THE NEED OF A UNIVERSITY TRAINING FOR THE YOUNG PEOPLE OF TO-DAY.

A paper read before the Baptist Educational Institute, St. John, Dec. 28, 1894, by Rev. W. O. Vincent, B. A., Sackville, N. B.

I use the term "University" in the loose, popular sense in which we speak of Acadia, Mt. Allison, etc., as being universities; that is, as synonymous with college. My aim is, to present some reasons why it is necessary to send our young men and young women to college. In the case of our own university, I believe their going there will partly solve the financial problem on which we are now engaged. For I recall the journey of one of Acadia's Professors thro' a section of the neighboring province. And as he went, he preached, saying, "We want not your money so much as your boys and girls." But now that the boys and girls come, the money comes more readily. One of the best financial securities for Acadia is to have sons and daughters from all parts of the provinces filling her classic halls. This will not come to pass without effort on the part of somebody. Some one must bring home to the people the necessity of a university course for the rising generation. As a beginning in this direction, I have thought of some reasons which make it a necessity:

1. A study of the times in which we live will convince one of this need. The times call loudly for well-trained, highly cultured men. We have not reached the ideal age or the ideal man. Hence the parent who thinks because he succeeded without the training that higher education affords, therefore his children can; should be reminded of two things; that he is not the ideal man; something better may yet be evolved. And further, while he did well in his days, this is not his day and even he would have done better with more advantages.

More than any previous age, our times demand well-developed, symmetrical men, with minds properly poised—not only possessing the scientific habit, patiently to gather facts; but also taught in philosophic ways, justly to draw inferences from these facts. Look at the questions confronting the young people of to-day! Intricate problems of statecraft; important social questions; and profound religious difficulties to be settled! A little learning was never more dangerous than just now. A one-sided, hasty judgment may involve thousands in suffering. Take for example the labor agitation. One able writer is calling loudly for state aid. He appeals to history to support his call. Another equally acute author writes on the 'dangerous absurdity of state aid.' He also summons history to support him. How is one to decide between these rival claims? The university trained citizen has both the balance of mind and the facts with which to judge between these contradictory theories. His course has not settled these questions for him, but it has given him the habit of mind and put him in possession of the principles with which he can settle many of them. In a word, it gives him a view of the horizon on these subjects, a great factor in forming just judgments; whereas the untrained citizen is at the mercy of the best special pleader.

Take again, the present agressive spirit of Rome. The tendency is to treat her assumptions and claims with indifference. But a sound university course, while not dealing directly with Romanism, yet puts one in possession of such historical facts, gives one such a view of past institutions, and such a grasp of literature, as will not permit indifference to the advance of this religio-political machine. Such a citizen knows that Rome as she appears today is not the Rome of reality. Here we may learn a lesson from Austria. "Once she was essentially Protestant; not one in thirty adhered to the papacy; but the Jesuits obtained a controlling influence in the universities. It created no alarm at the time; for the people generally obtained higher education so high in the clouds as to effect nothing on earth. What is the result? Austria is no longer Protestant, but one of the most bitterly bigoted Roman Catholic countries in Europe. In a single generation, Austria was lost to the Protestant Reform." Are not we in some danger by our neglect of university education?

There are special reasons why we as Baptists should take advantage of higher education in these times. The points of doctrine that differentiate us from others are points of scholarship, such as the meaning and construction of Greek verbs and prepositions; the exegesis of historical documents and a knowledge of antiquities and archeological discoveries. We need an educated constituency to make proper use of these things. Why should we be forever dependent on the scholarship of others? We believe in the right of private judgment. Then let us put the rising generation in a position to judge intelligently. We can never reach our God-appointed place if we prove remiss in this duty. The Jesuits know this and act upon it. They prohibit Protestants from their new university in Austria, intending to doom them to perpetual ignorance and thus deprive them of all influence in society. Julian, the Apostate, appreciated this fact in his day and manifested considerable wisdom in attempting to settle the Christian question thro' higher education. He tauntingly told the coruplaining Christians who worshiped the carpenter of Nazareth they had no claim to culture. "Keep to your ignorance," said he, "eloquence is ours; your doctrine has only one word, 'believe'; thus keep to your faith." Thus he excommunicated Christians from society and relegated them to the level of hewers of wood and drawers of water for their heathen brethren. Let us take warning.

2. The country in which we live deserves, not to say demands such a training of her citizens. In a country of liberty and free speech—a government for the people and by the people—many voices disturb our peace proclaiming new theories of government and inaugurating new movements to hasten the millennium. They exaggerate and distort fact and often cause much evil. Now, if those that hear are as ignorant as those that speak, who will deliver us? We cannot always be dependent on our mother. A change in our relation to her will come sooner or later—perhaps sooner than we are not saved will be good for us if we are not saved from the errors of one-sided leaders. But who will save us? Men of limited culture may criticize these leaders; may indicate their errors; but a better is the only permanent savior from the worse. The remedy is in a thorough training for a majority of the citizens. Then we will have men prepared not simply to criticize error, but to lead to truth. A university course will familiarize men and women with past institutions, literature and history. This knowledge not only steadies the head and corrects the judgment, but it supplies one with working principles. In the study of these, a man sees such and such principles producing such and such definite results. Depending on the sameness of human nature and taking into account differing circumstances, he draws inferences for present guidance. The literature and history of the past has taught him to analyze motives which is of incalculable value in studying the radical movements of today. For the scientific spirit is in the air. One imbibes enough of it to destroy him in his ordinary reading. Not that the possession of a scientific mind is an evil. But the possession of *only* a scientific mind is an evil. For the purely scientific mind is radical in the extreme. It has no reverence for what is. Hence the prevailing desire

to throw off the old, because it is old; to experiment on the new, because it is new—socialism and what not. Here we look to the university as a savior. It destroys to a large extent the caste distinctions, making men equal, not only by the "constitution", but in mental equipment. It removes prejudices and balances the mind. For the worst enemy of society is the man with a naturally good reasoning faculty, but a one-sided culture. He is cut loose from the correct standards of judgment. Right here appears the greatest boon of a college course. It puts a man in possession of the material with which to form a working plan of life. Even if one forgot almost all he learned at college, the discipline he has undergone has given him a mind capable of any kind of intellectual labor. The university thus becomes the conservator of the national life and the savior from all hasty and ill-devised schemes for introducing the golden age. And one cannot do his country a greater good than to endow a university. "Whoever sustains a Christian university sends down thro' the corridors of time ennobling and elevating influences and lives again in the heroic lives of generations yet to come. Marble decays, ships drag to pieces, mansions lapse in ruins, but what is put into thought and brains for the kingdom of God will live forever."

Again, we live in a land where woman is taking her proper position. She has advanced much, but will go farther. The time is not far distant when she will not only speak by ballot on the great questions of the day, but speak who now on the floors of legislature halls. Our daughters, therefore, must have the advantages of the university. This fact is being appreciated; yet only those who have made enquiries with this thought in mind know how deep-rooted is the prejudice against woman's intellect. Altho' Miss Fawcett has held the position of senior Wrangler in Cambridge and women are leading classes in American colleges, still the stupid notion remains. Even at Cambridge, altho' she has earned the position, she is not allowed to wear the honor. Anything is good enough for the daughter. Give her a little music and fancy work! And this is said, by men whose daughters are superior to them in everything except the amount of food they devour. Some may object and say, that is not the ideal woman. Well, it is not woman as she was. Woman as she was is "graceful and beautiful, with more heart than head. She has many admirers, but is true to one. Marries at 25 or earlier. Has at least five children who are good like herself. She can cook, sew, sing. Is well-informed. Does not know much; but is interested in all she knows. She cannot argue, but she lives." But in many respects that is not the woman of today. Men and women are becoming harder to please. Marriages are less frequent. The money difficulty is increasing too. Our high civilization does not encourage family life. Meanwhile young women come and grow as fast as ever. What shall we do for these? Educate them. Fit them for a life of singleness, and a comfortable, successful life too. Fit them to take their chances in all the pursuits of life with men—to live for God, home and country in single-blessedness and yet in comfort. When Sir Leonard Tilley was censured for appointing a Methodist to a certain position, he replied that a Methodist was the only one he found capable for the office. From 1894 let it never be said, that Baptist young people are incapable for any position.

Cardinal Newman sums up this matter of the relation of the university to the State in these words: "If, then, a practical end must be assigned to a University course, I say it is that of training good members of society. Its art is the art of social life, and its end is direct for the world. It is the great ordinary means to a great but ordinary end; it aims at raising the intellectual tone of society; at cultivating the public mind; at purifying the national taste; at supplying true principles to popular enthusiasm and fixed aims to popular aspiration; at facilitating the exercise of political power and refining the intercourse of private life."

Once more, we should give the young people a university training, because culture in itself is such a blessing.

3. BLESSING OF CULTURE. I know one mother who comes near my ideal in her opinion of a college course. She declares that all her boys shall have a course if they dig gutters afterward, because of the feeling of superiority it plants in their breast. Well, that is ecstatic, but there is truth in it. Culture is ennobling and is a great source of happiness, but enlarges one's capacity for it. No vessel can receive more than it can hold; but in the case of the mind, the vessel can be greatly enlarged. This is a source of joy parents should not deny to their off-spring. Whatever broadens the mind, strengthens its power, and stimulates its activity, is not only a source of enjoyment, but creates ability for more. This is too important an element in life to be overlooked. The pleasure received from anything is proportioned to the ability to understand it. We go thro' a fine building. It gives us pleasure. But how different is the pleasure of an architect. He appreciates as we cannot the harmony of its parts, the ends in view, and the difficulties overcome. He understands it. We do not.

So when we gaze on a master-painting it affords us a little pleasure. But the skilled artist takes it all in with his eye—its real beauties of color, its unity of design, and fineness of execution. What makes the difference? Training. The same law holds good in all things. We should put our young people where they can extract most good out of everything in life.

But not only is a university training thus a blessing; but it is also a means of success in life. This appeals most strongly to our practical age. Men have been successful without it." True. But many a man would be more successful with it. I can speak on both sides of this question. I did not enter college 'till I had begun my 30th year. And altho' in a measure successful in my work, there was always a shrinking from every undertaking because of a feeling of inferiority to others with more liberal training. Such a man may be successful in those things he is compelled to undertake; but he will venture little and "nothing ventured nothing won." He will die having done much less than he could have done, had he undertaken more. This is the rule—there are exceptions. That this is not a fancy on my part is proved by the following statistics I have gathered:

"In Appleton's cyclopedia of Biography, you will discover if you study, one man in every 10,000 non-college men who has risen to eminence; and one man in every 40 of college men.

17 per cent of the business men mentioned there are college men; 18 per cent of public men; 33 of authors; 50 of lawyers; 63 of scientists, 46 of physicians."

That was in the past. In the future the percentage will be greatly increased.

Now it is calculated that about one in twenty of physicians are college men; yet of those who have risen to eminence 46 per cent come from this one twentieth part of the college men.

About one-fifth of the lawyers are college men; yet of those who have risen to eminence 50 per cent have come from this one-fifth. These facts show the relation of a college course to practical life. It is not how much of knowledge one gets into his head; but he acquires a trained mind for all kinds of work. A certain attorney-general, whom I met at an evening company, manifested a very poor notion of the object of a university training when he offered to sell his latin for two dollars. He could sell the amount of latin he remembered for a less sum and not lose on the bargain, but he could not sell the amount of mental discipline for any sum and not lose, if he was true to himself in his course.

After you are on top, it is comparatively easy to kick the ladder over and ask, "what is the good of it." It is no good when you are there; but it is a useful thing with which to climb there. "Education is the long-sought philosopher's stone—the true alchemy that turns everything to gold. It makes the difference between Franklin the printer's lad and Franklin the philosopher; between Herschel the piper's boy and Herschel the astronomer; between Humphrey Davy the wood-carver and H. Davy the world-renowned chemist; between Elihu Burritt the blacksmith and Elihu Burritt the learned linguist; between Faraday the street boy and Faraday the great scientist.

Education finds diamonds in mud, angels in marble, and pearls in the depths of obscurity. Knowledge is power. A little knowledge gives the Indian his paddle; more knowledge gives the white man his steam-boat. And all knowledge tends to alleviate human ills and advance the onward march civilization."

Where shall this training be got?

One might have much of a college training who never entered a university—take the course for himself, as did Dr. Graves and as have done others. But the course is not all of a university training. There are the rubbing of mind with mind which brightens and the contact with men which removes timidity on the one hand and conceit on the other, except in rare cases. Therefore, I say, let the training be got at college. If ever I am blessed with a daughter, only lack of brain on her part, will cause me to think of sending her anywhere but to the university.

What university? Well, any one, rather than to none, or to an inferior school. But there are special reasons why we should send them to Acadia:—

1. The facilities for intellectual culture are equal to any. Its course is elevating strengthening and liberalizing. It is not technical or professional. And to my mind, between a professional school and a college there is a world of difference. Speaking from experience, I should describe the course as the enfranchisement of the soul. Its senior year entirely rescues the spirit from the usurped authority of flesh and sense. Judging from the calendars one is compelled to believe that her senior years excels all other maritime colleges.

The course also delivers one from dwarfdom. It must be evident to one who has enquired that the extensive use of optional studies in some colleges precludes a symmetrical training. There is a growing love of physical science and students left to their own choice elect largely the physical sciences. Now, I think it must be admitted that unless the mind is balanced by other studies, science will dwarf the intellect. There is a prevailing notion that a scientist is a man of broad mind and accustomed to wide generalizations and accurate reasonings. Hence many young people dip largely into science. But, as a matter of fact, specialism is dwarfing. Therefore, the man who is only a physical scientist, is the least prepared of all men for sound reasoning. His mind is dwarfed by its very intensity in one direction. Yet the field is so broad, that specialism is necessary to success in life. What is the help then? A broad, general training in the college. This Acadia gives.

2. The religious culture is superior to any. Its presidents and professors take a personal interest in the spiritual welfare of each student. The weekly prayer meeting has more spiritual force than any church prayer meeting I have ever enjoyed. The Bible is honored and taught. To express my personal feeling I would say, that if my boys grow up unconverted at home, I will send them to Acadia to have them converted. Only by keeping aloof, like a hermit, from the religious influence of the place, can a young man come out unconverted. So much for personal experience.

3. The expenses of the course are less than in any maritime college. The next cheapest place is Mt. Allison. But a comparison will show that a young man can save $50 a year by chosing Acadia and if he obtains a scholarship, about $75. In four years this amounts to something. For these reasons, I say, send the boys and girls to Acadia.

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WHAT OUR EDUCATIONAL INSTITUTIONS HAVE DONE FOR OUR PEOPLE.

A paper prepared by Rev. Wellington Camp, Hillsboro, N. B., and read before the Baptist Educational Institute, St. John, Dec. 26th, 1894.

The subject assigned me is one of great importance. The facts it embraces are so far reaching I am afraid I shall not do a tithe of the justice it demands.

To set forth half the good our institutions have done for our people would require a broader experience and a truer knowledge of the subject than I am able to give. I will only attempt to state some things in which our people have been benefitted by our schools of higher education as they suggest themselves to my mind.

It will be acknowledged by every careful thinker that a christian school is a great blessing to the people not only intellectually but religiously.

Let us consider some of the benefits coming to our people from our institutions of learning.

1. A general diffusion of knowledge. A people who support a school for higher education receive in a broad and general way a certain intellectual training. The college is like a lighthouse. For only are those benefitted who are near but those far off. The sweet rays of intellectual light come streaming upon those who have never studied within her walls or looked upon her imposing structures. The very fact that the college lives makes it possible that certain intellectual and moral influences be felt in the most distant parts of its constituency. The lifethrob of the college is communicated to all the members. To every boy and girl, whether found in city or country, the college is constantly commending higher education. Its very existence puts into circulation intellectual ideas and aspirations. It gives a certain intellectual direction to the very life of the boys and girls in our country villages and cities. It lifts their thoughts from little and vain things to something noble and good.

Think of the help and inspiration a college gives one who is considering how he may make the most of his intellectual powers. How different must be the life of that boy encouraged and invited by the college from the one who has never heard of a school for higher education. It may not seem to be a great thing, but it is something; and to me a matter of considerable importance. I claim that a people who possess a college come into the possession of intellectual culture impossible to a people who have no such interest in higher education and who have never been aroused to intellectual aspirations such as the college is apt to produce. Like the incoming tide which finds its way into every little bay and creek so the influences begotten by the college will find the people living in the most remote places within its constituency.

2. The people are blessed by the college in another way. Every young man and woman educated and sent out into the city or country becomes a centre of intellectual light. And through that educated person the college delivers its message to the people. That young man or woman becomes the representative of the school and is an educative force in city or village. The intellectual power of that person can scarcely be over stated. If he be truly educated it will be as impossible that he hide his intellectual light as it would be for the stars of heaven to hide their light. Light cannot be hidden. Intellectual light cannot be hidden. The college gives a training, a discipline, a knowledge of things that are constantly manifesting themselves. This training reveals itself through the carriage of the body, the habits, deportment, manner and words of the educated person. All this is seen and felt by the people. Such culture changes the very tone of the place. It elevates the people. Such knowledge becomes in part contagious. Unconsciously the people are benefitted by the presence of the college representative. Compare the city or village when there are one or more institutions of learning with some place lacking them, and it will be found that the people are more intelligent in the former than in the latter place. What the college will do for the city and village the educated man in a lesser degree is doing for the community in which he lives. And so the general public have the knowledge the school has given this one educated within her walls.

In many of our villages and cities are to be found circles or clubs engaged in the pursuit of knowledge. These literary societies are composed mainly of those who thirst after knowledge but are not able to go to the college. And almost always it will be found that the moving spirits in these societies are those who have had advantages in some institution of learning. And so these circles for the pursuit of knowledge have behind them, the academy or the college. These centres of true culture have given birth to these literary societies and encouraged their growth.

Now it must become apparent to every one, that under these conditions a people come into the possession of knowledge made possible by the existence of the college. Men and women are indebted to these schools for much of their intellectual ability. Communities are indebted to these institutions for the intellectual and moral culture derived through the education of their sons and daughters. And when our institutions of learning appeal to the people for support, they ask only for their just rights. To give to the support of schools from which we have received so much is but discharging an honest obligation. Many a man is heavily indebted to the college for his intellectual training who has never entered the college doors. He may never know how much of his general knowledge has come from these institutions of learning—knowledge which he would never have possessed had it not been that the college existed. Indirectly he has been blessed by these schools.

Not one of us has lived independently of this culture. All of us have been placed under obligations. All of us have felt the intellectual touch of our institutions of learning. We have been instructed, and inspired. If we were to be stripped of the intellectual

[Continued on page 3.]

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