

existing in the Scotch mind, in regard to the "reading of sermons," is now dying out.

In Glasgow there are six or seven Baptist churches of both classes; and in Edinburgh about an equal number.

Christian Messenger.

HALIFAX, SEPTEMBER 17, 1862.

Dalhousie College: its past history.

It is reported, as we mentioned in our last, that Dalhousie College is at last to be put upon an efficient footing. Its past history has not been a progressive one. We trust, in behalf of the cause of education, that its future will be more fortunate. In the year 1812, during the last war with the United States, an expedition from Halifax, under Sir John C. Sherbrooke, then Lieut. Governor of Nova Scotia, took possession of Castine, at the mouth of the Penobscot river. The British held it in possession until the conclusion of the war, but in the meantime very large quantities of English goods had been imported into the place, and sold to American citizens, producing a large amount of duties. On the Earl of Dalhousie succeeding as Governor of this Province, these duties were placed at his disposal by the Home Government to be appropriated in such way as he might think beneficial to the interests of the Province. His Lordship, who took a warm interest in the prosperity of the Colony, determined to found an Institution upon the plan of the Edinburgh University, where he had himself been educated. It subsequently received, in honor of its founder, the name of the *Dalhousie College*. For the purpose of its location, a grant was made of the site on which it now stands, and the large sum of about £14,000 (we think) was expended in its erection, although several years elapsed after Lord Dalhousie left the Province before it was completed. The sum of £7,500 had been also invested by Lord D. in England in the 3 per cent consols, as an endowment of the College. The available funds not being sufficient to complete the building, a loan of £5000 for such purpose was made by the Legislature, and which is still liable to be reclaimed.

The intention of Lord D. was essentially liberal and catholic. He intended the Institution for the general education of all classes, without respect to creed or party, and in confidence of its speedy progress, applied first to Edinburgh and afterwards to Cambridge University in England, to provide a Principal. In both these applications he was unsuccessful, and the College remained for many years unfinished and ineffective.

About the year 1838, we believe, and about the time the loan was made by the Province, the Trusteeship having been changed, it was determined to bring the Institution into active operation by appointing a staff of three Professors. Several gentlemen were named for the purpose. To the late Dr. McCulloch, as a well-merited tribute to his talents and public labors in the cause of education, the situation of Principal was offered. Mr. Crawley, then Pastor of the Granville Street Church, was spoken of as a person highly qualified to fill one of the Professorships, and he had every reason to believe that he had been appointed. By some successful management, however, with the then Governor of the Province, himself a Scotchman and a Presbyterian, Mr. Crawley's claims were ignored, and two other gentlemen, both Presbyterians, were appointed to fill up the places. We have seen it stated in one of the papers that it was Lord Dalhousie's purpose, among other motives, in founding the College, to benefit his co-religionists. We feel assured that such was not his purpose, but that he intended to appropriate what was public money to general and not to exclusive purposes. As a proof of this out of four Trustees named by him, he himself being a fifth, two were of another denomination. To whatever causes it may be attributed, this attempt to render Dalhousie a working Institution did not succeed, and although the Trustees have frequently since endeavoured to redeem it from its dead and useless condition, their efforts have been hitherto attended with small success. The Institution has never yet assumed a shape in which the public have appeared to repose any confidence.

From the accumulation of Dividends in the Funds, invested as an Endowment, the revenue of the College is now stated to amount to £900 per annum. One cannot well understand how, with such an income to begin with, and the commonest good management, the College should not be made a useful and prosperous Institution.

One thing, however, is most certain, that any suspicion of denominational bias in its attempted reconstruction, must prove at once destructive to its future advancement. Its greatest hindrances hitherto have arisen from something of this character, and its past failures may well serve as a warning in this respect for the future. Much of the unfavorable feeling with which at one time it had to contend arose from the professed antagonism of some of its supporters to the various Denominational Colleges that had been established and brought into useful operation at a very large expenditure of money and effort, and from the proposal to merge all other collegiate Institutions in this one alone.

This principle, we understand, is now abandoned, as wholly impracticable, if not unjust; and it is now proposed that the Institution shall stand upon its own merits. In such case we cannot but feel that it is highly desirable that the large amount of funds, which are now lying idle, should be applied to the purpose for which they were originally intended, and if a fair and liberal plan of effecting such purpose, is adopted, the College will deserve and in due time receive its proper share of public favor.

At the Eighth Annual meeting of the Disciples of Christ in Nova Scotia, held at Newport on the last Saturday of June 1862, Seven Ordained Ministers and several leading brethren being present on the occasion, the following Resolution was unanimously passed:

That whereas it is frequently asked by what appellation are we known? And whereas we are generally designated by a name both unscriptural and repudiated by us, and because we deem all names of a sectional and human origin which are not recorded in the Scriptures, a source of disunion and division in the Christian church, and having a tendency to retard the triumph of Faith—Be it therefore,

Resolved, That we hereby notify all whom it may concern, That we do wish to be recognized, (in common with our brotherhood in America, and other parts, numbering at the least 500,000), by the scriptural name of *Disciples of Christ*.

Evangelists present at the meeting.—John Mc. Donald, Michael Wallace, A. Greenlow, W. Hughes, W. S. Patterson, J. B. Knowles, Hiram Wallace.

By Authority of the Convention,
J. B. WALLACE Sec'y
July 2nd 1862.

We have been requested to give insertion to the above communication. Our doing so will not, we presume, lead any of our readers to suppose that we either affirm or deny the propriety of a body of Christians adopting, as their distinctive appellation, a name which designates other Christians equally with themselves, or determines whether it is compatible with true Christian humility that they should assume to themselves the exclusive use of the term "Disciples of Christ."

We are correct we believe when we say that the "Brotherhood," here referred to, have hitherto designated themselves by various names in different places, even in this Province,— "Christians," "Disciples of Christ," "Reformed Baptists," "Campbellites," &c., and have so made their Returns in the last Census of the Province. This resolution is probably an effort on the part of those whose names are attached to the above resolution to prevent a continuance of this practice, and to confine the "brotherhood" to the use of one appellation for themselves, so that in future others may recognize them by that name, and that alone. We mention this to explain the matter, as it might seem strange to some of our readers, that a body "numbering at the least 500,000" should have any occasion for such a resolution as this.

This is a free country and men are at liberty to call themselves by whatever name they choose, but we are not sure that they can as easily secure from others a similar recognition. The Southern army may consider itself an army of patriots but it would be difficult to induce the Federals to call them anything but rebels. The Federals too may have objections to be named *belligerents*, but they are such, nevertheless, in their acts towards the opposing army. A man might assume the title of Bishop of Halifax, or of any other city or town, but if he were without a Gospel church over which to preside, or wanted the necessary character, or assumed it in exclusion of all other Bishops, he would be unable, we think, to persuade the public to accord him that appellation. There can certainly be no valid objection to the bare terms of the resolution. It is only when it is adopted as implying a catholic or universal sense, which we fear would be understood in this case, namely, that the Disciples of Christ "in America and other parts, number, at least, 500,000"—and no more, that we conceive it improper.

After all it is but a question of names and has but little to do with the Christian life and cha-

acter of those who are *disciples indeed*, whether they be, in this, or any other brotherhood. We may only repeat, however, that any such cautions to others to "stand off," are not likely to be regarded as savouring of Christian humility by whomsoever assumed.

Parson Brownlow.

Perhaps no individual has occupied a more prominent place in advocacy of the Northern cause and denunciation of the Southern rebels than Parson Brownlow. There seems to be in him a combination of qualities which adapt him well to act the demagogue just at present, but we doubt if he will permanently benefit the Union cause. Good men would not be likely long to approve such oratory as that he is accustomed to display.

The following in relation to him is from the *Canadian Baptist*, a paper hitherto entirely in harmony with the Northern cause.

PARSON BROWNLOW.—This glorified piece of vulgarity has surely taken leave of his senses. Probably he has drunk of the cup of applause, so freely offered him by the American public, until he has become intoxicated. No sane Christian man, we should think, would coolly utter such low, abusive impious language, as he uttered recently in the course of a speech at Utica. "Perhaps," he said, "some of you men with grey hairs, among my hearers, have visited Washington, and have seen John Slidell; if you have, you have seen an exact counterpart of a full grown orang-outang. When God Almighty placed the head on his shoulders, He did it with the expectation that nobody would mistake him for an honest man." The Parson characterized him further as the "butt cut of original sin and the upper crust of nastiness," and said he "would not insult the memory of Judas Iscariot by comparing him with the modern traitor." How the religious press can allow such sentiments to pass unrebuked, and even laud and magnify their author, we are at a loss to know. It is true he is a patriot, but "patriotism" admits of degrees and qualities. Parson Brownlow seems to us to lack the elements of intelligence and Christianity entirely, and to be highly spiced with the spirit of New-York "shoulder-hitters," and Baltimore "plug-uglies."

The following from the Saratoga correspondent of the New York *Examiner* another strong Union organ indicates a somewhat similar estimate of the man:

Parson Brownlow, the other evening, held a large audience rivetted for two thrilling hours while with impassioned and vigorous eloquence, he drew out the features of the Southern rebellion, and recounted in fearful detail the atrocities perpetrated upon Union men in Eastern Tennessee.

Mr. Brownlow is not an unexceptionable speaker. Why a man who takes pains to avow himself as a Methodist preacher, and who knows that he is addressing an audience composed largely of religious persons, should also take pains to season his discourse with words and phrases which might far better become an avowed infidel, I fail to see. Certainly, no serious man can listen to him without being frequently pained and shocked by those irreverent expressions which only a very peculiar mental and moral condition can redeem from the imputation of blasphemy. Apart from this he is a forcible, energetic, and by no means inelegant speaker.—For two hours of a hot summer evening he held his audience in unflagging attention, while unrolling before them, in some of its abstract and some of its concrete features, the panorama of this horrible rebellion.

From another of our exchangers we learn that:—

Parson Brownlow, preaching in Chicago, told his audience to enlist in the Federal ranks, assuring them that every one who died on the field of battle, in the cause of the Union "went straight to heaven," while those who held back would some day "wake up in hell."

To such a man we think a large margin might be given for exaggeration concerning atrocities suffered under the hated rebels, and foreigners may be led to think that probably the Southerners are not so very bad after all.

Wendell Phillips and Abolition.

Our republican neighbours in their laudations of their institutions seem almost to vie with the Chinese in their comparative estimate of their own and all other forms of government. They seem to forget that democratic governments are composed of sinful men, who require strong checks to prevent fraud and corruption no less than those under constitutional monarchies. Many of their strongest advocates seem to imagine that their government is under the special direction of Heaven, while the Southerners are but the offspring of Hell. A spirit is sought to be evoked and cultivated similar to that of the ancient Mahomedans or the Crusaders and all who reject their doctrine of government are consigned to the lower regions as infidels.

Wendell Phillips has been one of the most prominent in the United States abolitionists in the United States, a party who have been dis-

satisfied of late with the course of the government. He is now denounced by the government organs as beneath contempt because he still adheres to his anti-slavery documents. The Washington correspondent of the N. Y. *Examiner* says.

Have you noticed Wendell Phillips's late speeches? He has more fully than ever before, defined the true position of himself and friends. He is no longer the apostle of the great reform, even in his own assertions but seems voluntarily to take his true place once more as a mere vulgar agitator and sensation spouter. Government was right when he was voted too insignificant for a cell in Fort Warren. Perhaps however, his present desperate exertions may procure for him some sort of cheap and second class martyrdom.

Pardon this bit of personality, Mr Editor, but we who are near the centre of this great and practical fight, see that it is in truth a "good fight of faith," and we are sick and angry with the bleating crowd of fault-finders who help in no one thing, but do their uttermost to clog the chariot wheels of the army which we consider the "host of the Lord." We, as a nation, are just beginning to see and know the true greatness and sublimity of our strange and mighty war, and we are angry alike with those who scoff and these who hinder.

TEACHERS' ASSOCIATION.—We find a paragraph in several of the City papers giving notice of a meeting of "The Teacher's Association" in Dalhousie College, on Thursday, the 25th inst., and two following days, and stating that "The Superintendent of Education, the Rev. Dr. Pryor, Dr. Cogswell, Prof. Everett, Rev. Prof. Ross, and other gentlemen will be present and deliver addresses on Educational topics," &c.

We are informed by Rev. Dr. Pryor that he has given no authority to any person to make such announcement, with respect to himself, and that he has no intention or expectation of being present.

If any such meeting is really to be held, the Notice should have been given over the signature of some proper person authorized to call it. Such unauthenticated newspaper paragraphs making use of names, without permission, not only fail in advancing the object they are supposed to serve, but in reality do it great injury in public estimation.

BRIDGEWATER.—It affords us pleasure to learn that the Rev. Stephen March has accepted a call to the pastorate of the Bridgewater Baptist Church. He commenced his labors on the first Lord's Day in August.

We trust he may soon see the pleasure of the Lord prosper in his hands, and find a large blessing attending his efforts to preach Christ and him crucified.

News Summary.

By the arrival of the Steamer *Arabia*, yesterday, about 2 a. m., we have European dates to the 7th Inst. The distress in the manufacturing districts of Britain continues to call for prompt measures of relief from all parts of the nation.

The wounding and capture of Garibaldi and his volunteers is the great subject occupying the attention of Europe. We give some details on another page. We shall be looking for changes, to be brought about by this event, no less than by his remaining at the head of his army.

The Bicentenary Anniversary of the Nonconformists' ejection August 24th, was observed by the Dissenters of England pretty generally, and sermons appropriate to the occasion were preached in most of their places of worship.

It is somewhat difficult to learn exactly what has occurred on the Potomac during the past few days, or what is the present position of the hostile armies. After the severe losses of the Federals at Manassas and Bull Run, their forces fell back on their former lines in front of Washington, while the Confederates under Jackson, with thirty or forty thousand men, it is said, crossed the Potomac and took possession of Frederick, on the North of the river, in the immediate vicinity of which is the principal rail road connecting the capital with the Western States. In this locality they appear to have remained for some days past, while Lee and other Southern Generals are said to be following them up with strong reinforcements. Their evident design is to intercept all communications with Washington from the North and West—to threaten Baltimore and raise the Secession standard among their adherents in the State of Maryland, who are said to be numerous. The chief object of the Federalists appears to have been the immediate defence of the Capital.

By Monday evening's despatches it appears that a change has taken place in the position of the contending armies. The Confederates are retreating from Washington towards Richmond, and General Burnside had followed them pretty closely. Thousands appear to have been slain on both sides, and General Lee (Confederate) wounded. McLellan appears to be regaining some of the laurels he had recently lost.