

GAINED 65 POUNDS!

"Five years ago when I was first married, I had wonderful energy. I could be on the go all day long without feeling the least bit fatigued. I had a great appetite and could eat anything. I weighed 147 pounds. I used to be busy every minute of the day and, when the day was over, I could go to bed and never wake once during the night. Thirteen months ago my first baby was born. After that my energy seemed to leave me. I was tired all the time. I had to force myself to do my household duties. Instead of being a pleasure as formerly, these duties became a real task. I lost all desire for food and nothing would tempt me. I had to make myself eat. I would go to bed at night and toss from side to side for hours at a time. After a while I would close off only to find that I had been sleeping for ten or fifteen minutes. Naturally when morning came, not having slept, I started the day completely tired out. I was shaky and nervous. The least noise would startle me and make my heart race along. I could see that my husband was worried. I was losing weight every week and had already lost 54 pounds. I tried all kinds of tonics, but they didn't help me. One night, a night I shall never forget because it started me on the way to health and happiness again, my husband brought in a bottle of Carnol. A friend told him that Carnol had saved his wife's life, so he insisted upon my trying it. Six weeks after I began taking Carnol, my weight increased from 93 pounds to 158, an increase of 65 pounds. And, am I well these days? Every morning I fairly jump out of bed ready to tackle anything and every minute of the day is a joy to me now."

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DR. PATTERSON'S INAUGURAL ADDRESS

(Continued from Page 3.)

lonians. And the world heads in that direction again, if the prevailing view of education defines it either by its knowledge-content or by its commercial value, or both.

"Man shall not live by bread alone," said the Great Teacher. By implication, we could not live without it, yet the bread was neither his life nor the measure of his life. That is to be found in the range and depth of his fellowship with God, and the quality and quantity of his service to his fellows.

Exact knowledge, and the power to be a producer rather than a parasite, are to education what bread is to life, necessary, indeed, but fulfilling their highest function when they supply the basis of education and impart the medium through which education may express itself in sacrificial service.

These views of education that are materialistic and utilitarian are aggressive. They have behind them a great mass of popular opinion. They are intolerant as the German militarist in pre-war Germany. They have no lack of megaphone voices with which to broadcast their utterances. But they are wrong. In any scheme of education learning and light must travel abreast. Knowledge and characters must go hand in hand. Power must not be divorced from a wholesome piety, else civilization itself will fail. And education, if rightly conceived, will provide for one as well as for the other. If it does not it lays itself open to the charge of a French critic, and becomes a fragment of a subject taught to a fragment of a student by a fragment of a professor.

I make no apology for stressing this view of education. It is the only view that is Christian. The world needs nothing else so much as needs this and it is worth the life of any man or any institution for its exposition and defence.

I recall my mountain experience also when I note the tendency to appraise our colleges and other educational institutions by the things that can be easily and quickly seen. The marks of strength and of weakness are those that are obvious to a cursory examination, and that may be learned by one who walks the campus, consults the college calendar and masters the Treasurer's statement. That is the best college which has the best buildings, the most adequate equipment, (equipment is always physical) and the largest endowment. Given these and everything else follows. For cannot money buy all that is necessary for any up-to-date educational institution? Nor is it to be wondered at that such canons of value assert themselves strongly. In the first place, they are

not wholly false. Buildings and equipment and endowment are necessary to the efficient modern college; they become false only when made fundamental. In the second place, the undue importance attached to the physical side of college equipment is the inevitable outcome of years of struggle with inadequate equipment and recurring deficits. Let the importance of these things be granted at once, but let it not be forgotten that their extent is not the primary standard of value. Books are necessary to a college library, yet few are so foolish as to appraise a library by the number of its volumes. A house is necessary to a home, yet that is not the best home which has the best house. A body is necessary to a worthwhile man, yet G. K. Chesterton, who, in a London tram, sincerely offers his seat to four women, is not the typical man. And we make a mistake even more serious when we measure a college by its abdominal girth. That is the best college whose task as accepted by it is most nearly one with the ideals of education on which I have already insisted, a college in which learning and light go hand in hand, in which students are led into a knowledge of any mastery over the forces of nature, and into fellowship with the moral purpose of nature and of God. Such as these alone convert power into blessing.

Nor do I shrink from the charge made in some quarters, that with ideals such as these we are training partisans rather than thinkers. Mr. Bertrand Russell is one of the voices raised for what may be called the right of youth to remain unfettered by the type of the group in which they are reared. He would have us teach no standards of faith or of conduct. He would have us teach ethical science instead of morality, metaphysical criticism instead of religion, etc. In brief, he would have us give all views of the best way of living an equally good position in the educational show room and bid them think and take their choice. I believe in the right of youth as completely as Bertrand Russell, but the first right of youth, as Prof. Hocking has suggested, is that it be offered the best that the group to which it belongs has found. As a matter of fact, if our ideal of education is that it should be "partisans" and "thinkers" will be terms that are complementary rather than mutually exclusive. For our thinkers will think through to the point of genuine moral enthusiasms and our "partisans" will be the product of sincere and courageous thought. Freedom that owes no debt to the partisan does not exist. Some of you have played chess with a superior opponent. As you look back upon the game you see that while in every move you were free, yet every move was also forced by the playing of your opponent. It is much the same in an ideal education. The educand is free to choose. He does choose freely. And yet such is the dominant quality of the group in which he moves, such the involuntary potency of its influence, that his choices, freely made, are yet as inevitable as they are free. Nothing less than this is the right of youth, and nothing less than this approximates to the Christian ideal of education.

I would be more explicit in that I have already implied. The religious and ethical life of an institution is most potent not when it is embodied in formal instruction but where it is incarnate in living teachers. A few years ago a friend told me of a school in the England of his boyhood. The schedule of fees was as follows: Instruction in ordinary subjects, six pence weekly; instruction in morals two pence extra. It is not to be wondered at that the boy who led the school in the examination, in morals should lead it also

in the practice of immorality. When religion and ethics are chiefly subjects of instruction they lose their relation to life. The criticism of George Sampson, that the teaching of English in England has failed because it is too exclusive a subject for formal instruction by teachers of English and too little the basis of instruction in all subjects holds here mutatis mutandis. When religion and ethics become merely department of instruction they lose their relation to the other department and to life. An instruction teaches the great fundamentals of faith and morally most effectively when the life of the institution incarnates them most completely. What a demonstration farm is to a community, an actual demonstration of the ideal way of farming, the college and its faculty should be to the student body, an actual demonstration of a group living together after the Christian ideal. This, and this alone, can make it a Christian college. Here then in one aspect of the ideal college. It places wide and accurate scholarship and the spirit of sacrificial services together and says they must not be divorced. It would give to its graduates the power that is born of knowledge. It would give them also the spirit of Christ-like love which forbids that such power be used to exploit mankind. It would do this through an institution, and an atmosphere that are in themselves an effective exposition, because a real incarnation, of these ideals.

I recall my mountain experience again when I find myself tempted, as I sometimes do, to appraise a college by the fame of the members of its faculty. Nor is this temptation peculiar to myself. It is frequently said in criticism of the small colleges that their professors are almost wholly unknown in the great centres of education. Is this a valid criticism? I realize at once the publicity value of widely known names. They have the same seat-filling power in the college that the name of a famous preacher may have in the church. Yet as I face the question seriously I find that reason is not on the side of my senses. The presence of famous men on the faculty on an under-graduate institution has far less value for education itself than it has as an advertisement. My meaning will be clear if you will keep in mind the purpose for which the under-graduate institution exists. Its students have not yet arrived at the stage of original research. They are laying foundations. They are gaining a definite body of knowledge. They are relating subjects to one another and to life. They are acquiring the tools and the discipline that will fit them to do more advanced work. This as I conceive it, is the purpose of the under-graduate institution, the purpose of the great majority of our colleges. To attempt research at this stage is like attempting to decipher the papyrus of Anhai and Hunefer without previous training in Egyptian hieroglyphics.

Has not this purpose a very clear bearing upon the type of faculty that will make a college really great? What is needed is not a research-genius, but an artist-teacher. Such a teacher will have small time for research himself, but will keep abreast of the assured results of others' research. He will know subjects but he will teach students. He will recognize that the under-graduate mind, like the economic man, has no real existence, that it is a convenient lay figure on which certain conclusions may be draped. He will see as many types of mind as there are students in his group. He will not be content with the method that Dr. Horr, or Newton, has said is like putting from 30 to 60 bottles on a shelf, their corks out and their mouths towards one, while one fires a charge of

buckshot towards them. Of course some will get into the bottles. Each student will receive, so far as possible, the personal attention he requires. Such is the way of great teaching, and such teaching wherever found makes a great college. It does not make fame for the teacher. Fame comes to the masters of research, the discoverer of "insulin," or the man who succeeds in isolating the flu virus.

Ella Wheeler Wilcox has this to say of a certain type of father: "He never made a fortune or a noise In a world where men were seeking after fame, But he had a healthy brood of girls and boys"

Who loved the very ground on which he trod, And who thought him just a little short of God.

Oh, you should have heard the way they said his name,

"Father!"

"A man who keeps his body and his thought, Worth bestowing on an offspring love beget."

Then the highest earthly glory he has won

When with pride a grown-up daughter or a son

Says: "That's father."

All of this, with necessary changes, is true of the teacher. He lives in his students. Their success is his, and if he be an artist-teacher indeed, he is content to have them stand on his shoulder and from that vantage grasp the hand of fame. Teachers such as these, selected because of their threefold equipment, knowledge, character, and teaching ability, make a college great. It matters not whether they become famous.

Once more we must resist the tendency to measure the worth of a college by the number and range of the electives it offers. The system of electives marked a great advance over the rigid courses of earlier days. It was more human. It recognized the fact that students were not as alike as the leaves on the trees, and that the meat of one might be the poison of another. It recognized that it was more important to build the college around the needs of the student than around a rigid system. And in all of this the elective system was to the good. As is too frequently the case, however, the pendulum, in swinging from one extreme, swung to the other, until in many cases colleges were trying to become miniature editions of great universities, modelling themselves after mammoth department stores where anything could be purchased from a needle to an elephant. Students, too often with little knowledge of what they wanted, and, less of what they needed, were asked to choose from this display the equivalent of so many units of work. In giving effect to this policy, some institutions have so reduced the required

work and so enlarged the range of electives, that it is possible for two men to be graduates of the same institution and have no common language,—in fact, as President Capen said in his inaugural address at Buffalo, to have nothing in common but that they have taken 120 semester hours of work. This may make a big institution but it does not make a great institution. As departments multiply, and the range of electives between departments and within departments, multiplies, knowledge tends to become a thing of "shreds and patches." Departments have little relation to one another. The day's work of every class is done without reference to the students work as a whole. The field of instruction is broken into clearly defined areas,—necessarily,—but the road-ways are not kept open. The last thing under heaven that the student learns is that he is living in a universe and not a multiverse, and that the varied things that he learns find their unity in life itself.

We recognize the difficulty of making a college curriculum express the ultimate unity not only of the sciences but of all subjects of study. Something of course can be done. The reaction from the too generous provision of electives is evident in many of the smaller colleges. Some form of the elective system will abide, but the options will be increasingly between

groups of subjects within which there is an integral unity, rather than between individual subjects. It is probable also, that there will be an increasing number of courses similar to those given in—

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