about the year 1835 the descendants of Cromwell's Ironsides and of the coreligionists of the New England emigrants made a new departure, and founded the London University, armed with a curriculum that should enforce respect, and sustained by a faculty of examiners that should be fettered by no creed and hampered by no traditions.

Those who remember the yell of contempt that arose from the partisans of the ancient universities will not wonder that after more than forty years the spirit of supercilious exclusiveness is not yet extinct. It is, however, in the remote places of the earth that such persons chiefly venture to raise their heads.

One of the departures in the curriculum of education inaugurated by the London University was that something more than classics and high and dry mathematics should be taught to youth, justly ambitious to take a leading position among the utilities of an age of progress. Hence prominence was given to modern languages, to applied mathematics, and to general science, till in 1858 an examining staff of all the highest names in the practical and scientific world was formed into a faculty which should confer degrees in science.

After a time the old universities wiped their spectacles, for they found the young blood, non-conformist though it might be, was outdistancing them in the race, and they knew they were in the presence of beholders who demanded "a fair field and no favor." They had therefore to join in the contest on equal terms, and compete for honors that London had inaugurated. Commenced as this colony was about the same time as the London University, many of the earlier settlers who have gained financial and social distinction here possess little knowledge of the drift modern education has taken at home, and more recently still Canon Kingsley deplored how much had yet to be learned before the subject was really understood. Hence if we look over the calendar of the Adelaide University we find there prominent men who took part in England in systems of education long since fossilised, while others have sufficient penetration to follow such excellent exemplars; and possibly some of that class may have found its way here who in country-places in England go into the national day schools and by condescension and small presents induce the children to attend the Church of England Sunday-schools in preference to those of the Nonconformists. Out of this rather mixed mass of educational ideas, the desire of the colonial public is to get a system of education that shall best satisfy the con-

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