

were greater than to accumulate money, possess lands or to exercise authority over others. This kind of religion can be taught without danger in all institutions of learning, nay it cannot be omitted without danger from any institution of learning.

Here then is the real problem for those who are to control the destinies of the University, to secure during the four years taken from the very flower of the young man's life and devoted entirely to mental cultivation a development of the multiple powers essential for complete citizenship, a well rounded manhood and a perfect spiritual existence. If any of these things are wanting the University falls short of its highest ideals and falls in the full scope of its aim and mission.

As a matter of fact does the University deal with these problems in such a way as to send its students abroad well fitted to take their part in life in the struggles of to-morrow. It is so easy to be wise in respect of problems which are now dividing the world and are comparatively threadbare. Free trade and protection will be expounded. How far legislatures have the right to trample on private rights in the realms of morals, these are problems, while not finally settled, have passed the stage of danger. What we need in this world is to look to the future, to anticipate the greater and more agitating problems that seem now to be upon us, and to the Universities we look to train men who shall be fitted for the task, however trying it may be. Again, one of the most disappointing phases of our latest, and presumably highest civilization, is the invincible tendency of the world towards materialism. Is it too much to say that the English speaking race is more materialistic than the most enlightened race of the world 1900 years ago? Is it too much to say that the Christian world is quite as materialistic as the heathen world? Let us indulge in a few frank reflections. What is the absorbing thought of our English Christian world? Lands, houses, railroads, steamboats, electricity. How many will choose to go to a spot where immortal thoughts may be developed, or to go to the reading of a will giving him ten thousand dollars? What is the goal of human ambition which the University still holds out to its bright and promising students? Success is the chosen profession—wealth and distinction in the large cities. How many are trained for martyrs? It must not be forgotten, and none of us are likely to forget, that a world without material hopes and material ambitions would simply perish of atrophy and all progress and development would be brought to an end. But the true ideal of life seeks for a blending of the two in just proportions, and this is where our modern civilization comes short, and even our University ideals fail to reach the highest point. It is not unworthy of the bright and ambitious young man to look forward to a career crowned by worldly success. The rewards even of this life are a great and animating impulse to activity, energy and power. Fortunately in the quiet, peaceable times in which we live occasions for heroic measures of self sacrifice are but rare, but no life is worthy of its best ideals unless it is based upon the full and sublime conviction that self-sacrifice is greater than any earthly achievement, and that the ultimate standard of success when the closing eye has looked its last upon the things of time is the condition of that which is immortal and not the power to command the goods and luxuries of this poor world.

One of the most difficult things to get into the mind of the young is that the measure of a man's success is not to be determined by the size of his funeral. In other words, that it is possible for a man within the compass of a lifetime, even in this world where competition is so keen and where the conditions of eminence are so onerous, to achieve the highest possible position in the state and to fill a large space in the public eye, not only at home but even abroad, and still have failure written with invisible hands upon the proud monument which marks his resting place. Equally difficult is it to realize that a man may depart from this world after a life time of heroic struggle, without offices, without fame and without wealth, and still in the judgment of the best and highest have achieved a sublime and glorious life, and possibly in the eye of posterity, whose judgments are just and lasting, an enduring fame. It is not possible to eliminate worldly success as an element in inducing action and in securing progress, but it would be a thousand times more elevating to the world if all those moving in the higher walks of life and dedicating their lives to the higher scope of human endeavor could be impressed with true ideals as to what the highest success really meant.

It is so common in these days to vaunt the practical. Institutions of learning hold out inducements to prospective students that it proposes to give a practical education. A practical education is just the thing if material progress is the only thing to be aimed at, but if the highest purpose in human endeavor is to lead all mankind to wider horizons and higher ideals, then it is not of the first moment that the educational course should be practical, but it is of far greater concern that it should be tinged on all sides with the elevating influence of spiritual life.

In the midst of our unceasing worship of the practical in this world it is surprising how much of the sentimental enters into all our thoughts and feelings unconsciously and in spite of us. Patriotism can scarcely be considered practical. Wherever one can best secure his material advantage that is the spot in which, as a purely practical man, he is bound to go and free to labor. To cherish the idea that anything belongs to the land of one's birth and the country with which he is associated is purely sentimental, and yet how few of us, while steadily upholding the practical in the abstract, would care to avow ourselves as devoid of this weakness. The University has an important function in inspiring its students with the warm impulses of national sentiment. The day so beautifully prefigured by the Poet Laureate for the "federation of the world" may come, but it is not yet come and is not yet in sight. Under these conditions it is necessary for the aggregations of men which constitute a nation to indoctrinate its citizens from youth upwards with a pure,

strong and undying love of country. That nation is great and strong which measures its citizens, not by numbers but by heroic qualities, which makes the honor and the integrity of the fatherland among the highest aims of all. The Canadian student at this moment occupies a somewhat anomalous position in this regard. He is a citizen of the British Empire, not unmindful of its glories, and not insensible of its splendid position among the nations of the world. Nevertheless the country in which he was born is moving forward in the direction of national life, perhaps not a distinct national life, perhaps indeed a life intimately associated with the interests and fortunes of the Empire itself, but still withal Canadian and with the distinctive elements of a civilization which he yearns to see bear its own label and have its own distinctive features. The University must regard it among its most important aims to cultivate the truest and broadest Canadian sentiment. We have now Canadian poets, Canadian historians, Canadian scientists, Canadian statesmen, Canadian colleges, and we are getting a Canadian literature, but it needs above all things the best and truest services of its educated and promising men. This University, during the sixty years of its history, has sent forth its quota of men equipped to discharge the highest duties of educated citizenship, but it is unfortunately true that many of those who have secured the advantages of its training and culture have expended their energies in foreign fields. A branch Alumni Association of this University has been called into existence in the New England States and is able to gather about it a clientage far too large. Let no one say that our country fails to afford full scope for the talents and ambitions of its children. We want our men of talent and of culture to stay with us and help to work out the great destiny which our hopes prefigure. To the University the State must look for its best co-operation in inducing its students to be filled with the ardor of national sentiment and to be zealous above all things to bear their full share in developing a true national spirit and a splendid national life. Not indeed a conquest-loving and money-making nation, but one imbued with high ideals and benign aims.

On this occasion the Senate of this University witnesses an important change in its management. For 28 years Dr. Sawyer has been the respected President of Acadia College. During that long period his personal influence has permeated to a marked degree the students who have sat under his care, and his policy has shaped in a conspicuous manner the aims and purposes of this institution. It is with deep and unfeigned regret that the friends of the University who have co-operated with him for so many years take leave and reluctantly accept his withdrawal from the Presidential chair. Perfection is an attribute of no mortal and the best of us must plead guilty to faults, but those who have known Dr. Sawyer so long and intimately and have watched the prudence, care and zeal with which he has discharged the onerous and important duties which devolved upon him will agree with me when I say that if errors he has had they were those of the head and not of the heart. It is one of the incidents of this mortal life that the best and truest blessings in the world are rarely appreciated at their full value until they have come to an end, but of this our venerable President may rest assured that his record has been great and noble and that whatever fate is in store for this University, his prolonged presidency will be duly remembered and invariably honored by those who remain loyal to the college he has served so faithfully and so well. In a few days we take a new departure under a new President, who brings youth, energy and capacity to bear on the responsible functions which he has been induced to assume. We look to him to see that the university under his charge, with the aid and co-operation of the tried efficient staff who surround him, shall rise to the full stature of the present wants and to the present demands of the country and constituency which it serves. Acadia University is the property of the Baptist body and exists largely for the education of young men and young women of the Baptist faith, but in the eye of the state no denominational boundaries can be fixed. It is simply one of the institutions discharging important functions and in the way of advancing and developing matured talent and high aim among the best and brightest young men in the province. Whatever is lacking now in making this institution fulfil in the largest and widest scope its duties and functions, we expect to be made right. Progress is the watchword, not of today alone, but of all days. With the development of our higher civilization come new questions and fresh problems and higher altitudes of responsibility. We should be ready to answer to the trumpet call of today. We should be ready to anticipate the exigencies of tomorrow. Spread about us is a vast country, splendid possibilities and with the seeds of a great destiny. Let us dare to be great. Let us not fear to set before us high ideals.

We have also about us a great moving world filled with sentient beings laden with immortal destinies. While our first duty is to our kin and country we should never narrow our ideas to the exclusion of great world problems. The development of the race is brought about by the aggregation of influences and agencies in all directions. No high thought and no heroic action is ever lost in the world. By impalpable but ever acting agencies it ripples throughout humanity as the little waves which follow the pebble expand into ocean reaching circles.

The past is at our command with its storehouse of knowledge and experience. The present strictly speaking there is no present, it is but a meteor myth, a mystic leap from the future into the past while yet we are looking. The future is a great unknown land, but wisdom endues us in a measure with the gift of prophecy from the hoarded experience of the past we can form approximate judgments as to what will happen under given conditions in the future. It is the very crowning point of wisdom to look forward and to guide our conduct in all conditions in such a way as to produce assured results. May such wisdom guide the footsteps and inspire the actions of those to whom now and hereafter we commit the interests of this our own Alma Mater.

## "Wedge Drives Wedge."

An Address Delivered to the Graduating Class of Acadia Seminary.

MRS. GRACE D. MCLEOD ROGERS.

Mr. President and Teachers, Students and Friends:

Six years ago I spent an evening in College Hall, telling you Folk-lore stories of old province life. Remembering that occasion, the kindly greeting and attention from all, gave me courage to accept this later invitation to address the graduating class of Acadia Seminary. Though the intervening years have entirely changed the student personnel, and some of the friendly faces are missing from the staff of both Institutions, yet I do not want to feel myself a stranger to you, and so I have tried to link this evening with that other by choosing for the text of my talk the motto I then gave the Propylæum Society, the University girl under-graduates, an association newly formed; whose first birthday we were that evening celebrating.

I have no way of linking the address on this occasion, with the learned and philosophic utterances of former years, for my predecessors have been clergymen, and presidents of colleges, lettered and wise, and I am only a woman, not even the much abused "new woman" bristling with academic honors, member of societies legion, and burdened with suffrage and school bill and tariff, but a simple-minded, old-fashioned one, believing in love, and home, and "untroubled ways." So my discourse will not be dignified by name of address, I can but, forget the others assembled and speak to you, dear girls, for the little while you are given me, telling you some of the desires of my heart for you, as I think of you as women and home-makers.

The motto of the Propylæum Society is *Cuneus Cuneum Frudit*, freely translated "wedge drives wedge." I chose this maxim for those earnest girl students because it was replete with energy and truth. I choose it for you, for the same reasons, for life in its effort and ideal is ever the same.

"Though we are changed and changing."

A bevy of high school girls passes my door, each day, the light swinging gait of youth, arms interlocked, faces eager, alert, chatting always. A merry laugh rings to my ear, a snatch of an earnest sentence, and though they do not know it, I watch them so lovingly, think of them so longingly, wondering if they are going to ring true to all their possibilities and attain a full noble womanhood. Something of this thought and love, but in greater degree, must have been in your teachers' hearts these months and years they have been associated with you, and now as you take your formal leave of this school life, they perhaps are wondering what the result of their thought and labor on your behalf shall be. Many and varied doors are opened to you. In higher colleges, in office, in homes of your own, in other's homes you will be, but never, nowhere, one of you wholly by herself! Someone will be feeling your touch, and responding to it. You hear a great deal about influence, and it is a most hackneyed word but you can not avoid it. And the influence I would urge each of you to exert, is an educating force, the ideal I would like each of you to accept and strive to realize, is to be an educated woman, an entering wedge wherever education is lacking.

The wedge is a union of two inclined planes, evidently the earliest known mechanical power. The axe, the needle, the nail, in rudest form are homely applications of its principle. In munitions of war its function is employed, in astronomical observation, in mining, in all building, for though it is necessarily slow in operation its power is unlimited. And you athletic students recognize its force, when you form your human wedges to guard the football, thus pressing in through the opposing line of players, and by this wedge-wise manoeuvre getting the goal.

I like the thought of the wedge for us women because its small, thin edge, can begin in a slight and insignificant way a movement destined or likely to have important consequences. We have not so much opportunity and talent for quick decisive blows, but we know how to push, and with stubborn steadfastness can force an entrance into the least opening. The more acute the angle of the penetrating point of a wedge, the greater is its efficiency.

If you accept the thought of my ideal and influence, these school years of mental training have been preparing your edges, tempering your metal, you have been given

"Hints of the proper craft,  
Tricks of the tool's true play."

And now all your real work lies ahead, and your value and usefulness depend upon yourselves and what you drive. You may have any amount of material energy, but you must use it, to be a force. It must have direc-

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