

\$21,000 to academies for the instruction of teachers' classes, and for the purchase of apparatus.

In Belgium, a royal decree has been issued by which the teaching of gymnastics is rendered, in future, obligatory in all the *athenees* and medium schools of the kingdom.

France has one school for each five hundred inhabitants, and thirteen scholars in each hundred souls. In 1872, thirty per cent. of the population could neither read nor write; the greatest ignorance prevailing in the western departments.

Dartmouth College, in New Hampshire, was named in honour of the Earl of Dartmouth, who in the colonial days gave it a large donation. This is nominally a state institution, and its history very well illustrates the history of such institutions." The Governor of the State, the members of his Council, and the presiding officers of the two Houses of the Legislature are *ex officio* Governors of the College.

On anniversary day, these gentlemen have a special train to convey them to the town where the College is situated, they occupy prominent seats during the public exercises, some of them perhaps may receive an honorary degree, they make speeches at the annual dinner, and towards evening they take the cars to return home, having performed their official duties. The real work of carrying for the College and directing its affairs is done by three or four Congregational ministers and as many Congregational laymen. As the College now receives no appropriation from the State, the public submit to this anomalous condition of things. In these circumstances the College is an example of the weakness of dependence on the state, and the strength of confidence in its friends. Its funds are rapidly increasing from private sources, strange as it may seem, its patronage comes from all classes of the population. Its Governors and Faculty are, for the most part, of one denomination and its students will be largely of the same faith; but parents of the various denominations send their sons there, because they know what influences prevail in the general management of the College. Men of wealth make gifts to it, because they know its character and believe that it will be permanent. Not long since an eminent Baptist left it a bequest of one hundred thousand dollars, not because it was a State institution, for it had ceased to be such except in name, but because it had made itself known as an ally of christian truth and he believed that it would continue such in the future. A College must rest on definite and permanent principles to command the confidence of its friends; and its affairs must be administered on those principles in a liberal spirit, if it would command the respect of the public.

W. S.

For the Christian Messenger.

Foreign Missionary Meetings.

Dear Bro. Selden,—

On the 3rd inst., Revs. W. G. Parker, W. J. Bleakney, J. L. Read, E. O. Read, and myself, held a meeting in Tremont. After statements made and addresses delivered, the proposal to attempt to raise an average of 50 cents per member in our churches for the Foreign Mission was unanimously adopted.

Other meetings were appointed; but the unfavorable state of the roads and weather have probably prevented attendance. Bodily indisposition has kept me at home.

The holding of such meetings appears to me highly desirable, to give an impetus to this momentous object, and secure success.

It cannot be reasonably expected that even the small sum of 50 cents will be actually obtained from every member in all our churches. Numbers are temporarily absent, some are scattered in remote places, and not a few are actually very poor. To make up deficiencies, therefore, it is obviously requisite for considerable numbers to contribute extra sums. To set an example of this I cheerfully subscribe \$5, which—Mrs. T. paying for herself—will pay for myself and nine others. Undoubtedly there are many benevolent persons, not members of Baptist churches, who, on application, will readily aid in this matter.

It will, of course, be understood that the other objects embraced in the Union Societies will be provided for as usual.

In Tremont, collectors are appointed, each to have a card—more, if needed—with the heading on a paper—

"Subscription for Foreign Missions to from Aug. 1875 to Aug. 1876. It will be desirable that 25 cents be paid immediately, and 25 before Aug. 1876."

Yours very truly,  
C. TUPPER.

Tremont, March 11, 1876.

The Christian Messenger.

Halifax, N. S., March 15th, 1876.

"SHORT LESSONS ON THE COLLEGE QUESTION."

Last year the Government made no sign of their intention with respect to College grants till just as the Legislature were rising, and it was too late to discuss the matter. The large addition to the amount for Dalhousie College being, we might almost say surreptitiously, put into the Supplementary Estimates only a day or two before the close of the session, debate was suppressed by force of circumstances. Not so this year. The people's petitions for a more equitable distribution called the attention of our rulers and the public to the matter, and a large amount of writing and speaking has been the result. This has dissipated much of the darkness and misconception which had been heretofore thrown around the subject.

Unfair comparisons have been, and are continually being made, by certain interested parties, between Colleges managed by christian people for themselves and others, and a State-made and State-supported Collegiate Institution. We did not, in our petitions, ask for State aid, but for an equitable appropriation of the funds devoted to Higher Education. Amongst all the letters that have appeared in the public press on the subject, none have been more clear and to the point than a series in the *Chronicle*, entitled "Short Lessons on the College Question," signed "B. H." They have shown that, under the existing state of things, the different denominations could not, if they would, merge their own institutions into a large central one, to do for them the work now being done. Nor would they if they could, give up the accumulations of hard earned means, and dear-bought experience, and so become false to the trust committed to them in their past history, and in the use of their present possessions in relation to this matter. The writer—"B. H."—concludes that the Baptists "could not divert these funds into other channels if they would, not even to the support of a Baptist Theological School." He offers the opinion that "the aggregate number of students that would attend the Colleges" (the several denominational ones) "far exceeds the number who would attend a Central University," and further, "that these several Colleges will do more work, and better work by all odds, than one College would or could do," and adds, "After all it's a delusion, this idea of the advantage to be gained by attending a magnificent University, where hundreds upon hundreds of students assemble. Do you," he asks, "find the graduates of such institutions occupying the foremost positions in the affairs of their country? I think not. I can trace more great men to small colleges than to overgrown Universities."

In his fourth "Short Lesson" "B. H." discusses Dalhousie College historically, and shows the anomalous position it occupies, notwithstanding all its pretensions and claims to be provincial, after the following fashion:

"DALHOUSIE COLLEGE.

What was it? George IV. having been "graciously pleased" to signify his "royal will and pleasure" to Earl Dalhousie that a college for the education of youth in the higher branches of science and literature, "as they were taught in the College or University of Edinburgh," should be established, and His Majesty having put £9750 with monies advanced by Nova Scotia, Dalhousie sprang into existence, and was incorporated in the session of 1820-21. There were to be "three or more chairs"—(1) "Greek and Latin Classics"; (2) "Mathematics, Natural and Experimental Philosophy"; (3) "Theology and Moral Philosophy."

These facts answer my question. Dalhousie was the offspring of Government, was owned by the Province, was modelled after Edinburgh University. It was a Provincial College. No citizen or body of citizens had any special claim upon it. It was the common property of all. The plan was simple, easy to be understood. The times and conditions were favorable. My question being answered, I shall not trace the history of Dalhousie, except to mention its downfall and subsequent corporeal extinction, the latter of which occurred in 1863. In that year all Acts theretofore passed in relation to Dalhousie (except the £5000 loan Act) were repealed, and in lieu of the extinct Dal-

housie arose another institution bearing the same name, concerning which I ask, "What is it? Is it a Presbyterian College? No. Yes. Presbyterians do not own a stone of the building, an inch of the site, a dollar of the endowment." Most cheerfully admitted, yea, insisted upon. But the college (I don't mean the building or site or endowment), I mean the society or body that now occupies and enjoys building, site and endowment. "What is it? I answer it is a Presbyterian College. It was conceived by Presbyterians and brought into existence at their instance and request. They operate it and make it what it is. They magnify and defend it. In so far as it excels, the credit is theirs. If I praise it, I praise them. If I defame it, I incur their displeasure. I say then emphatically Dalhousie is a Presbyterian College, just as much as Acadia is a Baptist College, with this difference only, that Baptists own the building and site and endowment of Acadia. Dalhousie as it is is not Provincial, it is not non-denominational. It is simply Presbyterian—by birth, by growth, by force of circumstances. "What it was and what it is are plain enough, but I submit another question.

What would it be were all sects to give up their own colleges and take the benefit of the Act resuscitating Dalhousie? A question more easily asked than answered. The Dalhousie that dates from 1863 owes its powers and privileges to the bill passed that year, entitled "an Act for the regulation and support of Dalhousie College." Sections 2 and 3 of that Act read thus:

2. Whenever any body of Christians of any religious persuasion whatsoever shall satisfy the Board that they are in a condition to endow and support one or more chairs or professorships in the said college for any branch of literature or science approved of by the Board, such body in making such endowment to the extent of \$12,000 a year shall have the right from time to time for every chair endowed to nominate a governor to take his seat at the Board with the approval of the Board of Governors and of the Governor-in-Council, and shall also have a right from time to time to nominate a professor for such chair, subject to the approval of the Board of Governors and in the event of the death, removal or resignation of any person nominated under this section, the body nominating shall have power to supply the vacancy thus created.

3. The same right of nominating a professor from time to time shall belong to any individual, or number of individuals, who shall endow to the same extent and support a chair or professorship, and to the nominee of any testator by whose will a chair or professorship may be so endowed.

Were that act worked out, would Dalhousie be a Provincial College? No, the farthest from it possible. It would be *anti-denominational* if only one denomination were to endow chairs in it. If more than one should make such endowment it would become *multi-* or *poly-*denominational. Observe, denominations do not lose themselves or their identity in Dalhousie. They keep each its separate purse. So much so that the Presbyterians who have been there 10 years do not yet "own a stone in the building, an inch of the site, a dollar of the endowment." There is here no merging of denominational distinctions. On the contrary, each religious body goes in with its peculiar badge fastened to it by Act of Parliament, and its purse in its own hands. The perpetuation of denominationalism is also secured; for, if a chair become vacant the sect that filled it is entitled to fill it again. Tell me, was ever such an institution before heard of or projected anywhere or anywhere? When old Dalhousie was thoroughly provincial in its character, the sects, nevertheless, fell out. How would it be under the conditions of its new existence? Who believes such a scheme is workable? Such college as this creates would become a scene of unintermittent interminable denominational squabble for the short period that it might hold together. Under this act Dalhousie would become the child of chance. It might be a one man college (read section 3 above quoted) or a *uni* or *poly* denominational college. And the ease with which endowments could be withdrawn by any party that might be displeased with the management of the concern would secure a beautiful condition of uncertainty.

But it may be said that the act of 1863 could be easily altered and modified. So it could be and so it would be. Indeed, so it has been. Yearly, the constitution and basis of Dalhousie would be subject to the remodelling hand of the Legislature. One dash of the pen annihilated the Dalhousie of George IV. Upon what a sea of uncertainty would the sects venture were they to embark in this enterprise!

Let me mention the alteration already made: The act of 1863 provided that each denomination might nominate a governor for each chair endowed by it, but the act of 1875 takes this power away and provides "that the present Board of Governors, consisting of nine persons, shall be increased to a number not exceeding fifteen." Do you see? The Presbyterians endowed three chairs and got three governors appointed, and having the power to fill any vacancy that should occur in those three governorships they will for all time to come have their three governors. Having secured so much, the act of 1875 was permitted to pass and the fifteen governorships have all been filled except one. They are up and have the ladder with them. As the law now stands, there-

fore, if any other denomination should go into Dalhousie it could not nominate a single governor howsoever many chairs it would endow.

Again, one of the chairs established by the Act of 1820-21 was "Theology and Moral Philosophy, and the Act of 1863 declared it to be "expedient" that the design of the original founders should be carried out as nearly as might be. Suppose the different religious bodies should go into Dalhousie, who would get the chair of Theology? What lively contention there would be about that chair? Do you not see how utterly impracticable the Dalhousie of 1863 is? Fancy a college endowed and managed by five or six different sects; each keeping a polydip grip on its own purse; each ready to withdraw at any moment; each tenacious of its own theological tenets (and one of those sects having six or more governors out of fifteen); fancy that college undertaking to fill the chair of Theology!

I do not know what object the framers of the Act of 1863 had in view, but if they desired to make a Provincial University impossible their skill cannot be disputed. Under the law, as it stands, no denomination could safely or honorably join in the Dalhousie arrangement. I do not want any prophet to tell me that Dalhousie can never be a Provincial University. Legislation has made such a consummation as impossible as possibly can be.

B. H."

We hold that the University of Acadia College, at Wolfville, is more than Provincial, it is tri-Provincial. Having its Governors and receiving its support from the three provinces, and having always had some of its brightest students and best scholars from New Brunswick and Prince Edward Island. It is not enough that a Collegiate Institution be located at Halifax to make it Provincial, or to give it superior claims to State consideration.

If the advocates of one Provincial University for Nova Scotia were willing to listen to the logic of facts and experience, and were not unwilling to let their own experience for the past ten years teach them what the people of this province think about it, they might find a still more striking illustration over in New Brunswick.—More striking because theirs is more truly a Provincial University, and its failure is more complete, if we may accept the statements of its own press. Here is what the *St. John Globe* says on the matter. After showing that having a governmental nominee on the Boards of management of the Colleges aided by the State, would not be likely to effect any greater economy in the use of their appropriations, the *Globe* says:

In regard to the main question, viz, the withdrawal from them of the State grants for the purpose of putting all the money into one Central University, we do not believe it will have the effect sought to be achieved. Our experience in New Brunswick is that a Provincial University does not meet all that the public want. We wish it could be otherwise. But the Catholics have a college of their own. The Episcopal Synod of this Diocese, at its last meeting looked towards helping the Windsor institution. The Wesleyans still liberally sustain Sackville, and it is more deeply seated (and deservedly so) than ever in their affections; whilst the Baptists work hard in the interests of Acadia. We believe that if all the denominational institutions were swept away to-morrow, the work of rebuilding them would at once recommence. All of these are doing a good work. They suit the interests of the denominations that sustain them; and they better subserve the interests of higher education in this country than would any Provincial Institution. Perhaps they do not do quite as good work as Oxford or Cambridge or Brown, but they just suit the present requirements of this country and that is enough.

The Canadian Literary Institute—the Baptist College of our brethren in Ontario and Quebec, seems to be in a flourishing condition. The semi-annual report of the examiners appears in the last *Canadian Baptist*. It shows that they have eight written examinations every year, two of which are held by the appointed examiners. One of the improvements noted by the examiners is "the gradual development toward the regular college system is evident. This," "the examiners say," appears to us its manifest destiny as an institution of learning so soon as the Baptists of Canada are wealthy enough and have sufficient interest in the advantages of a higher education, to assist generously in its endowment.

The great want of the Institute just now is more room to correspond with its growth. It has the names of over two hundred students upon its roll, and many classes are so large that they have to be divided. Therefore the Library, which contains over three thousand volumes has to be used also

as a class room; and the Museum which is yearly becoming more valuable, is crowded into a place too small for it, and rather inconvenient of access.

Another building, similar to the Ladies' built upon the opposite side of the main edifice, is a thing greatly to be desired. It would add wonderfully to the symmetry and beauty of the group of buildings, and in it could be prepared rooms for the Museum and Library, together with lecture-rooms for the theological department, and rooms for theological students."

Rev. G. M. Grant in his lecture last week came out in favor of Separate Schools as they exist in Ontario. He thought "a bargain could be struck with the Roman Catholics that would be advantageous all round."—"Give them Separate Schools and let them agree to the establishment of a properly equipped Provincial College." And so he opposes denominational colleges? Admirable consistency!

Are all Non-Catholics prepared to be so disposed of?

Mr. and Mrs. Boggs landed at Liverpool on their way home from India on Friday, Feb. 18th. They may reach Halifax by the next Steamer or they may possibly remain a few weeks in England.

"GRAND ROUNDS" a new monthly Magazine, edited by Mrs. Hunt-Morgan in the interest of the Soldier's and Sailor's Home, has just made its appearance. The venture deserves success; and we are pleased to learn that it is so well received by the public and the press. It aims to benefit the Army and Navy, and will form an excellent medium of communication between members of the Services. It will also enable christian people to sympathize and co-operate in helping on this endeavor to improve the condition of the men sworn to defend our country.

In our last we noticed the Chiniquy rioting on Monday evening of the past week. Some effort has since been made to get hold of the parties guilty of the riotous proceedings. Two or three persons have been arrested and brought up for examination, but it appears that they must be tried before the Supreme Court. Whether they will be convicted and punished is at present problematical. Some difficulty has been found in identifying them. It will be a lasting disgrace us and members of our police force if the disturbers of the public peace are allowed to escape without punishment. Freedom of speech must be maintained at all hazards.

NOTICES.

The Ministerial Conference of Colchester and Cumberland will (D. V.) hold its next Quarterly Meeting with the church in Truro. On Monday, March 27th. All the Ministering brethren in the counties are requested to be present.

J. E. GOUCHER, Sec.  
Truro, March 9th, 1876.

COLCHESTER AND CUMBERLAND COUNTIES BAPTIST SABBATH SCHOOL CONVENTION. This Convention will meet in the Baptist Church Truro, on Wednesday 29th inst., at ten o'clock. The following is a part of the programme:

Sermon at 10 A. M., to Sabbath School workers by Rev. D. H. Steele—Amherst.

Preparation necessary to justify teachers appearing before their classes; paper by Rev. D. W. Crandall, Pughwash.

Sunday School instruction to supplement not to supersede parental training or the preaching of the gospel; paper by Rev. S. March, Onslow, at 7 P. M. By order of Executive Committee.

A. J. WALKER, Sec.  
Truro, March 9th, 1876.

RECEIVED FOR FOREIGN MISSIONS. Feb'y 11, per Revd. D. McClellan, Portland Baptist Church, St. John, N. B. \$100 00 Feb'y 23, per Mr. E. C. Hickson, Carleton Baptist Church, St. John, N. B. 16 67 Mar. 10, per Mr. A. McDonald, 1st. Baptist Church Cambridge, McDonald's Corner, N. B. 2 00 THOS. P. DAVIES, Treas. F. M. Board.

RECEIVED FROM WOMEN'S MISSION AID SOCIETIES.

Knitting Circle, at Woodville, Billtown church, Rev. D. W. C. Dimock. \$15.00 M. R. SELDEN, Sec'y. Halifax, March 8, 1875.

Acknowledgments.

BRIDGETOWN.—Since the commencement of the present year the three sections of the "Annapolis and