

having the power to confer degrees, secured the right to make by-laws which should have force of law. Here is one of them:—

“No member of the University shall frequent the Romish mass or the Meeting Houses of the Presbyterians, Baptists, or Methodists, or the Conventicles or places of worship of any Dissenters from the Church of England. No degrees shall be conferred till the candidate shall have taken the oath of allegiance and obedience to the Statutes of the University, and shall have subscribed to the thirty-nine Articles of the Church of England and the three Articles contained in the 39th Canon of the Synod of London held in the year of our Lord 1603”.

One scarcely cares, even as a matter of history, to refer to the intolerant and narrow views adopted and attempted to be carried into effect by prominent men of the Church of England who, in those early days, had full control of the affairs of the Province. One cannot help expressing astonishment that such a by-law as the above mentioned was possible in Nova Scotia only one hundred years ago, and it is worthwhile quoting it as a milestone to mark the progress that we have since made. The Episcopalians also claimed the sole right to marry by license. Under the law, marriage licenses could only be issued by the Governor of the Province for the time being. The Governor who was always in those days an Episcopalian himself persistently refused to address marriage licenses to any excepting the church clergy. The Dissenters claimed to be placed on an equal footing, but it was not until 1818 that they were able to procure an act of the legislature requiring the Lieutenant-Governor to treat all clergy alike, and making it impossible for him to discriminate. The Dissenters, as they were called by the dominant Church, comprised about four fifths of the population and of course formed a large and