

that Students of the Women's College should attend at Trinity itself.

The services of a lady, competent in all respects for the position, can be secured for a very moderate salary indeed—say \$500, besides board and rooms. There is every reason to believe that considerable dissatisfaction exists in regard to the working of the various existing provisions for the Higher Education of Women, and that a fair number of pupils may be reckoned upon from the outset. It is not proposed to expend a large sum of money upon costly buildings at the beginning of a movement more or less experimental, but to hire one or two adjacent houses in the neighbourhood of the College, in which to begin operations in October next, trusting that as the movement develops, further support will be forthcoming when its usefulness has been proved by experience.

A careful estimate has been made of the probable excess of expenditure over receipts from fees for the first year or two, whilst the number of pupils is comparatively small. Should the movement develop at all rapidly it may be expected to become, in increasing measure self-supporting; but under those circumstances considerable expenditure would be necessary to provide suitable buildings.

In either case, to carry out the scheme on a satisfactory footing requires either a guaranteed income of some \$1,500 annually, or a capital sum of from twenty-five to thirty thousand dollars.

When the great importance to the Church and country of rightly guiding the higher Thought of the Church women of Canada is remembered, and the grave peril of giving to that higher Thought a mere intellectual secular development, there should be little difficulty in obtaining from members of the Church and especially from ladies interested in this matter, the relatively small amount of pecuniary support which is necessary to carry the scheme into active operation, and thus to complete the provision for Higher Education in connection with this University commenced four years ago.

SCIENCE COLUMN.

SCIENCE FOR CLERGYMEN.

During the first century of the Christian era, the apostles and their successors were specially engaged in the promulgation of the essential principles of Christianity. In succeeding centuries many schisms arose, partly the outcome of heathen accretions, and partly of the incorporation of philosophic thought. These foreign elements were the source of constant anxiety to those who desired to retain the Gospel in its purity; and by the unceasing efforts of the patristic writers, and others who counted not their lives dear, so that they might win the world to an unalloyed faith in the Saviour of mankind, Christianity triumphed.

When the authority of the Church became centralized and rested in the patriarchs of Rome, schemes to organize and consolidate that power were inaugurated—schemes which were adapted to annihilate the dangers that threatened the hierarchy. Among these stood prominently the study of material nature, not because of the scientific facts that had been unquestionably discovered, but the apparently dangerous deductions which it was asserted followed therefrom. Experimental Science was then in its infancy, but many of the most fundamental truths had been established, which, although they created persecution against scientific men of those times, have since been looked upon as in no sense antagonistic to Divine Revelation. The defenders of the faith were fearful of the consequences of this new departure of the human mind and made use of every device, even martyrdom, to prevent its further prosecution. In the year 1600 Bruno was burnt at the stake, partly because he insisted on repeating that the earth is not the centre of universe, and that there may be other inhabited worlds besides ours.

Such a course was not only indefensible but futile. It will always be so when the pursuit is intrinsically harmless, and the aim of the individual is an earnest search after new or fuller truth. The primary result of this persecution was a temporary check to its free and rapid growth. Philosophy, purely speculative, was cultivated within carefully defined limits, and in the nature of things, the more speculative was philosophy, the less was experimental science felt to be a necessity. Galileo could not make the learned men of Pisa believe that two bodies of unequal weights would (neglecting the resistance of the air) fall to the earth in exactly equal times even after it was proved before their eyes, so obstinately were they determined to think with Aristotle who, nearly two thousand years before had said a ten-pound weight would fall ten times as fast as a one-pound weight. In other words authority became everything and the evidence of actual experiment nothing. Perhaps at the present day there is too much importance laid upon experiment, and not enough upon authority, yet this can only be granted if we look further than upon the purely material aspect of Nature.

The grave questions which modern science put to the theologian cannot be ignored by him, whether they signify much or little. We are not living in an unthinking age when people can be coerced into conformity to opinions the value or truth of which may sometimes be questionable. It is not my intention to enquire here what is and what is not to be put to the test, it is sufficient to affirm that the present age has passed its veto upon coercion in matters of religion. The consequences of all this are to be deplored in some respects and they can only be remedied by the faithfulness of the Church in the conservation of all that is good, and by its defence against modern scepticism.

The Church, therefore, holds very intimate relations to Science in its widest sense, a fact too weakly grasped by even the thinking portion of our clergy and laity. The