

### Why Acadia Seminary Should be Supported by its Alumnae.

Address of Miss Laura M. Sawyer, President of the Alumnae of Acadia Seminary, at their meeting, June 5, 1899.

It is just twenty years since Acadia Seminary, in its present form and under its present name, began its work. There is not time to speak of the good it has accomplished in the past, but some of you would be possibly surprised, and surely pleased and gratified, at the appreciative words spoken from time to time by those who have studied here; words of gratitude for the influence and faithfulness of teachers, and a recognition of the fact that the time spent here was one of the most helpful periods in their lives. But although our Seminary has accomplished good, strong work in the past, it might have done more if it had been more faithfully and loyally supported by the Alumnae.

We are apt to forget the need of a school like this for the girls of our provinces, and that it has its own place in educational work, which nothing else can fill. Many of our girls do not need, cannot spend the time to take, a Collegiate Course, or a special training for business or professional life. They do need, however, to be taken from the small towns and villages and have their lives broadened and deepened by coming in contact with cultivated, truly educated, warm-hearted men and women, who can bring an untold influence for good into their lives socially, mentally and spiritually. They need in short to be educated,—not to have a superficial knowledge, an outside varnish of a few facts; not to be drilled in various branches of study in order to make a high percentage of marks, or pass difficult competitive examinations; not even to be trained as a specialist in any art or science. The mere knowledge of facts, the development of brain power, the training of memory and the cultivation of the reasoning faculties is not education; for it does not only concern the development of the mental faculties, and of the physical life, but the heart and spirit of the whole being. It has been defined as "the drawing out or forth of the various faculties of man, each to the highest state of perfection of which it is capable, and at the same time in perfect harmony with all the rest." No part of our organism is complete in itself; one part is dependent upon another. No part can be unduly cultivated without injury to the whole. Education is for the improvement and development of the whole being and for ultimate human good. If it has no aim beyond knowledge for itself alone, it has failed of its true result. It is a means to an end, and not an end in itself. Speaking in the truer and broader sense of the word, an educationalist declares it is "the placing of the growing human creature, in such circumstances of direction and restraint as shall make the most of him or enable him to make the most of himself."

In this training, colleges, high schools and grammar schools have their own important part, but no less important is the training to be obtained at our Ladies' Seminaries. In New England, where it is claimed they have the best system of education and the finest schools in America, this fact is recognized. The high school system does not fill the demand of the fathers and mothers for their daughters, and all over New England are flourishing Seminaries well supported, with high aims, seeking to train the girls so that they may enter into the full heritage of womanhood. In order to do this a high literary standard is maintained, for they must keep in line with the high schools, but added to this is the training and culture which develops the womanly nature, and which can be accomplished best in an exclusively girls' school. This means that our girls need a different training from our boys, a training for which there is neither time nor opportunity in the high schools.

Let me quote from one of the latest calendars of a prominent Massachusetts Seminary: "There must be a readjustment of the training for the life of women rather than of men; a thoughtful effort to bring the tendency of a girl's school, its abiding spirit, into harmony with her real life. As for acquirements, their consummate flower is in that culture which is an indefinable ease in being and doing, abiding when methods are forgotten. So for women should all acquirements pass into culture as character in a home, her home or any home where she may abide, and here should no duty seem a drudgery—a waste of herself—as set over against some scholastic attainment treasured as the just ground of a discontented life. School acquirement has its use for most girls if it has gone, in many things, a short way, so thoroughly well as to give them a just estimate of good work and an appreciation of its bearing and place in the advancement of the race. This will promote steadiness and breadth of character—the eternal form which still abides without mark of hammer or chisel or any human artifice. Above all should her education so suggest and inspire her work that there can be no sense of drudgery, as the habit of her mind sets all detail in its larger place in a well-ordered home—the shelter and rest and inspiration of all that is best in the world."

If there is an important place for these Seminaries in New England, with its well equipped high schools, how much more do we need to give our heartiest support to our own *alma mater* in order to give our girls the best education. We need to keep up our literary standard,

but we do not wish to educate mere book-worms. The head and heart should be trained together so that the pupils may be of most use and influence in their homes and wherever they may be in after life. We want them trained so that this will be but the beginning of their education which is to continue through all their lives. Our girls in this age need all the culture of head, heart and hand which can be given them, and they look to us who have gone before for encouragement and aid. If we appreciate what we received here shall we not make it possible for those coming now to enjoy yet larger advantages? The demands of these closing days of the nineteenth century are pressing and those coming into womanhood now need special and ample training of all their powers in order to meet these demands. We wish in this school to show them the best way to do this, to have them well equipped for any position they may fill in the future, "thoroughly furnished to all good works."

We need to be so interested in the welfare and improvement of our school as to give of our means in order to clear the debt and thus give a chance for the necessary advance of the school. But beside our own money, aid may be given in other ways. In our country towns and in many parts of our provinces there are numbers of girls who are perhaps only waiting for someone to interest herself in them and encourage them to come to Acadia. Let us talk of our school, believe in our school and induce the girls to benefit by it. Scholarships have already been founded. Could we not influence our friends to give, before they die, a few hundred or thousands that some of those who most need and would profit by a few years here might be able to come? Interest the Young Peoples' Societies. Work with the girls through this means. Teach them what our school has done, how its pupils are now scattered all over the world, in homes of their own, in foreign lands as missionaries, in schools as teachers and in professional life. Enthusias the girls with the idea that it is their duty to make the most of themselves for their own sake and for the influence their lives may have.

We need money and we want more pupils for our school, but beyond all and under all this we need the honest-hearted interest and true loyalty of every daughter of Acadia. Let us ask ourselves the questions, are we truly loyal? do we stand by our *alma mater* through good report and ill; or do we criticize and weaken where we should encourage and build up? Nothing can so pull down any school as the disloyalty of the old students; and disloyalty need not mean active hostility, it may be quiet indifference or mere lack of interest. By our combined efforts and steady purpose to make our school the best; to clear it of debt; to increase its standard and make it more nearly our ideal of a true home-school, what wonders we could accomplish! To do this is not only our privilege and right, but it is also our duty. All we have we have received from and owe to those who have gone before, who labored and toiled that we might reap the benefit of their labor. It is not only just but also binding upon us that we should pass on to those who are coming after what we have received, and if we are truly faithful we must add to this the improvements the added years have brought.

If our education and training here were what they should have been, if we understood the true meaning of it, we must have grown and improved and broadened in the years that have passed. Do not let the girls of this age begin where we began, but give them the larger privilege. Let them start where we are now; give them the chances it was not possible for us to have. Let us be true to our school, to our training, to ourselves. Let us try to inspire the girls of our land to seek the true education, the true ideals of life, and they will "feel and follow truth, if only you and you, when you speak, were wholly true." L. M. SAWYER.

### What Are You Afraid Of?

BY REV. A. C. CHUTE.

Answer this question according to the facts and you disclose your real self. If you say that you are afraid you will not get your own way, you will be one of a large company. If you say that you are afraid God will not have his way with you, then you will be in the best company.

In reading Dr. Wyeth's recently published "Life of Madame Feller" (a book which should be extensively read by Canadian Baptists) my thought was especially arrested by this striking utterance of that remarkable woman, viz., "I was afraid of doing my own will." She had been deeply exercised in her Swiss home about coming to Canada. Powerful influences were at work to prevent the will of God from being done in her. The intimation that she was thinking of becoming a missionary to French Canadians fell like a thunderbolt among the members of her own family. The father was greatly distressed and even irritated over it, and he was vigilant to turn the thought of the daughter from any such enterprise as she contemplated. But it was not her father's wish that she was chiefly concerned about. He was not the one to counsel her at this time, for he was not sufficiently under divine guidance. Nor was it any ambition of her own that she most desired to follow. She had been lifted by the evangelical wave which had rolled into the region where she lived, and had partaken largely of the missionary spirit which was consequent thereupon. It had become her ruling passion, therefore, to carry out God's designs with respect to her future. So she said, touching this question of going to Canada, that she thought and prayed much on the subject, for she was afraid of doing her own will. No marvel that such a woman with such a spirit achieved a work so grand.

It is customary to be afraid of the wrong thing—afraid that we will not get our own way, afraid that our cherished plans will be broken up. That fear exists in

the period of self-conceit, of the belief that we are competent to hold the reins in our own hands. And the sooner that period passes the better. No man has yet appeared who has been equal to the management of his own case. And the sooner the reins of government are given over to the divine hand, and the more completely they are allowed to remain there, the better for us and for all to whom we are in any way related. Verily it is the habit to be afraid of the wrong thing.

See that praying soul in the closet, that household bowed at the Family Altar, that agitated heart pouring itself out before God in the lonely wood, that religious assembly in the country school house or in the great spired edifice by the city's street, that singing and praying group of heathen converts upon some island of the southern ocean. What is it that is declared in all this petition-making, but that "the way of man is not in himself: it is not in man that walketh to direct his steps?" Only as God's will is done, and man's will is thwarted, does man know real progress and triumph. Happy day for us when we become afraid of doing what we ought not to do.

"Thy will be done," we are daily saying with upturned gaze. What we then ask for is usually a spirit of meek submission in the time of trouble. But the true import of the petition goes far and away beyond that. It asks for energy as well as patience. The submission of suffering is little without the submission of service, provided, of course, that active service is possible. "Done in earth as it is in heaven." As there is up there no need of patience in trial, since all trial is absent, prayer is offered for surrender to laborious effort upon the earth in accordance with the command, "Go preach," and in harmony with the activity of those who serve Him day and night in the temple. But will it be any use to go to cold Canada, to hot India, to be in Africa, to the cannibals of the South Seas? Any use to work longer with this individual, this class, this church? What a deal of lingering there is over such inquiries. What slowness in coming to the conviction that issues are to be left with him who has given marching orders, "Whatever he saith unto you, do it."

"I am afraid of doing my own will." Have you advanced that far, dear friend? Can you repeat Madame Feller's words in all sincerity? If so, you are nearing that full and blessed freedom where you shall have desire for nothing, nothing but what the loving Lord has appointed for you. Such is the perfect freedom in store for submissive sufferers and obedient workers. May we be delivered speedily from fear of the wrong thing. May we be transferred from the largest company to the best. June 10.

### Demoniacal Possession.\*

BY ISAAC T. HEADLAND,

Professor in Peking University.

A curious instance of what our Chinese pastor believes to be demoniacal possession happened, not long since, less than a square from where the writer is now sitting.

The mother of a Christian teacher in the Girls' High School has been repeatedly "possessed with the spirit of a young girl." At the time of which we write the report was brought to our native pastor, and he was asked to go and cast out the "devil." When he arrived at the teacher's house he found that the person possessed was an old woman; but that she was talking with the voice of a young girl. This is the first fact.

Second. She claimed to know, and by her conversation gave evidence that she did know, much about the Christian religion.

Third. She refused to believe in Christ as the Saviour and often tried to make it unpleasant for her son, who for several years has been a Christian, and is a graduate of the Presbyterian College at Teng Chou Fu.

Fourth. She had used this phenomena as a means of livelihood for many years past, and claimed herself to be possessed of the spirit of a young girl, and when she talked, talked not as herself (the old woman), but as the spirit (the young girl).

The pastor ordered the spirit to come out. The spirit refused point blank at first. Several persons were gathered around, many of whom were students.

The pastor prayed, and once more ordered the spirit to depart. It made excuses that it had nowhere else to go. He told it it must go, and it promised to go gradually.

"But you must go now."

"I won't, I won't, I won't," said the spirit, in the voice of a young girl.

"Then if you won't we must put you out."

"You can't put me out. How will you put me out?"

"We'll burn you out."

With this he ordered the bystanders to bring paper, which he rolled up as sticks of incense, and, lighting them, he ordered some one to seize the old woman and hold her while he blew the smoke of a burning paper into her face until she almost choked. Finally she

\*This article, which appeared in "The Independent" of April 18, 1898, is sent us by a correspondent who thinks it may be worth republishing as a contribution to the sources of literature on Demonology. It is also suggested that those who are interested in the subject might find it worth their while to read Dr. Nevins' book on "Demoniacal Possession."—Ed. M. AND V.