

The Church Guardian,

A WEEKLY NEWSPAPER, PUBLISHED IN THE INTERESTS OF THE CHURCH OF ENGLAND.

IT IS NON-PARTIZAN.

IT IS INDEPENDENT.

It will be fearless and outspoken on all subjects, but its effort will always be to speak what it holds to be the truth in love.

Price only \$1.00 per Year.

The Cheapest Church Weekly in Canada.

Address THE CHURCH GUARDIAN,

Lock Drawer 29, Halifax, N.S.

To a Nova Scotian, returning after long absence to Halifax, probably nothing shews him a greater sign of progress than the advancement of Education in the Colony.

The Common Schools in the more extended areas of their work—in their wider range of knowledge imparted—in their higher standards of examination—even in their improved style of classrooms and school houses, shew a departure from the lines of what are yet by some fondly called the "good old times," which is hopeful for a Dominion that is destined to take a leading part in the future of this great Continent.

Nor has the "higher education" stopped still while the "Common Schools" with quick step were making their advance.

Every denomination has been busily occupied in moulding their Seminaries and Colleges to meet the larger demands of the rising generation.

A recent issue of the *Morning Chronicle* also notes an educational item, which proves that Halifax is lending its aid in the solution of a problem, which in the Mother Country has been subjected to keen, and, at times, acrimonious controversy—that is, the higher education of woman—the granting to woman the right and opportunity to open and study books of science and research, which the tradition of many a year had placed on the "Index Expurgatorius," as far as she was concerned. The opening of the whole field of science and literature to those, who, by usage and popular consent, were restricted to a few select and limited ones of that great and daily enlarging expanse.

This claim of the English sister to walk side by side by her brother on the flowery and thorny path of learning, has, in the Old Country, now been fully admitted, and the last barrier to woman's educational advancement was thrown down, when the old Universities, after a deliberation such as might have been expected from the very constitution of these venerable seats of learning, have permitted students—ladies, robed in "gowns" of other stuff than those of old described in the University "Follet"—to try conclusions in intellectual combat with the "Lords of Creation."

So, it is too late now to open the controversy, whether the higher education might not possibly mean a lower position of woman in her true kingdom—Home.

Too late now to make guesses whether her coming down into the arena where hitherto men only met men, might possibly endanger the gentleness and quietness, and retiring modesty with which an Anglo-Saxon woman can surround herself, and make herself an attracting centre of a happy circle.

It is *much too late* now to discuss the question, whether woman had the brain power and intellectual endurance to compete with man in all the fields of mind, for (as usual with the sex) she has solved the problem while men were wrangling over it; and the recent results of her examinations in connection with Oxford and Cambridge have, by the logic of facts, proved that there is a meaning in the old proverb never dreamed of by the framer—

"If she will, she will, you may depend on it."

This claim, then, advanced by woman for liberty to leave the old limits, and seek (to her) "new pastures" of knowledge, having been accorded by thinkers of all the shades that lie between the ultra-liberal representatives of utilitarianism of Oxford and Cambridge, it is a pleasure to see the new Dominion of Canada quick to accept the lead of the Old Country, and every Alumnus of King's College will rejoice in the knowledge that his Alma Mater was the first to plant her step in the foot-print of the old and splendid Universities of England.

"St. Margaret's Hall," in Halifax, it appears, has been the first Seminary to aid King's College in carrying out the scheme; and it is as creditable to the system of that school, as it was venturesome in the Principal (Mr. Padfield), that having accepted an examination, after such brief preparation as six weeks' notice could afford, eight out of eleven candidates so dealt with the severe papers submitted by the College Professors, that five of them obtained a first, and three a second-class certificate, while the other three were only foiled by that terrible arithmetic.

One glance is sufficient to show the severity of the examination; and any one who passed his last examination fifty years ago, and then pronounced the papers stiff, and the examiners exacting, had better refrain from volunteering to help his grand-daughter work out the problems and questions presented under the new regime, unless he covets humiliation at knowing so little, and wishes to enjoy the sensation of the few astute brains left to him, bristling with amazement at the height and breadth of his grand-child's information, as he echoes over her papers, too deep for him, the "prodigious" of *Domine Sampson*.

It is too soon yet to dream of a Colonial "Girton," crowning the well-known Windsor Hill, out of which will issue the

"Sweet girl graduates with their golden hair," but it is a matter of congratulation that this venture of educational faith has been made, and it is not too much to hope that the women of Nova Scotia who shall run the course of this enlarged education, may prove to the Colony, that without the sacrifice of a single feminine grace or refinement, they have acquired literary tastes which will scorn the unwholesome food supplied too bountifully by much of the fashionable drawing room literature of the day, and have so profited by

the very liberal education now opened, that they may better than ever adorn the home and station which fall to their lot.

SOME members of the Synod of the Diocese of Montreal appear to think still that the title of Metropolitan should be exclusively used by the Bishop of that See. A motion was brought in protesting against the "assumption by the Lord Bishop of Fredericton, or any other of the Bishops of this Ecclesiastical Province, of the title and dignity of Metropolitan of Canada," and claiming said dignity and title as rightfully belonging to its Bishop alone. It appears that the letters patent under which the Bishops of Montreal were formerly appointed conferred the dignity of Metropolitan on Bishop Fulford, hence the present claim. The motion was discussed, but did not come to a vote. Mr. Brydges moved, seconded by Thomas White, M.P.P., that the Synod proceed to the next order of business. This motion was carried. The matter seems to us quite plain. The Church in the Ecclesiastical Province of Canada is an independent Church, self-governing, and free from all foreign jurisdiction. It has a perfect right to enact laws for its government and discipline. In the exercise of its undoubted powers, the Provincial Synod passed a Canon, after a long discussion, providing that on the next vacancy of the See of Montreal, within a certain time, the House of Bishops should meet and elect one of their number Metropolitan, and his See should be the Metropolitan See. Acting on this, when Bishop Oxenden resigned, the House of Bishops elected the Bishop of Fredericton. A protest was read from the Diocese of Montreal, and the Bishop of Montreal abstained from voting. But we believe that all the other Bishops concurred in voting for the present Metropolitan. The question is simply one of Church order and discipline, and we claim that the Provincial Synod has a perfect right to enact such a rule, and to repeal anything conflicting with it. In addition, the present Bishop of Montreal, at his consecration, swore obedience to the Metropolitan to be elected by the House of Bishops, and two days after the House of Bishops met and elected the Bishop of Fredericton as Metropolitan. We fail to see that any good can be accomplished by agitating the matter in the Montreal Synod, and we are glad to see that the motion was not allowed to come to a vote.

FREE CHURCHES.

OBJECTION IV.

But the minister! What will become of the minister? He certainly will starve, with all his family!

Well, you know best how that will be; and I confess it is a point on which I dare not trust myself to speak at length; yet I must say a little, or be thought to yield the question. I grant that wife and children must be fed and clothed. And even a celibate, if you enforce the Roman rule upon us, must have more than air to feed and clothe him. Elijah needed bread and flesh, and God will hardly send his ravens in a land like this of superabundant plenty. But is it only on a bargain that the ministry can live? Must the House of God, to be sustained, be sold out or be rented, as the stalls are in

a market? Must the Gospel perish but for pew rents? Will you only take salvation upon sale? Where are your gold and silver? Where are your stores and stocks? Where are your shops and ships? Where are your heads and hands? Where are your wealth and poverty? Will you reap God's harvest and dispose of it for gain, first fruits and all? Will you keep sheep that are God's; and eat up the firstlings with the flock? Will you rob God? Why, Cain himself "brought of the fruit of the ground an offering to the Lord." While blessed Abel added the further sacrifice of faith in Christ.

BISHOP G. W. DOANE.

UNIVERSITY OF KING'S COLLEGE, WINDSOR, N. S.

THIS University, which was originated and recommended by a Committee of the House of Assembly, in 1787, and founded by Act of Parliament in 1788, was constituted a University by Royal Charter in 1802. It was thus the first University of British origin that was established in the Dominion.

The Patron of the Institution is the Archbishop of Canterbury, but it is open to Students of all denominations, and imposes no tests, except that on Students in Divinity. The governing body consists of twelve members, of whom the Bishop of the Diocese is *ex officio* President. He is also the Visitor of the University.

The working staff of the College are the President and four Professors, of whom two are Fellows. The President is in the position of Magistrate in the Institution. The subjects are numerous and various, embracing Divinity, English Literature, and Moral Philosophy; Chemistry and Natural History; Mathematics, Natural Philosophy and Engineering; Modern Languages.

Abundant means are thus provided by availing themselves, of which young men can acquire a sound, liberal education, such as will fit them for any station or condition in life. The objections sometimes raised against the older Universities that they are too exclusively classical are here obviated. Science and practical mathematics, together with modern languages, are equally if not more attended to than the study of the dead languages; and a student is aided, if he be so inclined, to acquire a competent knowledge of both literature and science.

Exceptional inducements to those whose means are limited or straitened, are held out by the University in the shape of scholarships and prizes, of which the value yearly amounts to about two thousand dollars. Thus, for Divinity students there are ten scholarships sustained by the venerable "Society for the Propagation of the Gospel in Foreign Parts," worth £30 stg. each; one established in memory of the late Rev. W. Cogswell, of £24 stg., and one of £16, called the "Binney," for poor students, besides a few smaller prizes of money or books. In science, there are three annual prizes of \$60 each during His Excellency's life, for the best scholar in mineralogy, applied to mining, mechanics and civil engineering, modern languages, but more especially French. There are also three Stevenson scholarships, tenable for