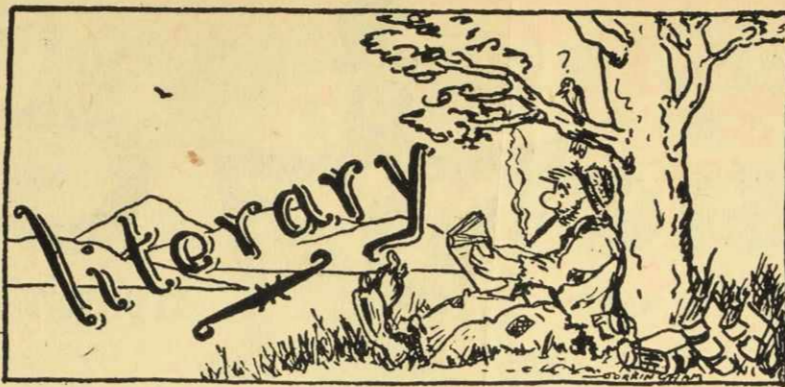


# Dalhousie Gazette

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## BATCHING IN THE ALBERTA FOOTHILLS

By BILL POPE

A little white church could be seen over the hills. It was a country church surrounded on all sides by green fields and sloping hills. The land was blessed by refreshing showers and nourished by hot sunny days. The crops sprang up strong and abundant. In this district known as the Foothills, the farmers, every Sunday, gathered in a small church to worship the Great Creator of all things.

I was the Student Missionary, last summer, in Fishburn, Alberta, and under my direction the services of worship were conducted in this rural church situated in such beautiful surroundings within sight of the Rocky Mountains. A short distance away from the church was a comfortable four-roomed manse. I was to live in the manse—alone—and cook my own meals. My first attempts at cooking were rather painful adventures into an art hitherto unexplored by myself. It was not that I did not know of what a good meal consisted, but, rather, that I was entirely unable to prepare such a meal. I was spared a good deal of grief, however, as I immediately received a multitude of invitations from the kind-hearted people of the district to have a meal at their home. So my adventures over a large coal stove were delayed, and I determined never to be caught home at meal-time if I could help it—although I did learn to make pancakes before the summer was over.

There were three preaching points on the Fishburn Field, and I conducted service at each place every Sunday. At two of the points the church service was held in country schoolhouses. But the people gathered just the same at these schools. We had an organ at each point, and the church and schools used to ring with music that came from the lusty throats—and from the hearts—of these farmer folk. The services were well attended and everyone was co-operative and appreciative. During eight months of the year this district has no religious services of any kind so the people are only too glad to support the church while the student is there.

My preparation and preaching of sermons I found absorbing and stimulating work. Likewise my pastoral visits were all happy and congenial duties. Due to the distances between the farms and ranches I often went on three and four day visiting trips, staying a day or half a day at one place before going on to the next farm. On account of the labor shortage the farmers were busy men and were consequently not around the house to any extent. Occasionally I went out to where the men were working and assisted them in whatever way I could. Sometimes I might drive a truck or a tractor, weed potatoes or stook wheat, turn a separator or attempt the elusive art of milking a cow. I met the men in this way so that I would become better acquainted with their work and their problems, and thus have more tolerance and understanding of their way of life.

The kindness and the hospitality of the people was wonderful. At all places I was given a warm welcome and I accepted many invitations to go on short trips: to Waterton Lakes for tennis, swimming and mountain climbing; to MacLeod to see a Western Rodeo; to Cardson to see the great Mormon Temple; to Calgary to take in the largest Stampede on the North American Continent; and to Lethbridge and other places. It was interesting visiting so many homes and meeting people of every description: the poor and the prosperous, the lonely and the sick, the regular church-goers and the non church-goers, the gruff and the friendly.

It was a busy, happy summer, full of variety and service. Sunday Schools and Young People's Groups, statistical reports and correspondence, preparation of prayers and sermons, helping to organize a boys' camp, assisting at a funeral, giving religious services at outside places on three different occasions, making over 260 pastoral calls and conducting three services every Sunday, made the days full and the hours pass quickly. The pay was small, the work never-ending; but I had the satisfaction of working with very honest and very human people in an enterprise that was both useful and educative, stimulating and worthwhile.

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## WHAT THE ALUMNI "SMOKER" ACCOMPLISHED



Seldom, if ever, has a social event at Dalhousie proved as outstandingly successful as the Alumni "Smoker" held in the gymnasium Friday night.

The accomplishments of this get-together were two-fold. Firstly, it brought graduates, undergraduates and members of the teaching staff into closer contact with each other and with the university. Secondly, and even more important, it produced a spontaneous demonstration of college spirit—a spirit which had been steadily sinking into the doldrums of disinterest.

As young and old fraternized in an atmosphere of congenial informality, songs and yells of varied vintage and form, shook the rafters in an endless sequence. The ideals and traditions of a common "alma mater" provided the bond of union between past and present Dalhousians and gave full rein to the famed "spirit of old."

Our hope is that the Alumni Society will see its way clear to sponsoring similar gatherings on the campus every term of every year from now until Doomsday. For, what pep-rallies and Gazette editorials have been trying to do for generations—the Alumni "Smoker" accomplished in a few hours last week.

## "WHAT IS A UNIVERSITY EDUCATION?"

(In reply to this question here is the 5th in a series of articles by members of the Dalhousie teaching staff)

Perhaps no better reason for the existence of Universities could be given than that which is found in the old Bidding Prayer of the Church—"that there may never be wanting a supply of persons qualified to serve God both in Church and State." This sentiment is more or less repeated in the charters of many ancient institutions, which put forward as the object of their foundation: "the promotion of godliness and good learning."

What such expressions mean is that a University education should contribute to the development of the "full man," evenly balanced in body, mind and spirit.

On such a supposition, obviously, the mere acquisition of learning is only a pre-requisite. Learning as such may be gathered in a variety of ways, without attendance at a University. But the use of learning, with a view to the development of wisdom, is another matter.

To acquire wisdom, with its attendant qualities of balance, tone and equanimity, has for centuries been reckoned to demand leisurely contact with minds equal to and superior to our own. To afford such contacts has always been one of the duties of a University.

But a man or woman can spend a full four years at a University without acquiring an education. Unless a graduate has developed powers of analysis and synthesis he has wasted his time. Analytic thinking is necessary to any personal formation of opinion. A faculty for synthesis is essential to adequate self-expression. But neither of these fundamental capacities can be gained except through an attitude to learning which derives its opinions from first authorities or from observed phenomena. That is why even the capable retailing of possible jejune lecture notes at an examination may mean comparatively little or nothing.

There is also a social side to University education. It is to be developed by intelligent participation in the work of the various University societies and athletic activities.

A University education should not be considered as primarily utilitarian. It is preparation for all walks of life rather than a training in a particular vocation, at any rate as far as undergraduate courses are concerned. It should provide the discipline of scholarship, arouse the old Greek spirit of critical enquiry and fit a graduate to live easily and usefully with his fellows.

A true University education, then, should deal less with facts than with the development of faculties, though facts are essential starting points: less with skills, however desirable, and more with selective processes. Above all, it should give us the capacity, as St. Paul would put it, to "sort out differentia," and to "try all things, whether they are good."

A. STANLEY WALKER (President)  
University of Kings College.

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