

Dr. Saunders' Letter.

(Continued.)

THE DEFENCE OF THE AUTHORITIES OF ACADIA COLLEGE.

No. VI.

To the Editor of the Herald:

SIR.—A word at this point to some of the critics of a part of my statements. The esteemed president of the college thinks his connection with the new chair has not been fairly represented by me. Professors Higgins and Jones appear to think the same in regard to themselves. I presented the acts of these gentlemen in their official relations to the business. In my account of their doings I treated them as members of the faculty, as members of the executive of the senate, and as members of the senate. If they have not managed their business in a formal, orderly way in the several bodies to which they belong, surely I ought not to have assumed it, but I should have assumed the contrary, which I did. But whether the business is presented regularly from the official standpoint, the point from which I presented it, or from the standpoint from which they now tell us they viewed it, the result is substantially the same. That result is this:—The president submitted to the authorities of the college the matter of founding a new chair, of which matter he became the moderate and intelligent advocate. Prof. Higgins supported the measure and expressed himself satisfied even with the salary, not with his own salary, but with the salary of the new professor. The president, when the business had about closed used language to this effect: That he was prepared to defend the founding of the new chair at any proper time and place. This has not been denied by these gentlemen. They do not, I am persuaded wish to deny it. The public should not, therefore, infer from a superficial view of their criticisms that they have sullied themselves. They have done nothing of the kind. Rather they are precise thinkers and are fastidious about the finessing of the statement of things affecting themselves. Their cloistered theoretical life naturally fosters these mental conditions; but when their work or wisdom is challenged their true character formed in the clear tracing atmosphere of university life comes into view, and they prove themselves men who have the courage of their convictions. I therefore counsel the insane, noisy, blind public criticism rushing pell mell against the united and unanimous decisions of the faculty, the senate and the board of governors, not to expect the help of the president and professors in the work of revolution and destruction. I would advise the fervid agitators to read the sensible and timely letter of the Rev. J. A. Gordon, found in the last number of the CHRISTIAN MESSENGER.

Attention may now be called to some points relating to the character and prospects of the new professorship. As is well known Nova Scotia and New Brunswick have each a large and efficient normal school. Why, it is asked, can not the science and art of teaching be left altogether with these institutions? For this express purpose they have been built and are kept in operation. It is true that a superficial view of the question makes the normal school equal to this demand, and leaves nothing to be done by the university. But experience and scientific research lead the mind to a different conclusion. It is now settled that teaching is not a mere handicraft, not a mechanical process alone, but a science, based on laws governing the physical, mental and moral nature of man. This conception of the profession makes it clear that the normal school is not prepared to do the entire work of training teachers of all grades. If it could do this work, then there would be no necessity for the existence of colleges; for the obtaining of the knowledge of the scientific methods in the teaching art requires the possession of the results of collegiate training. These results no normal school pretends to furnish. Indeed it is work beyond the reach of this class of institutions; for the normal school is burdened with elementary work, with instruction in codes of rules to guide teachers and with practice in the model school. The large amount of these labours makes it impossible to carry normal training beyond a limited degree—a degree below the work of the college, a degree altogether inadequate to a scientific knowledge of the subject. A severe training in the disciplinary studies—classics and mathematics—such a training as is given in a thorough college course, is necessary to a clear and comprehensive knowledge of logic, mental and moral science, three subjects indispensable to the right knowing of the science and art of teaching. Before these subjects are mastered other work must be done, mathematics must go before them, sharpening the perceptive powers, whetting and invigorating the analytical powers, giving potent tension and unrelaxing grip to the reasoning forces, and moderation and precision in all mental processes. Classics, ancient

and modern, must also precede the study of these branches, perfecting the taste for letters and the models of expression. These helps are necessary to sound knowledge of psychology. This is work beyond the sphere and provisions of the normal school. An assumption on the part of the training school to overtake and do this work, would be equal to a declaration of ability and means to do all the work of instruction from the common school to the college.

If the teaching art were left altogether with the normal school, the tendency would be to rest satisfied with rules and mechanical arrangements. At this point the university work comes in. It causes the teacher to take a broad and profound view of his profession, a view giving him strength, dignity and inspiration. The teacher here finds that his craft rests on a grand philosophical basis. The sphere he labors in, expands till it takes in the whole human race. He sees all work done scientifically or unscientifically, well or ill, intelligently or unintelligently. This presentation of the training of human beings in its subjective and objective phases, is seen to be the true conception of the teacher's calling. He sees that he is, however humble his sphere, a co-worker with devout and intelligent men and women in all stations in life, yea even with God himself. The normal school conducted by christian teachers, holds up a high professional standard, but the profession in its philosophic light is still higher and more inspiring. The university can do work for the profession, and therefore for the world, which the normal school cannot do.

The Scotch who more than any other people owe their greatness to education, have been the first of English speaking communities to see and feel that the normal school was not able to do everything for the teaching profession. Before the days of training schools in that country many teachers were sent out from the universities to the common schools. The influence exerted by them filled young men with educational zeal which carried them up to the colleges. The introduction of the normal system tended to displace teachers trained at the universities. And this was not all. The character of the work done was also changed. The profession began to lose its sentiment and its inspiration. Utilitarianism began to come to the front, and school-teaching tended towards routine and mechanism. The colleges felt it. The prophets and apostles in the teaching profession felt it as they looked upon its downward and dangerous tendencies. They were driven to seek a remedy for this evil. It soon became evident that deliverance must come from the university. Hence the agitation for founding chairs of education.

Some of the opponents of the chair in Acadia college are so un-Baptist as to say, that as the colleges of the Dominion and the United States have not founded professorships of this kind, therefore the Baptists of the maritime provinces should wait until they have done it. That argument would be more becoming some other people than Baptists. Had it been listened to, Carey would have remained on the shoemaker's bench. Let the shoemaker stick to his last, a good old Latin maxim was kept in his breach by the pioneer of modern missions. Away with your £13 sterling and your cobbler, says this argument. The great churches of England, of Germany, of Scotland, and the congregational commonwealth have no missions established among the heathen. What simpletons are Fuller and Carey! But Baptists of the Fuller and Carey type do not wait for other people to go ahead before they undertake work which they see ought to be done, and in the doing of which the world will be blessed. If the chair in Acadia is good, let others follow the Baptists, and not let the Baptists be satisfied with being always behind. E. M. SAUNDERS.

21st November.

For the Christian Messenger.

Didactics.

The accompanying Memorial will be presented to the Board of Governors at the meeting of that body on the 19th inst. Several of those sent out have already been returned well signed. We wish others to whom they have been sent to return them as soon as convenient. Friends of the institution who have not had an opportunity of signing and who wish to do so can have their names attached by notifying me by postal card of their agreement with the sentiments of the Memorial. We would like to hear from as large a number as possible at once.

By order of Committee. WILLIAM L. BARRS, P. O. Box, 295, Halifax. Dec. 1st, 1883.

TO THE GOVERNORS, TRUSTEES, AND FELLOWS OF ACADIA COLLEGE. The Memorial of the undersigned Friends and Supporters of Acadia College.

That your Memorialists have viewed with great regret the recent action of your Board in the creation of a chair of "didactics," or of "the principles and

That your Memorialists object to such action for the following among other reasons:—

1. Because the study of Didactics, or the principles and practice of education, forms no part of the regular curriculum of an Arts course.

2. Because the subject proposed to be treated relates principally to one profession, and that therefore the funds subscribed for the furtherance of general education should not be diverted or appropriated to the advancement of one class only.

3. Because the income at the disposal of the Board does not warrant the support of such a chair.

4. Because one of the reasons that weighed with the Baptists in Convention and induced them reluctantly to consent to the transfer of the Theological department from Acadia College to McMaster's Hall, Toronto, was the consideration of the inadequacy of the funds at the disposal of the Governors and a desire that the expenditure should be kept within the income, and such being the case your Memorialists deem it most unwise and imprudent to establish a chair in the College to teach a branch confined to a specific purpose, and pay therefore a salary more than fifty per cent. in excess of the salary heretofore given to the Theological Professor.

5. Because if the funds of the College justified your Board in incurring additional expense there are other chairs necessary to a complete Arts course, such as Modern Languages, unprovided for and which your Memorialists submit should have been first established if regard had been had to the efficiency and general usefulness of the College.

6. Because they deem it most impolitic and unjust to discriminate in the matter of salary in favor of a gentleman newly appointed to a chair and against men who have faithfully labored on a salary so much smaller because they felt that the resources at the disposal of your Board would not justify the payment of larger ones.

7. Because it is most important, with a view to the permanent interests of the College, that the expenditure should not exceed the income, and the appointment of a Professor to a new chair, demanded by no pressing necessity, at a salary larger than that received by even the President of the College, will tend to check contributions of the Baptists to wards the support of the College, and may permanently endanger the efficiency of the University itself.

Your Memorialists therefore most earnestly pray and entreat your Board to reconsider their action, and as soon as may be abolish the chair recently created, and by prudent economy seek to bring the expenditure of the College within its income.

In Memoriam.

D. RUPERT EATON.

Your many readers have heard with regret of the death of Mr. Eaton, senior member of the business firm of D. R. & C. F. Eaton. His last illness was brief, and his death unexpected. He had come on business to Cornwallis, his former place of residence, and there, on the morning of the 20th inst., he passed away from the cares and toils of this life to the rest above. He leaves a widow, six sons, and three daughters, and a large number of warmly attached relatives to mourn their loss in his death.

Mr. Eaton was baptized Dec. 12th, 1847, by the late Rev. A. S. Hunt, into the fellowship of the 1st Baptist Church, Canard, Cornwallis. His conversion was a thorough acceptance of Christ, both as Lord and Saviour. From Him he never withdrew his allegiance. Of his interest in Christ, and his final acceptance with God through Him, he cherished no doubt ever after.

As a Christian, Mr. Eaton was tender hearted, true, and brave. A struggling soul would find a ready audience with him during the busiest days of his intensely busy life. He had a word of sympathy for the poor, and for those who had wandered from the ways of peace and virtue, at all times. The gospel was ever acceptable to Him, and his eye often revealed the tenderness of his emotions as he spoke of the grace of Christ to himself, a sinner, and commended him to others. He was true to his convictions, and brave enough to follow them. At several periods in his life he strongly urged by friends to accept public positions open to him, but from the conviction that it was not best for him to do so, he declined them. He ever followed his own sense of duty.

His interest in the church of Christ was very deep and permanent. He sought her advancement, manifesting a generous and kindly spirit toward all that love our Lord Jesus Christ. His intercourse with those of his own denomination was brotherly in a remarkable degree. He was modest in giving his opinions, but he held them with great tenacity. He was "a lover of good men." He was "given to hospitality."

As a business man Mr. Eaton was widely known. Left at the early age of nineteen, by the sudden death of his father, at the head of quite a large family, with a farm under a mortgage, he, and his only brother, two years younger than himself, bravely set themselves to work to save the homestead for their mother and sisters, and to secure for

them a livelihood. And nobly they succeeded.

While still quite young Mr. Eaton entered upon mercantile life, and, in company with his brother, has built up a very extensive business. His energy, good judgment, industry and integrity have won for him a wide influence in business circles. His death wrings from many hearts a sigh, and from many lips the expression, "What a loss!"

May his sudden removal from the busy scenes of his busy life lead us all to consider more seriously the matter of being in readiness for the coming of the Master. S. B. K.

Canard, Nov. 26.

ABRAM NEWCOMBE ARCHIBALD,

son of Daniel C. Archibald, of Upper Stewiacke, died on Wednesday last, Nov. 28th, aged 34 years. He was one of eight brothers who grew to manhood, five of whom are still living. He was converted and united with the church at Stewiacke at the age of seventeen, having been baptized by Rev. Alfred Chipman. He spent five years in teaching at Musquodobit and Stewiacke. Two years were spent by Mr. A. in colportage on Prince Edward. In December, 1874, he was married to Miss Mary Mellich, who had graduated at Mr. Allison Seminary, and for five years with rare ability filled the position of Preceptor in that Institution. After his removal to Halifax in 1875, he, with much ability, filled the position of Principal of Richmond and Albro Street Schools. For some years Mr. Archibald was Superintendent of the Tabernacle Sabbath School. His labors were greatly blessed there.

On removing to the south end of the city, Mr. A. transferred his membership to Granville Street Church, and, when in the city, regularly attended the Sabbath School there. He was highly esteemed for his genial disposition and his earnest warm-hearted, cheerful piety. Truly for him to live was Christ, and to die, doubtless, was gain. His religion was not obtrusive, but a constant steady flame by which he eventually was consumed, for his labors were far beyond what most men are content with, and probably it was his abundant labors and want of regard for himself that his health broke down.

Mr. Archibald has left one son of eight years of age. His work as Manager of the British American Book and Tract Society has been a most successful one. Wherever he went he found or made friends of that Society. His high toned piety led him to devote himself wholly to this work.

TOMMY G. STEARNS WHITMAN,

son of Alfred and Henrietta Whitman, of Waterville, Kings County, N. S., died Wednesday 7th, 1883, aged 4 years and 6 months.

Oh! our hearts are sad within us, And our home seems sad and drear; For from out that home has vanished, One sweet form to us most dear. Yes; our precious Tommy's left us, For the Saviour, in his love, Thought 'twere best to call him early, To his own bright home above.

Three short weeks of pain and suffering, Then the final blow was given; And the little form lay lifeless, While his spirit soared to Heaven. Tearfully we closed those eyelids, Parted back the sunny hair, Gazing on the darling sleeper, Death had left so very fair.

In the cold dark grave we laid him With the death wreath on his brow, But we know in yonder heaven, He is safely anchored now. Oh! could we have heard the welcome, Seen the angels hover near; As the golden gates were opened, To admit our Tommy dear.

Ah! methinks the infant choir Struck anew the harps of gold, And throughout the heavenly region, One long shout of glory rolled. Then to him a crown was given, And a robe of snowy white; Sweetest Tommy: safe forever, Thou shalt walk those streets of light.

Though on earth we'll sadly miss him, Miss his little pattering feet; Nevermore shall hear his prattle, Nor receive his kisses sweet. Yet we'll bow in low submission 'Neath the Father's chastening rod, For we know the words of Jesus—"Such the Kingdom is of God."

Ah! we too must cross death's river When life's closing hour shall come; May we then on wings of angels Soar to that celestial home. Then! O then, we'll meet our darling, As with smiling face he'll stand, And in that best home forever We shall dwell a happy band.

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