

the grievances under which these bodies especially suffered. It was complained that Dalhousie, with its yearly income, \$3,600, and its valuable premises had been, by the Legislature, virtually given to one denomination, which had in addition, an annual grant from the provincial treasury of \$1000; that the advantage of a loan of \$20,000, on which no interest was required, was enjoyed by the Presbyterians, in coming into possession of Dalhousie College. Attention was also called to the fact, that the Roman Catholics received a yearly grant of \$2,800 for college purposes.

The Legislature met the complaints of the three bodies of Christians, who petitioned and protested against the Dalhousie injustice, by an offer of an annual grant to each, of four hundred dollars. This was received by these bodies under protest that the amount fell far below the demands of fairness and equity.

The following is the language of a resolution passed by the Baptist body:—"This Convention does not accept the grant of 'the sum of one hundred pounds per annum as an equitable and final settlement of the Dalhousie question, but hopes that 'some occasion may arise for a more satisfactory arrangement; and if the Government are not content to pay the said sum' with this explanation, the Governors of the College be directed to refund the amount already received." Since that date Acadia College has received only the four hundred dollars annually from the public funds.

This measure of injustice in the appropriation of public money to foster Provincial Colleges, however great in the past, for the sake of quietness, might have been borne even for years to come by the Baptist people of this Province, had not the Legislature, at its last session, added to the inequality already greatly in favor of the Presbyterians, by granting the further sum of eighteen hundred dollars, thus putting that body in the receipt of a sum of \$2800 annually of public money, in addition to the funds and premises of Dalhousie College.

For the Presbyterians of this Province to receive from public funds an amount that can not be reckoned at less than \$7,000 annually, and the Roman Catholics the sum of \$2,800 while the large number of Baptists, who have not been behind any other body in their zealous and successful efforts to promote Collegiate education in this new country, to receive only four hundred dollars annually, is so glaringly unfair and inequitable, that your memorialists appeal to your Honorable House, resting firmly in the assurance that you will find the claims of justice irresistible in this matter, and that you will put an end to the present state of things so unfair to a large portion of the people of this province.

The appropriation of four hundred dollars to each of the three denominations in 1865 by the Legislature, was made on the part of that body, as a settlement of the various claims in the distribution of public money for College Education; and the Legislature of the country became doubly bound not to recede from the adjustment then made, and more especially as the recipients of the \$400 complained that it was not adequate to meet the justice of their case. But after a lapse of ten years, at the last session, just as the House was about to rise, and after many of the members had returned to their homes, a further grant to Dalhousie, and consequently to the Presbyterians, was made by the Legislature, and appeared as an item in the supplementary estimates.

Having accepted in silence, for a long time, the inequitable distribution of public money for sustaining Colleges, and finding that their rights are further disregarded by the additional grant last year of \$1800 to Dalhousie College, for the use of the Presbyterian body, your memorialists especially, on behalf of the Baptists of this Province, appeal to you, the Honorable the President and Members of the Legislative Council, to take this question affecting as it does the harmony and wellbeing of the country, both now and in the future, into serious consideration, and to give to it your wise counsels; that by some fair and just arrangement you may put all denominations of Christians on an equality that will meet the claims of justice, and afford a satisfactory and permanent settlement of this important question.

A. W. SAWYER,
S. W. DEBLOIS,
A. DEW. BARKS,
D. MCN. PARKER,
E. M. SAUNDERS,
MARK CURRY.

The Christian Messenger.

Halifax, N. S., February 23rd, 1876.

THE "PRESBYTERIAN WITNESS" AGAIN AND THE COLLEGE QUESTION.

The *Witness* has two articles on this question in its issue of last week. One is a critique of the memorial of the governors of Acadia College, and the other a review of our statements.

Baptists are fully complimented as "earnest and self-sacrificing friends of education from the primary school up to College" "They," says the *Witness*, "have given noble proofs of their zeal and public spirit."

We heartily return this compliment to the *Witness*. We know that Presbyterians are educators of the noblest type—the untiring promoters of education, both secular and religious, from the cradle up to the College. Our Province, especially the eastern part, affords much evidence of their devoted labour and its results. Had they not made this educational record, they would be unworthy of their Scottish ancestors, whose example in this regard, stretches away back along the history of the fatherland for three hundred years. All this and more we cheerfully admit to be justly due to Presbyterians.

In advocating our views we aim to be fair, outspoken, and also magnanimous. No body of Christians in this Province do we hold more responsible for fairness and justice in this matter of education than the Presbyterians. What might be pardonable in novices would be reprehensible bigotry and injustice in them. We cannot accept any thing less than open, even handed justice in the matter of College education for Nova Scotia. Anything therefore in present arrangements, advocated or defended by the Presbyterians, which we conceive to be unequal, unfair or unjust we shall, in our attempts to expose it, use decided language, holding our friends responsible for line-and-plummet honesty. We shall leave the dead past alone, except so far as it is necessary to use it for present purposes.

We have three distinct complaints to make against Presbyterians in this College question.

THE FIRST COMPLAINT

is, the excluding of Baptists from Dalhousie, which was done in refusing Dr. Crawley a Professorship on the grounds of his religious belief. This is admitted, condemned and apologized for by the *Witness*. The usages of men and the laws of God require nothing more. Were we delegated for the duty, no doubt it would be to say, the offender has the full forgiveness of the Baptist heart. Let that therefore rest!

THE SECOND COMPLAINT

is that Presbyterians who took the initiative in recussitating Dalhousie, unfairly and hastily gave up their institutions without conference with other bodies of Christians or colleges, to enter into Dalhousie. Knowing the past, and the denominational sensitiveness then existing, why was there not an invitation to the various denominations for a conference, before launching this Dalhousie enterprise? The Kirk of Scotland, as a whole, then supported one political party, and the Presbyterian Church of Nova Scotia supported the other party. Presbyterians combined and both political parties felt their influence. A minority of the Presbyterians warned the majority of the consequences that have followed. The advice was rejected, Dalhousie was revived, and one denomination, and only one took possession. That proceeding made wounds in other denominations, and bound them more closely to their own colleges. The wounds need healing. And

OUR THIRD COMPLAINT

is that Presbyterians continue to cause irritation by constantly averring that Dalhousie is a Provincial University and by making demands upon the Provincial funds as if it were such in a *bona fide* sense.

The first and second complaints are among the things that are past, and cannot be helped, so it is our desire that they should be put out of mind and left in the grave where we must cast so many of our denominational and personal sins. We certainly should not advert to them now, unless it were for the purpose of showing the *Witness* the grievous injustice suffered by other denominations; to the continuing of which it gives its strength and influence.

So the grievances stand, as viewed from the standpoint of the aggrieved. The last complaint is aggravated by

the doings of last year. By their representatives, the Baptists, Wesleyans, Episcopalians, together with the Governors of Dalhousie College, and the Presbyterians, met the Education Committee of the House of Assembly in 1865 for the purpose of settling the College question. Four hundred dollars per annum was offered to each of the three complaining bodies by the Committee as an offset to the advantages enjoyed by the Presbyterians in Dalhousie. It was accepted and agreed to by the Governors of Dalhousie, the Presbyterians, the Episcopalians and Wesleyans, the Baptists at least protesting that it was far below full justice to them. This proposal took effect, and the agitation ceased.

For ten years the College question has slumbered. The protesters protested no longer. Who has now awakened justice to repeat her grievances and again press her righteous claims? Not the Baptists; not the Wesleyans; not the Episcopalians; no! Not even the politicians, the much accused politicians. They are not responsible for opening up this vexed question. Who then was it? We answer, most positively, the professed leaders of the Presbyterians. How did they do it? Under what circumstances was it done? A solemn agreement was made in 1865. The Legislature of the Province was the one party, the Governors of Dalhousie and the Presbyterians another party, the third party to the agreement were the Episcopalians, the Wesleyans and the Baptists. The latter were dissatisfied, and uttered their protest. The other parties agreed to the arrangement. Last year the Presbyterians approached the Government and Legislature, shall we say to seduce them to a breach of a covenant, solemnly made and sacredly kept for ten years? Let that be as it may, the Legislature was approached, and tempted or not tempted, the solemn compact of ten years standing was broken; and eighteen hundred dollars additional was granted in a semi-clandestine manner to Dalhousie; and it is received by those who sought it—the Presbyterians in Dalhousie College. But more, this followed hard upon a courteous declining of the other denominations to meet and confer with the Governors of Dalhousie College on the subject of one University. These denominations declined to negotiate on the ground that they were fully committed to their respective Colleges. Why should Presbyterians, after this, seek from the Legislature a further grant from common funds, when they had so lately been informed that denominational Colleges must be sustained? Is this fair? Is it doing as one would wish to be done by?

The principle on which the *Witness* grounds the claim for a Provincial College is unsound, under the present circumstances, where that College must be the College of one body. Four denominations are now engaged in sustaining their respective Colleges. The *Witness* assumes that it is right and just, and, in fact, that the Legislature is bound to sustain a College from the public funds, although there is but one body wants it, or that will enter it. That is to say, each of the four denominations chooses to sustain a College of its own; but from the common funds of the five, the Government would be warranted in taking money to support a College for the one body as if the whole five participated in it! This is a doctrine, compared with which, the divine right of Kings is liberty itself. Such a college, having the name of a provincial college, could be in no respect superior to those bearing the denominational stamp. We admit that any party has a right to a college, provided it builds and sustains it with its own money; but it has no right to the money of another denomination. To obtain from the Legislature more than a proportional share of public money for college purposes—a work in which all denominations are engaged—is really the same thing in principle as taking help for that object from the private funds of one body, without its consent. If all denominations combined, then it would be fair and just, but when four decline, the fifth is left alone, and should fare as the others do, no better and no worse.

How stands the case? Let us follow the *Witness* and look at it from an arithmetical point of view. The *Witness* says the Presbyterians 'have no claim to the funds of Dalhousie.' We accept that. Dalhousie has endowment and funds amounting say to about \$99,000. These are public funds. Dalhousie gets from the Legislature \$2800 annually. This too is public money. Here are public funds valued, at least, at \$7000 annually, enjoyed by

Pre-byterians. Baptists have four hundred dollars.

Acadia College has \$85,000 funds and real estate. Acadia College contributes say \$4,000 to her own support and gets \$400 from government. Presbyterians contribute \$4500 to their own support, and get \$7000 from public funds. This is the decision of stubborn arithmetic. The fair thing for the Presbyterians to do is to withdraw from Dalhousie and do as their neighbours are doing; and wait patiently for the good time when their theory can be justly carried out. No principle, however sound, should be sustained by gross injustice. Let the Government, in the mean time, fairly divide the income from Dalhousie funds among the different colleges or high schools in the province. This will be treating all alike! It will keep the way open for a Provincial University. The gathering up of all the smaller bodies by the *Witness*, to swell the numbers in favor of a Provincial University, is absurdly refreshing. Here it is:

"The Presbyterians number 103,539; Free Will Baptists and other minor Baptist bodies 19,295; add Congregationalists and others not above enumerated and we have a grand total of citizens who prefer non-sectarian Colleges, amounting to 137,759,—entitled to, say \$3,500 out of the \$9,800."

But the Free Christian Baptists, the Disciples and Congregationalists have been, during these ten years past, accepting the advantages of Acadia College; and now there is a Congregational Professor in that institution; and it is not likely that the Congregationalists and others will agree to the arrangement of the *Witness*. It is bad enough to receive an undue proportion of money; but when small bodies are swallowed up in this way, without their consent, as all other bodies in this province are smaller in number than Presbyterians, they must look out for themselves.

The *Witness*, in making a division of the \$9,800 now granted to Colleges, puts the

Roman Catholics at 102,001,	\$2550
Ch. of England " 55,124,	1380
Baptists " 54,263,	1360
Methodists " 38,683,	970
Presbyterians " 103,539,	

To the latter he adds smaller Baptist bodies and the Congregationalists, and makes a total of 137,759, entitling Dalhousie, that is Presbyterians, to \$3,500 of the \$9,800.

We, too, will construct a table, and it shall be true to facts. We give the round numbers.

Presbyterians, all sections,	103,000	\$2670
Roman Catholics,	102,000	2644
Baptists, different bodies,	75,500	
Congregationalists	2,500	78,000 2022
Methodists, all sections,	40,000	1037
Episcopalians,	55,000	1427

This is an appropriation on a population basis, but Presbyterians have, in addition to this, about \$5000 from Dalhousie public property. Dalhousie is of necessity a Presbyterian College, and they are thus receiving an unfair amount of public money.

SONS OF TEMPERANCE.—The Journals of the first Quarterly Session in 1876, are received and give an account of the proceedings at Brooklyn. The Grand Scribe says in his Report, "The Young Men's Christian Association, the Clergymen and the Christian people of Halifax City are aroused on this Temperance question more than ever before, and are taking active measures now to induce the Christian people to refuse to sign petitions for License." Who are the petitioners for License? The *Alliance Journal* would do an important service by publishing their names. If the liquor shops were all next door to the Aldermen's homes we should soon have the number of them diminished.

A correspondent asks, "Can you inform me what denomination Mr. Moody, the great Evangelist is connected with?"

We understand, according to the latest accounts, that Mr. M. is a Congregationalist, but closely related to Baptists, and does not speak on the Pedobaptist side of that question.

Our readers will be pleased to hear of the arrival of Rev. G. F. Currie at Calcutta on his way to Cocanada in the service of the Canada Board of Foreign Missions. The rapid passage of the letter dated Jan. 14th, thence, which arrived on Sunday last—being only 36 days—shews how complete are the arrangements for the postal service.

Much as we may regret the disappointment with regard to Mr. Boggs and our Foreign Mission work, yet we must not forget that it might have been very much worse than it is. If he had been in India for a length of time and had learned the language and had become fully prepared for work, and then had broken down and been obliged to return disabled, it would have been far more unfortunate. By his returning at once with the assurance that his constitution is unsuited to the climate he may have a life of usefulness before him in this country. We must be thankful that the other missionaries are enjoying such good health. We have some interesting extracts from a letter received by a friend from Mrs. Sandford which we shall be able to give in our next.

FOREIGN MISSIONS.

From Rev. G. F. Currie.

Mr. Editor.—

Through the blessing of a gracious Providence after a voyage of forty-four days from Liverpool, I arrived safely at Calcutta. So long a time occupied chiefly with the dull routine of life at sea must of necessity be somewhat tedious; yet the monotony of the passage was relieved occasionally by passing incidents. We reached Port Said at the northern extremity of the Suez Canal, on the 15th December. The vessel stopping there for coal, an opportunity was afforded the passengers of going ashore to visit the town. I had there my first view of oriental life; and was wholly unprepared by any previous experience for the novel scene presented on the streets. The representatives of many different races, arrayed in a great variety of costumes—some of which appeared very odd and grotesque—mingled together in a confused medley. The strange sights and sounds would be full of pleasing interest to a visitor, were it not for the indications of social and moral degradation everywhere apparent among the people. One could not but long for the time to come speedily when the light of the Gospel shall shine into their hearts with its purifying and elevating power.

We were nearly two days passing through the Canal. Steamers are obliged to travel there only by day, and at a low rate of speed. They can pass each other only at the stations which are located at distances of five miles apart. Delays often occur when vessels meet or get aground. The whole length of the Canal is 88 miles, and its direction nearly north and south. Its course lies through several lakes. The town of Suez is situated at its southern extremity, and Ismailia stands near its western bank, about midway between Port Said and Suez. Leaving the Canal, we entered the Gulf of Suez, at the northern end of the Red Sea. A few hours must have brought us past the place where the Israelites crossed; though there seems to be no certainty as to the exact locality. In a few days we had passed the Straits of Babel Mandeb, and Cape Guardafui, and were crossing the Arabian Sea, encountering there the north-east monsoon, which made the sea very rough, and retarded our progress considerably.

On the 5th inst., we passed Point de Galle, a town near the southern extremity of Ceylon. Another week brought us to the mouth of the Hoogly. The passage up the river affording a continued variation of scenery, has been a very agreeable change after so many weeks of sea travelling. The Prince of Oude's Palace on the eastern bank, a few miles down, is the chief object of interest to a stranger before reaching the city. Calcutta has recently been the scene of great festivities in connection with the Prince of Wales' visit. His steamer—the *Serapis*—is lying moored in the harbour, while His Royal Highness is visiting the up-country districts.

I intend sailing for Rangoon in a few days.

Yours &c.,
G. F. CURRIE.

Calcutta, India, Jan. 14, 1876.

LATEST FROM OUR MISSIONARIES.—A letter from Rev. Dr. Cramp, the Foreign Secretary, says:—"I received a letter from Mr. Boggs on the 9th, dated Dec. 27th. He says, 'The time of our starting is now uncertain; but you shall hear by each mail. I continue very weak, and suffer much with my head. I am convinced that it would be unwise to run the risk of remaining in India during another hot season.'"

"The Armstrongs are in here, spend-