ALFRED
FITZPATRICK

SCHOOLS and OTHER PENITENTIARIES

With a New Foreword by James H. Morrison

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SCHOOLS
AND
OTHER PENITENTIARIES

by
ALFRED FITZPATRICK

Foreword

Alfred Fitzpatrick was a Canadian pioneer of social justice and "literacy for all" in Canada. From 1899 to 1933 he was the first President of the Canadian Reading Camp Association which became Frontier College in 1918. Fitzpatrick recruited and posted young men and women, mostly university students, to isolated woods camps and railway construction camps to labour with the workers during the day and to teach basic literacy skills to them at night. The majority of the labourers were recent immigrants to Canada.

Alfred Fitzpatrick was born in the tiny farming community of Millsville, near Pictou, Nova Scotia in 1862. The second youngest of twelve children, he graduated from Pictou Academy, Nova Scotia and in 1884 attended Queen's University where he pursued a theology degree. By 1892, he was a Presbyterian minister who began his career as an itinerant missionary. He believed very strongly in the importance of education as a vital component of social change and felt that it should be made available to all.

Alfred was a committed follower of the Social Gospel movement in Canada, a movement which wished to apply Christian principles to the social, economic and political problems raised by Canada's rapid shift to an industrialized society in the late nineteenth century – problems like poverty, illiteracy and the atrocious employment practices. In short, to actively reform the difficult environment in which so many lived.

Throughout the 1890's, he took his Christian message to the many isolated working communities of Canada and came to the realization that those in these communities needed more than a church service every week – the role of the clergyman was inadequate and too transitory to have any impact of the work camp situations of these men. They needed more opportunities for educational growth and this could best be achieved through literacy for all. In Fitzpatrick's own words "The ideal state must educate all the people not a chosen few. Education must be available on the farm, on the railway and in the mines. We

must educate the whole family wherever their work is, wherever they earn their living."

In 1899, at his last church position in the small community of Nairn Centre, Northern Ontario, Fitzpatrick resigned from the ministry to pursue a different kind of mission – proselytizing for literacy and education for all no matter whoever they were or wherever they lived. He named this new movement the Canadian Reading Camp Association which would in time become Canada's oldest adult education organization – Frontier College.

Based in Toronto from 1908 on, Fitzpatrick's organization soon had representation in work sites all over Canada. As noted, these were young university students, men and women, who worked side by side with their students and taught them at night. They were soon called labourer-teachers and on average sixty to seventy were sent out to camps each year. In later years each of them carried the three hundred page Handbook for New Canadians (1919) which Fitzpatrick wrote together with University in Overalls which outlined Fitzpatrick's philosophy about the importance of literacy for everyone.

During the early twentieth century, immigration to Canada was at its highest ever. There were over three thousand work camps across Canada. Workers were needed for the building of Canada's ever-expanding railroad systems as well as for the harvesting of natural resources like lumber, wheat and minerals. It is estimated that over three hundred thousand men were employed at such tasks in rural or isolated areas across the country.

By 1918, Fitzpatrick had plotted a new direction for the Canadian Reading Camp Association. In addition to literacy in the work camps, he wanted the Association to be qualified to award university degrees. That year, the CRCA became "The Frontier College" and in 1922 the Parliament of Canada granted Frontier College a federal charter to award degrees across Canada thus becoming the first national university in the country. However, as education in Canada is a provincial responsibility, some provinces and several Canadian universities strongly opposed this action by Ottawa. After a decade of criticism and political

and economic pressure the charter was altered by the federal government in 1931 and Frontier College was confined to promoting adult education without any university credit. Fitzpatrick's vision of literacy and learning for anyone anywhere at any educational level was shattered.

Worn out by the struggle and now seventy one years old, Fitzpatrick retired as Principal of Frontier College after thirty-four years of service. He was promptly named Principal Emeritus. His long time second-in-command for over three decades, Edmund Bradwin, who shared his mentor's passion for literacy became Principal – a position he would hold until 1953.

In late 1933, Frontier College provided Fitzpatrick with a small office in the same building as the College which he promptly filled with books. In addition, he was provided with a typist who sorted his mail and typed his letters, articles and a new manuscript. Bradwin remarked in a letter to a donor that Alfred was now busy writing on some themes that he had had in mind for years. In 1933, or perhaps earlier, Fitzpatrick had begun this new manuscript on topics that complemented his perspective as outlined in University in Overalls. This manuscript however, perhaps due to his age and fatigue, was somewhat less focused.

The manuscript included a wide-ranging variety of political, historical and educational references. Its title indicates what Fitzpatrick felt about a number of institutions in Canada,

including schools, churches and universities. School and Other Penitentiaries was dedicated to George Monro Grant, former Principal of Queen's University, Kingston where Fitzpatrick received his theology degree in 1892. Like Grant, Alfred believed that equality of opportunity would solve most of Canada's social ills. This meant that the "hidebound system of education" that the country was cursed with must be changed.

Throughout Schools and Other Penitentiaries which included references to Japanese expansion into Manchuria, the Russian overthrow of its aristocracy and the role of Siberia as a Russian frontier as well as Gandhi's struggle for the acceptance of the untouchables in India,

Alfred maintained his focus on his firm belief in the critical importance of "head, hand and heart." This entailed being capable of manual work, education for all and altruistically helping others. Near the end of the manuscript Alfred wrote that his "religion" was to get privileges for all, that humankind was "entitled to food, clothing, and shelter, medical and surgical service, a home with running hot water and cold water and bath." Do this, he believed, and Canada would not have the violence that exists all over the world. Such a progressive change was very necessary in order to forestall a possible revolution in the country, he concluded.

Alfred would not be Alfred without a few swipes at institutions that he had considered obstacles to the positive changes he sought: "Run-of-the-mill College men are mostly selfish"; "Lawyers rarely rise above petty fogging mediocrity"; "The lecture room is largely a failure." He saved some of his most sarcastic criticism for the universities, which, with a few exceptions, had become his particular nemesis. He described them as not being with the working class or the destitute. They were instead "Off in a corner of a city…where white linen and praise of sports are of vastly greater interest than miserable workers."

Some of his protestations have a contemporary ring. He deplored the "toothless League of Nations" and their lack of resolution in a dangerous world. In such a world, he recommended a "Peace Force" – an international police force to assist in cases of global tension. He decried the small amount of money that was being spent on the homeless, and the destitute. It would instead be spent on monuments where "most individuals would rather give $100,000 to perpetuate the memory of some killer like the Duke of Wellington, Washington, Napoleon, Wolfe or Montcalm… than $10,000 to assist…the privilege of reading and instruction for the working man." This was not a common sentiment in the 1930's of either monuments or working men.

Fitzpatrick dedicated one chapter of his manuscript to "Indian Education," a subject that he had rarely raised in his books, articles, or correspondence but one that he had obviously thought much about. Essentially, as with his conceptualization of the labourer-teacher peda-

gogy, Alfred opposed taking children out of the community to a school but wanted instead to have the teacher travel to them and "teach the whole Indian community." In exchange the teacher would learn from "the Indian" "his language and his work," thus becoming both a learner and a teacher. "The hand, head, and heart of the Indian, as of the white man, must all alike be educated." Alfred then briefly addressed the issue of land, criticizing the Province of Ontario for purchasing the tens of thousands of square kilometres on the east side of the Hudson Bay territory from the "Indian" for the "nominal" sum of $50,000. In his view "this is theft and retrogression," and he asked, "Are we to exploit this huge domain as we have robbed much of our other timber and mineral areas?"

Schools and Other Penitentiaries was never published, but fortunately a typed copy was preserved in the Library and Archives Canada. Although a sprawling and scattered work, it does offer some insights into Alfred's life history and what he believed and still felt about the world he was now in. Despite his deep disappointment and shattered ego over the failure of what he believed Frontier College should be, he was still moved by a passion for change. With increasing physical fragility, this would be the last exploration of his thoughts on social justice and social reform. Within a year he would lose much of his mental acuity and cognition.

In late 1935, Alfred received word that in celebration of King George V's birthday, he had been recognized as an Officer of the British Empire (OBE) due to his lifetime of selfless service. He had been nominated by Prime Minister R. B. Bennett. By this time, Alfred's physical and mental decline had become more obvious. In January 1936, he was barely capable of making the journey to Ottawa to receive the award and had to be accompanied by an attendant. According to his secretary Jessie Lucas, "he was far from well."

As his mental and physical health declined, Alfred spoke less and less. On June 16, 1936 he died in the hospital of a cerebral hemorrhage. He was seventy-four years old.

Alfred Fitzpatrick was an educational innovator. He believed that

education would bring about progressive change and social justice. Social justice to him was liberty with no class, privilege, or ethnic boundaries, and it revolved around the ideal of service. His philosophy included universal education – by taking education to where the people lived and worked and being focused on what they wanted to learn; the belief that a person's potential required an opportunity in order to be realized; the conviction that learning was a two-way exchange between teacher and student – essentially two learners; the understanding that language, literacy, and citizenship training was necessary for immigrants who chose to stay in Canada; and that education, as Alfred frequently mentioned in his writings, was for hand, head, and heart, that is, it should equally be vocational, academic, and altruistic.

In summary, Alfred was a social justice pioneer who opposed many of the religious, social and political norms of his time. He was an outspoken activist who continued to seek change through his public presentations and his writings well into his final years as evidenced by this unpublished manuscript Schools and Other Penitentiaries. For Alfred Fitzpatrick, it seems, the struggle was never over.

As Dylan Thomas wrote:

> "Do not go gentle into that good night,
>
> Old age should burn and rave at close of day,
>
> Rage, rage against the dying of the light."

– James H. Morrison

Classroom, Western Canada c 1910

Logging Camp c 1900

Quotations:

The following quotations have been drawn from the books, articles, correspondence and speeches of Alfred Fitzpatrick, Founder and first Principal of Frontier College.

Camps

There was no lavender in the camps.

The standard of excellence in a camp is not "culture" but physical strength combined with experience in camp work.

Class

Not even golfing will atone for the absence of good honest toil as an all-round preparation for life.

We have made the mistake of educating one class at the expense of another.

Education

Educated hands have as much value as a well developed mind.

Hands are the parents of the brain.

The task of the educationalist for the next ten years will be to devise ways and means of taking the school and college to the frontiersmen. We must go to them; they will not come to us.

The Frontier College does not undertake to teach in the cities.

Education is the God-given right of every man, of every nationality and of every station in life.

The problem of the frontier is education. We should aim, by means of legislation, to achieve a national minimum of education.

Education is the God-given right of every man not the exclusive privilege of a few favoured persons.

Wherever and whenever two or more are gathered together that will be the time and place of their education.

The ideal state must educate all the people, not a chosen few. Education must be obtainable on the farm, in the bush, on the railway and in the mines. We must educate the whole family wherever their work is, wherever they earn their living.

Bring education to the man, not the man to education… education should be placed within the reach of all.

Miners, lumbermen and railworkers are not unskilled – education is both mind and body.

Higher education should never have become the monopoly of cities.

Universities will not "stoop down" and fraternize with the workers.

First Nations

Do not take the Indian boy and girl away from their homes and their work and send them to a community school.

Let the white teachers and doctors go to the Indian camps in the capacity of learners as well as teachers.

Equally important is a desire to share the Indian's knowledge, to learn his language and his work.

Immigration

Do not deport the foreigners. Put them on the land.

It is not fair to take jobs from foreigners and give them to returned soldiers; better to create new jobs for returned men.

Let each race bring into the common life of Canada all that is best of its own.

Canada should be a young nation professing belief in the doctrine of human brotherhood especially in a land that could support two hundred million.

Religion

The churches are too busy in the humiliating competition for the building up of sectarian churches and other institutions to pay attention to the working man.

To work in the interest of the needy is to practice true religion.

God's elect are not those of any particular church or nation.

Women

It is self-evident that any place on land or sea unfit for women is equally unfit for men.

For settlement in the wooded lands of Northern Canada, women should be granted land exactly on the same terms as the men.

If lumber and work camps are unfit for women, they are also unfit for men.

Workers

The state takes much from the workers and gives little in return.

Capitalists and educated classes would do anything for the worker except get off his back.

These toilers of forest, mine and railway construction are being robbed.

The least they deserve is not charity but social justice.

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Front Street, Cobalt, Ontario 1905

Woods Camp, Peterborough, Ontario c 1900

INTRODUCTION

This book is written in an endeavour to throw some light on the vexed problem of unemployment. It is more than an academic discussion of the subject. It offers a remedy in which the writer has believed for many years – namely, complete decentralization in education, welfare and religion.

It is because George Munro Grant, a former Principal of Queen's University, did more than any other Canadian to carry the library and laboratory out to industry and agriculture, to homestead and camp, that he is referred to at considerable length. No treatise on unemployment in Canada would be adequate either historically, sociologically or educationally that did not give Grant his rightful place as a trailblazer in its solution.

He aimed at solving unemployment by getting young people to study in their own environment, at home in closest touch with the daily round, the common task. He believed that equality of opportunity would solve most of our social ills, including unemployment. He therefore allowed anyone to study at the ends of the earth for credits toward a degree with Queen's.

Not only so, but he appointed himself as an employment agent to all Queen's graduates and to many others whom he knew and loved. The greatest voluntary employment agent Canada has ever had, was this self-constituted finder of work for those who couldn't find it for themselves.

Only one life of Grant has been written. It is a good one, by two

very able men, Principal W. L. Grant, of Upper Canada College, son of the famous Canadian, and Col. C. F. Hamilton, of Ottawa, a journalist, author and civil servant of distinction. It is not the last biography of the great educationist, reformer and statesman, that will appear.

When the farm, the shop, the camp, the homestead, the wilderness, the prairie, the mountains are manned with burden-sharing teachers; - whom the great monopoly in instruction in school, college and university shall have been broken, then some one with the pen of a Bernard Shaw, an H. C. Wells, a Dorothy Canfield Fisher, with the hoe of a Burbank, and the voice of a Bryan or a Beecher, will tell the world of our great Canadian, our great Britisher, who was the first to pry at and loosen the hide bound system of education with which Puritanism cursed the world.

When presiding at a farewell reception given by Queen's University Y.M.C.A. to Dr. Smith who was about to leave for China as a missionary of the Presbyterian Church, the writer took occasion to criticize the two opium wars carried on by the Mother Country, Britain, against China.

Principal Grant, who was the chief speaker, defended Britain and the office of the world police. Since then, the writer gave the question of an international police force a great deal of study. We later came to the conclusion that we should pay the price for anything we want that is of any value; and that if mankind is to live in the constant dread of wars and rumours of wars, universal education is impossible. Accordingly, having in mind adult education, as far back as August 1915, he urged publicly the formation of a League of Nations with teeth.

The following article to the press of the United States was widely published in that country as evidenced by an offer the writer received from a publicity bureau in Buffalo, New York, to supply a list of papers using it. The New York Tribune in September 1915 and the Toronto Daily News of August 20th both gave it a prominent place, the Tribune on its editorial page.

The recent attitude of Japan to the League and to China, and the

great need that the money now used in destruction of life and property should go into welfare and education of the workers, are perhaps sufficient apology for including it (as a chapter in this book) in this introduction.

Dear Editor:

May I offer a suggestion which, if acted upon, might bring the present European conflict, namely, that the United States urge the other neutral powers that they join them in intervening on the side of the entente Allies, provided:

(1) That they (the entente Allies) promise and agree to aid the neutral powers in the creation of a Parliament of Man, or the development of the Hague Tribunal to this status for the making of international laws regarding such subjects, as a consensus of public opinion from time to time places within the scope of this Federal Legislative Body.

(2) That in order that the decision of the said Legislative Body be duly honoured and enforced, they further promise to contribute in common with the neutral powers at the close of the present war an adequate and equitable preposition of their naval and land forces for the organization and maintenance of international police force on land and sea.

(3) Also that they agree to uphold the neutral powers in exacting similar promises from the Teutonic Allies as one of the conditions of peace.

Should you succeed in securing the cooperation of the entente Allies and the other neutral powers in this undertaking, you would confer untold blessings on future generations, as well as hasten the end of the present war.

The reason the talk of peace seems utopian just now is that the decrees of our one universal court have been set at naught and trampled upon by a strong nation, thus necessitating a temporary return of anarchy amongst the nations. It is utopian and almost nonsensical to talk of world peace without the power to compel refractory and grasping nations to

respect the rights of others and submit their disputes to arbitration. It has led to the abuse of this confidence by a pirate nation and this should never again be allowed. "Scraps of Paper" must be transmuted into "Bands of Steel." But while world peace without world force is utopian, it is within the range of practical statesmanship to advocate, organize and maintain an international police force that should have been brought into being with the birth of the Hague Tribunal.

The suppression of the boxer rebellion is proof that organic union is not essential. The strong hand that put down the rebellion had no organic relation to China. The better judgement of the Powers said, "Let there be peace" and because they had the power as well to compel it, there was peace. The success of the mission of the Powers in this case is a striking example of the practicability of the enforcement of international peace.

Let the governments of the world create a police force, a standing army and navy and an air service – all up-to-date. Let them all contribute to it according to carefully considered and well defined principles to which an overwhelming majority of the League agree. This has long been the view of the writer and recent difficulties and heart ashes of our toothless league has confirmed him in the view.

JAMES AND THORNDIKE ON CUNNING OF THE HAND

Chapter 1

Throughout the whole of the 18th century and longer, society was obsessed with the ideas that in youth, and within the walls of school were the only time and place to acquire an education.

Many regarded adult education as the day dream of visionaries. Even a great teacher like Professor James of Harvard was influenced by the prevailing opinion of the time that educational opportunities are mainly for the young, and that the older folks could spend their time to better advantage twirling their thumbs. This was an illogical position for James to take, as it was he who made the very striking, and profoundly wise statement, that we learn to skate in summer and swim in winter.

This great scholar did not mean that in order to skate it was necessary as soon as April's sun and showers broke up the ice on the winter pond that we should continue our practice on artificial ice. Nor did he mean that in order to excel in swimming, when the chilly blasts of late October and November drive us out of the lake, we should hie ourselves off to Palm Beach or to indoor swimming. What he meant was that after the exercise of skating and swimming, the mind automatically kept up the study of these arts, thus continuing the practice even when the body and limbs were inactive or engaged in other duties or pleasures.

What is of the greatest importance is recognizing the fact that bodily exercises should accompany the mental, should in fact precede perfection in their arts. It is impossible to learn to swim or skate academically without previous bodily practice. But in order to become a good swimmer or skater it is not necessary to practice ten hours a day nor the whole year round.

It has been found by actual experiment that children will learn how to spell as many words in five minutes as in forty. I have not read of experiments in other subjects of study, but I think one might safely venture the guess that would result from such experiments. This is in accord with the principle laid down by Professor James. Like the chemicals on the sensitive plate, exercise, whether work or play, brings out in clear relief the lessons of the printed page and classroom. Manual labour, exercise, or necessary play, therefore composes the mind as well as the soul into "real harmony." It is preparation of head and heart for study for both student and pupil.

It is a legitimate inference from Professor James' position that the perfection of physical exercise and work is not possible by a mere automation, by one who develops no reflecting mind to benefit from the bodily exercise. The growth of body and mind go hand in hand and act and react on each other. Applied to the schools, this would mean that in the forenoon the children should first spend, say, an hour and a half in study or reading. The other three hours required by the Department of Education should be spent in part in work or play with the hands followed by an equal or less time in reading and study.

James' statement that we learn to swim in winter and skate in summer shows his belief in the great value of experience, or manual labour and play, in education. It commits him to the opinion that the education of adults whose experience of course is broader than that of children, is feasible. It constitutes a background and seed bed for our modern views that the education of grown-ups generally is practicable; and the more varied the nature of their manual work.

Dr. Thorndike of Teachers College Columbia University developed the idea of the relation of hand to head in education much further than

James. A few years ago he made a scientific study of the ability of the human machine to learn, and found that people between the ages of twenty-five and forty-five can learn better than children, and quite as well, if not better than adolescents.

The reason this distinguished psychologist was able to come to this conclusion was, the writer believes, that the adults he examined were close to and longer in touch with practical things than were the children investigated, who were fettered by the emptiness of the walled off places in which they were confined called schools. Most children and few adults go to school. If grown-ups and youngsters had an equal amount of theory and practice it is likely that there would be little difference in the progress they would make.

Thorndike's experiments should convince even doubting Thomases that there is a vast field of opportunity awaiting the stay-at-homes, including the old. Especially is this so if society can be induced to spend freely on books, laboratories and instruction in the home and camp and factory. The new system calls for the expenditure of money on nurseries, on afforestation, on the making of roads, on drainage, on the installation of running hot and cold water, and baths, in the homes of the poor, including those temporary first shacks of homesteaders and of other frontier workers.

Someone has objected to the education of those past middle life on the ground that positions are too few for the young, and that the old, if taught, would encroach on their rights; also that the old had lost their chance and abide by nature's decision. To say that educating the old would mean that they would be in the way of opportunities for the young, is to assume that the education of the old would be the same kind as that of the young – a barren exclusively intellectual thing. This, of course, should not be the case. Instead, the old should receive instruction of a practical and altruistic as well as of a theoretical kind.

It must not be forgotten that opening the door of opportunity for the old will mean that their success will spill over, and include work for many younger persons. The effect, therefore, of an increased number

of old people with trained hands and minds and kind hearts will not be to rob the young of a chance, but to multiply their opportunities manifold. No man can lead a happy useful old age without showing the path over which he trod to others, and without his example proving a stimulus to others. In fact the education of the hand and heart and head of the old, is the best guarantee that there will be work for the young. Cases of a home education proving a blessing to adults themselves, and filling the dinner pail and purses of scores of others, will occur to many. Long after his death I talked to employees of Mrs. Luther Burbank. The self-education of her late, but immortal husband continued to benefit and bless happy workers who, for many years had toiled in the gardens of the great horticulturist. Then, of course, you have such outstanding examples as Edison and Ford and our own J. E. Atkinson, Sir Joseph Flavelle and others.

THE HAND MINDED

Chapter 2

300 years ago and more, there came to men and women interested in education a fresh realization that some folk are hand or motor minded and knowledge comes to such people mainly through the senses. Bacon taught that the way to study Nature was not to learn what others guesses, but to go straight to Nature, and use one's own powers of observation. Rousseau too proposed a return of Nature, and Kent taught that all knowledge came from experience. A century and a half ago Oberlin founded "infant schools" and more recently Froebel established playgrounds or Kindergarten schools (Gardens of Children). Pestalozzi, Barnard and other well-known educators were in accord. Thorndike's suggestion that Jack the dull boy may be sent home from school or college for a year or more with a view to qualifying him to return is more noteworthy and valuable than his discovery that adults can learn as well as, if indeed not better than children. It is a still clearer statement than that of James, that we learn to skate in summer and swim in winter. It is an indication of the belief of this great teacher that in the concrete environment of the home, manual work would be instrumental in awakening Jack's laden powers, where the cloister-like school and college failed to do so.

An astonishingly interesting new version of the evolutionary theory, a good deal like the Lamarckian theory of the required characters, goes even further than the educators quoted. It claims that "The human hands are the parents of the human brain." It is held that "in

failing somehow biologically to adapt his hands to one or a few highly specialized uses, men paved the way hundreds of centuries ago for all modern intellectual development."

"All other vertebrate creatures put hands to special uses, or let them waste away to vestiges. Monkeys and apes, closest to man in intelligence and ability to learn new actions, also have the largest variety of special uses for their hands. Yet their hands are limited in usefulness. They are chiefly clamping instruments. Only as secondary instruments are their hands used for manipulation purposes."

The advocates of this new theory point out the intellectual development was cut short in other species that adapted the hand to one or two highly specialized uses.

Thus "birds are relatively stupid because their hands are transformed into wings that have no other use; seals likewise have hands useful only as flippers; in the ungulates, like horses, the hands evolved into hoofs to facilitate rapid motion over dry land.

In the invertebrates, active intelligence approaches zero because these creatures do not even have hands adapted to specialized uses." This "new" theory is, of course, not wholly new. H. H. Newman in "Evolution, Genetics and Eugenics" p. 18, points out that Erasmus Darwin (the grandfather of Charles) was perhaps the first to express clearly the ideas that millions of years have been required for the process or organic evolution, and that all life arose from one primordial protoplasmic mass," which mass Darwin admitted to be of divine creation.

Newman states further that Lamarck (1744-1829), the greatest of French evolutionists is now looked on as the founder of the complete modern Theory of Descent. "Osborne," said Newman, "considers him the most prominent figure between Aristotle and Darwin (Charles) – and that it is gratifying to note the admiration which has been accorded to him in Germany by Haeckel and others, by his countrymen, and by a large school of American and English writers of the present day; to note further, that his theory was finally taken up and defended by Charles Darwin himself, and that it forms the very heart of the system

of Herbert Spencer."

The chief of Lamarck's four laws of evolution is: "Everything which has been acquired, impressed upon or changed in the organization of individuals, during the course of their life, is preserved by generation and transmitted to new individuals which have descended from those which have undergone these changes." Lamarck, for example, would say in effect that because the giraffe stretched her neck to pick food off the high rocks, her neck grew long. Because the serpent contracted itself and forced itself into crevices it grew thin, and that these characteristics of longevity and thinness that they won by great effort for themselves were handed on to their young.

Newman, however, points out that controversy still rages about this Lamarckian doctrine that acquired characters are inherited, and that should it be finally proven, "he (Lamarck) will rise into a more eminent position he now holds, – into a rank not far below Darwin (Charles). Thus the biology of Erasmus Darwin, of Lamarck of Charles Darwin, Spencer and of hundreds of others; shows that they agree in the main that individual characteristics acquired by human effort are passed on to descendents. The psychology of James and Thorndike shows us that the mind, like a piano student, keeps rehearsing our labours and recreations long after the lessons are taken. Thorndike we also saw would turn the student who fails in his examinations loose in the laboratory of nature, and let work of the hands with their sense perceptions sharpen his wits. The ethics of Carlyle teaches that work of the hands is the grand sole miracle of man. All these tend to support and confirm the teaching of Jesus that: To him that hath shall be given and from him that hath not shall be taken away even that which he seemeth to have."

If time and experience will fully demonstrate the theory that the human hands are in a real sense the parents of the human brain, then, more truly than the French, American and Russian revolutions, the Magna Carta, the invention of printing, – of the telegraph, aviation, radio and television, it will herald the dawn of a new era. Once the fact is grasped and believed that the road to power and influence, depend upon work of the hands, such work of the hands will be seen to be the

great Emancipator of labour, not Wilberforce, Beecher, Stowe and Lincoln dear as these justly honoured souls will be till the world's end. Our Mazzenies, Horace Manns, our Carlyles and Ruskins will no longer have the chance of denouncing the enemies of labour, because labour will become the most popular thing in the world. In short, the love of work of the hands will, when this theory is accepted, usher in a new heaven and a new earth wherein dwelleth righteousness.

Because work of the hands is the pulp from which the brain structure paper is made, on which practical reason writes its messages, the love of brain power and the assurance of success offer the greatest possible incentive to manual labour, and the myriad of works of the world. As this infinitely great premium on toil, heralds the dawn of a new system of education and a new society, we shall all search diligently for more and still more chances for work of the hands. Conditioning a clear head on work of the hands, will lessen physical laziness, because everyone who has any ambition will strive to develop the mind. In fact, in proportion as labour of the hands will be seen to be the only real path to the coveted prize of sound brain power, influence, and personality, it will in the majority of cases electrify laziness. If as we all believe idle hands tempt the devil, it will drive his Satanic majesty off the map.

As work of the hands will be more popular than learning, even more to be desired than leisure and reading, it will silence the advocates of a too short day. We shall not need as much leisure for reading and study. A brain vitalized and clarified by skilled work of the hands, will shorten the time necessary for that purpose by more than sixty percent.

VOCATIONAL SCHOOLS

Chapter 3

As we have seen Professor Thorndike suggests that Jack the dull boy had better spend two or three years at home, presumably engaged mainly in work of the hands, and in this we all agree.

But why suggest bringing the boy back to school at all? It is perhaps a sop to disappointed parents and friends and is to be taken with the proverbial grain of salt. But if the laboratories of the home and nature are the best school for dull boy Jack why not for Jack's teachers? Dr. Thorndike does not say that his teachers should go home with him. He is practical and has regard for his proposition in a big university.

Jack will stay at home as a rule; one snub is enough. When he becomes an Edison in a great shop with a hundred registered patents or a Jack Miner on a redeemed farm from which he issues commands to the birds of the air and they obey him, or when he creates new plants and flowers in a garden of delight and his name is a household word, he may turn up his nose at the old college that sent him home. More likely, however, now that he has been born again by Mother Nature, and has been baptized with the new spirit of love to God and man, he will send a fat cheque to the old university, heap coals of fire on its head and try to have half of its teachers sent to abandoned farms, neglected settler's roads and insect-ridden forests.

Without speculating on part grey matter, inherited from ancestors,

plays for both the precocious and dull, and of course it is large in both cases, let us consider the benefit to be derived from vocational schools, which were started with a view to developing the dull boy's capacity by increasing his sense perceptions from work of the hands. The writer's belief is that vocational schools, while they have a certain beneficial effect in creating thought, have two serious objections to them as they have been carried on. But they are a first step on the right track and are capable of great development.

The dull boy was not given to the world by the creator to initiate others and help flood the market with scissors and saucepans, and so compete with hard working poorly paid men and women, depending upon the pay envelope for their very existence. The vocational school should therefore be taken to a place where the pupil's work is needed, if such can be found.

When we teach the dull boy to make things for the city we compete with organized labour. Now if not in the city where is there a need for the hand-minded and the vocational schools? Where can research for new creations be carried on without injury to our workers, and with the greatest benefit our clerical, professional and leisure classes. Those, seeing that God has exalted the human hand, from now on, will all – children, adolescents and adults – become labourers and students?

If Jack is not needed in the cities, is his work needed on our abandoned farms and homesteads and in our forests? Yes! If you can teach the farmers how to put the stolen humus back into the soil, and how to replant the forests on rocky and light soils from which the first crop was cut unscientifically. Yes! If you can teach how to drive back the oncoming desert, how to prevent it burying our overcropped prairies, as it probably overcame the equally selfish and short-sighted farmers who raised wheat centuries ago on many of the lands that are now deserts. Yes! The place for vocational schools, and for all schools, is in the shop and forest, on plots of ground and vacant farms. If the teacher and pupil can install running hot and cold water and baths in the country, they are needed there. Yes! If like Burbank you can assist God in creating new plants and flowers for the health and comfort and delight of

mankind, take the schools there.

The knowledge that active and useful hands will develop a powerful brain, will boost land settlement in the north, the salvage of waste, and afforestation. In short it will change homesteading with its almost infinite variety of work, from an occupation distasteful to many, to one of the most favoured. It will multiply plant nurseries and gardens a thousand fold. It will weave into them the woof of originality, of creation, and so take away the danger of overproduction. It will improve and develop our forests and our soils scientifically, improve the condition of our Indians, Eskimos, our homesteaders and farmers, and solve unemployment generally. The old industries and farms it would seem have made and grown more goods and food than the world can use. But that is because half of the people are not at work, and require more than they can buy. In fact, we need more commodities, not less. But the schools and other unemployed to work in forests and on abandoned farms and homesteads, engage them in research, and it will increase the demand for goods in the older communities a hundred fold. Of course it is not practical to take all of the children and all of the unemployed grown-ups away from the cities, towns and villages to our unoccupied empire. Where interested in education and in better times should therefore organize small groups, and get control of neglected lots and farms as near the cities, towns and villages as possible. If there are no buildings they should erect cheap ones, and begin research at once. The right vocational training could be had by the application of inexpensive science to reclaiming the land. The first step would be to employ forestry and agricultural experts to show what portions of the farm should be devoted to tree planting, and what to other crops. Then would follow cone picking and the planning and care of nurseries, the salvage of waste, and research in developing fertilizers, health giving new vegetables and fruits.

The work should always be done by the students and teachers themselves. No debt should be incurred and the budget always balanced. Diet, exercises, and health, and balanced menus, should have a premier place.

By all means send Jack the dull boy away from school to the factory, farm, vacant lot or camp, and let him stay there. But let Bill Clever and a fair proportion of their teachers also follow them. Compel these instructors to burn their bridges and stay and work with them. There is no healthy growth of the brain without the cunning of the hands. Therefore, let the teachers of the vocational schools, take all the dull boys and all the cleaver they can get their hands on, go to the abandoned farms, come to the great North and take up land here, where the need is great, where there is no competition, and where the variety of work is unlimited.

THE MACHINE'S RELATION TO THE HAND'S CUTTING

Chapter 4.

Machines, it is said by some are a great cause of unemployment. Perhaps locally, but not on the whole, the present writer thinks the sum total of persons employed is greatly increased by the manufacture and use of machines. The reader will recall the story of "The pudding that took a thousand men to make." While the complete machine may locally bring leisure so far as earning a bare living is concerned, the leisure of many of those who behind the scenes make its individual parts is in many cases lessened. In fact some of these parts are often made by the so called "sweated labour." It is the big assembling plant that is in the public eye that gets favours. The use of machinery does not give us extra leisure. Society is one. With more unemployed hours it becomes our duty to help those whose hours of labour are increased.

There are proportionately more people doing manual labour today than ever before. It is a mistake to think that machinery does away with labour. The automobile has multiplied the manual workers of the world a hundred fold. Comparatively few owners of cars have chauffeurs and garage mechanics. It is a matter of pride with most car owners that they take care of and do most repairs on their cars. Nothing will give one a good sweat quicker than changing a tire. Then most heavy machines like steam engines, steam shovels, reapers and binders all give much manual labour in their manufacture and operation. The manufacture

and use of sail boats gave work to more manual labourers than all the galley slaves they displaced. The making of the steam engine as applied to ships alone gave work to more labourers than all the sailors of sail-boats. All the machine has done is to take the slave out of slavery.

In fact, the skill shown in inventing and making and using complicated machines is confirmation for the belief of many biologists that the hands are the parents of the brain, and that the sense impressions of concrete things are the best brain and heart developers. It is because of the skill involved in the making and operating of the machine that it is a better brain expander than a shovel. Skilled work of the hands and the use of intricate machinery are the best means of developing the whole body, including the brain. Repeated monotonous movements of a shovel pick or hoe may develop a hoof, a fin or a wing, but not the intricate mechanism of the brain, and the leftness of our two thumbs and eight fingers.

Moreover the more highly skilled and more altruistic the work, the greater concentration and self denial required on the part of the designers, manufacturers and operators. It takes grace to plan for, and work for others, while self is clamouring for wealth. Therefore, skilled work for others is a better character former than skilled work for oneself. Skilled work of the hands for ourselves and others, and the use of complicated machinery, being the greatest character formers, are therefore the best warders off of crime. That is by its creation of interest in work of the hands the machine has taken the crime out of criminals.

Revealed religion in this regard is also in harmony with reason and nature. Changing a tire or cleaning a steam shovel is as good a means of causing sweat as swinging an axe. The use of complicated machinery has transformed obedience to the command to sweat from the drudgery of the shovel to the fascination of the machine.

The machine therefore, as well as the hoe, or shovel, helps man to obey the divine command to sweat. Then again, man being God's temple, and we being asked to "Love God with all our hearts and our neighbours as ourselves" it is clear God intends that we work for those in need, as well as for ourselves. We can do very little with the hoe or

shovel even for ourselves. Therefore in order to do something worthwhile for the masses, the need for machinery is very greatly increased. In short, because of their variety and strength and the interest they create in drab monotonous work, in addition to being the best brain developers and character formers, machines are the best pass time medicine and food mixers, and the best promoters of health and happiness. Marconi, Bell, Westinghouse, developed greater brain power than the man with the hoe or the galley slave and because stronger characters than mere self-servers and non-users or machines. In other words, the great characters of the world grew with great public services – Pasteur, Newton, Livingston, Nightingale and others. Edison had practically all the electrical machines in the world at his command, and yet he was the world's busiest and happiest man. Why? Because as a child of nature, member of society, and a temple of God he was working effectively for God's other real temples – men, women and children. Edison's work will continue to cheer the hearts of the millions in all lands so long as water will continue to tumble over heights, tides to rise and fall, petrol to form in a changing earth's crust, vegetation to make wood alcohol and coal, animals to grow fat, and steam to force the kettle's lid.

By night and by day God's machines are transforming the fine golden dust of ocean bottom into simple organisms of plant and animal life, reproducing themselves and providing food for higher and more complicated machines; passing through the stage of the beautiful salmon and the picturesque shark and whale in water; and on land the hard working bee thinking of others as well as himself, and delighting in his work of cross-fertilization and honey gathering.

Were it not for the inspiring order of nature, we could say that the work of God was known by the reckless prodigality with which his machines fill the universes of space. The beautiful firmament is our only perpetual and dependable clock, and star and north finder. The myriad animals of earth and sea and marvellous machines – man himself being the most wonderful.

Marconi could not create a machine that would by itself alone transmit the human voice. He used God's machine – God's ether Pods

harp, His waves, long and short, and God's machines.

There is therefore no advancement either in heaven or on earth without machinery. Those who oppose the use of machinery are monkey wrenches in God's machines that are continuing His work of creation. They are dragging the world back to the days of the cave man. Machines not only help God in continuing his uplift of man and of the brute creation but as we have seen by enabling us to cooperate sensibly with Him in the work of creation they broaden the horizon of our obligations to humanity. They increase our opportunities for helping others a thousand fold. What would we know of God and His universe without the telegraph, telephone, radio, flying machines, telescope, microscope. God reveals Himself by means of machinery. He Himself is the Master mechanic.

In a recent issue of that excellent magazine Adult Education published by the Carnegie Foundation, Dorothy Canfield Fisher, one of the most brilliant writers on the Continent, has written an excellent article on the "Bright Perilous Face of Leisure." The discovery that work of the hand is needed to give poise to the brain will prove to be such an incentive to labour, the writer believes, it will allay the fears of many educationists regarding the danger of too much leisure. The Calling of Labour to the high and holy office of leavening and directing pure reason, will so absorb the unemployed who wish to amount to a hill of beans that leisure will be longer perilous. Our Platos will not then give rein to pure inexperienced reason and simply build castles in the air. They will write republics that are foolproof. Our prophets and apostles will be less likely to write epistles that set the world by the ears. Miss Fisher will perhaps hasten the coming kingdom of universal skilled work for those in need, by writing one of her unexcelled articles on "the Bright Happy Face of Work of the Hands."

If those who are thrown temporarily out of work by machines had been educated in a shop and forest and garden they would be delighted to find that now through the blessings of machinery they had an opportunity to do research for the benefit of all mankind for which leisure they had long been praying. Because the ship was the school of Henry

Ford and Edison the nursery and garden that of Burbank, and the farm that of Jack Miner, they welcomed machinery as triumphs of science. When experimenting on a self-propelled carriage in his little shop, Ford thanked God for the progress already made by other experimenters with the internal combustion engine. Edison too thanked Heaven for the discoveries of Watt and Ampere and of others.

The writer and his brother, a man by the way in his 86th year, and still going strong because educated in a blacksmith and carriage shop and on a farm, recently tried breaking newly stumped land with a small plough and one team, a triumph of science centuries ago but slavery now. We were so tired in the evenings that we were unable to do more than read the newspapers at night. Working with an ineffective tool so increased the writer's cranky disposition that he dismissed a capable workman before he realized that he was not to blame but an antiquated tool and method and that we needed a heavy tractor plow. With remorse because of my cruelty to the ploughman I went in desperation to a neighbour to hire a tractor he had rented in Kapuskasing. The machine was out of repair, but he generously let us have the use of the big plow which is part of the outfit and which can be drawn by four horses. Although not so satisfactory as the complete machine, we were delighted with the improvement. It turned a wider and deeper furrow and smashed so many roots that the same number of attendants could now do the work with comfort and our zest for reading and study returned.

Why should society go back to the days of galley slave and the burden bearing women? There was proportionately more unemployment before the use of machinery than now. In fact it was machinery that induced lazy man to take a hand and help with the work. He would let the women scrape the ground with a stick but when the plough and the oxen came into use, he regarded such a method as not altogether beneath his manly dignity, and he admitted there is much increase by the strength of the oxen.

There are millions who would work now if allowed to use machinery. They are idle because they dread the monotony and the drudgery of the hoe, the pick and shovel. A settler stumping alone is slavery and

with fires he cannot control is a menace. Let us have scientific homesteading and reforestation with electric, gas and steam power machines in comfortable to up-to-date camps. Let these camps be the common home of the settlers in each community from which every morning after a refreshing shower bath every man, woman and child except the very young that will be taken care of in well furnished creches at the camp, will sally forth to their several homesteads until the evening. This practice is to last until enough land is cleared to overcome summer frost until up-to-date plumbing is installed in their own houses and until the Relief Land Settlement Board think it wise that the family should move out permanently into their own homestead.

Let us therefore organize those on relief who by lack of experience are not qualified or who do not wish to take up homesteads of their own, into agricultural and forest conservation armies. With the La Her, ideal in another chapter let us arrange for the use of available land. We should utilize unused land as near towns and cities as practicable in order that those who have homes may sleep there. Obtain use of vacant houses and vacant hotels, churches and other unused buildings, also military tents. Do not sell the products for cash, but by barter, nor otherwise compete with farmers. Help rather than hinder farmers by keeping on tap a supply of labourers who are getting valuable experience near them, and whose merits as workers they will have an opportunity of judging. Try to coax everybody to work his food, shelter and clothing and for as much more as possible.

In addition to raising their own vegetables, let the relief workers get as much experience as possible and so qualify for homesteads of their own. In this way let the Agricultural and Forestry camps be training schools for men and women who will later pass through the hands of the Relief Land Settlement Board, or who through the regular colonization channels of the governments will take up land in the north.

Elsewhere in this book the writer shows that the first attempts at settlement of Kapuskasing were largely a failure because of the lack of experience on the part of the homesteaders. That was the view of the Royal Commission appointed to investigate causes of discontent there.

If the reader should want a homestead, he will find it hard to get their experience now, in return for what society is doing for them. They will at the same time lessen the burden on the taxpayers' back and so catch two rats in one trap.

Make wise preparation to conquer our North. Help our governments to prepare for and conduct settlement in some common sense manner and good times will come out from "around the corner" never to go back.

The manufacture and use of complicated machines are therefore necessary to:

(1) The growth of the hands' cunning. To extend the range of our neighbour's voice. To visualize his face and figure to the world's end. To travel by land and sea and air. To drain the world's muskegs, clear its jungles, overcome frost, drought, floods and tornadoes.

(2) To give men and women the people of Edison, the love of nature of Jack Miner, the love of art of Henry Ford, the longing of J. B. Hammond to interpret God's universe by machines for the benefit of posterity; to understand the revelation of God's plans for human betterment; to hold fellowship and have cooperation with God in all His work. For the breaking down of caste, and snobbery, the LIFTING up of "despised workers," the growth of character; the growth of the brain.

(3) To give up the use of machinery would be to go back to the days of the Peking man.

Skilled work of the hands, an active mind and warm heart, and the use of machinery in providing work for others that is in making an opportunity for them to be physically, mentally and spiritually clean, are the reasons God gives us more and more machinery and more and more leisure.

It is the school, not machines, that have stolen the cunning of the hands and blinded the eyes to the myriads of jobs lying between

the north and south poles. Schools and colleges, not machines, have thrown the multitudes out of work. Had the schools trained the hands in salvaging and conserving not destroying, the resource of nature, machines would have been welcomed by the great army of unemployed, who would be in that case research workers and anxious for more leisure in which to carry on their experiments.

GANDHI

Chapter 5

To work in the interest of the needy is to practice true religion. On the other hand, belief in divine favouritism leads to idleness, formalism, and snobbishness. It led to the breaking up of Judaism and to her failure as a nation. But if Judaism will yet adopt service for others, including the work of the hands, as her religion, it will mean the dawn of a glorious day for the Jewish race. Since her inglorious exit from manual labour in Egypt her people have, in the main, spread to the ends of the earth, seeking the will-o'-the-wisp of barter and commerce in the place of work of the hands. Thanks now to Great Britain, in making possible and encouraging the settlement of Jews on the land in Palestine, she has a matchless opportunity of demonstrating to her people the nobility of honest toil, and the part it plays in building up brain power, personality and character. The belief is adopted by the wandering restless Jew that practical reason and brains of both sexes, shy away from self-seeking idlers who do no manual work for others, will yet convert every one young and old to the ethics of Carlyle that manual labour is the greatest thing in the world, and the toiler the most highly to be honoured. It will caste upside down and place the labourer where Christ and Horace Mann and Carlyle place Him at the top.

On this rock of self-seeking caste, India as well as Judaism fell – the rock that the divine had his favourites, who had no manual labour to do themselves or others. God gave India a great mission to make every human being within her borders a beautiful temple of His. She slight-

ed that mission by treating her manual workers as untouchables. The falsely so called higher castes were not sports enough to do their share of the work of scavengers and of other kinds as well.

If India had accepted the doctrine that the greater variety of work of the hands one engaged in, the more pressure there would be on the thought structure of the head to expand she would have had more respect for those who did unpleasant work for others, that they were too proud to do for themselves. Even in India, the home of caste, the belief that the hands are the parents of the brain would have placed the kingly crown upon the brow of the worker. Every prominent Indian would in that case have toiled with his own hands at the meanest kinds of work. In fact the tables would have been turned, and the literate clergy and wealthy princes, would themselves, if they did not work with the hands, be looked down upon as the real untouchables.

Gandhi is bringing pressure to bear on the High Caste Hindus to let the untouchables go up to their level. He should urge the high castes to come up to the level of the untouchables. It seems to the writer that though the influence of this remarkable man be great, he will not really succeed in breaking the power of caste and in giving the untouchables the homage long overdue to them, until he makes the theory known that the hands are the parents of the brain. He is wasting his time and energy in leading the untouchables to believe that it is to their interest to worship in the temples of this higher castes. There are too many who worship there now. He should encourage the untouchables and castes alike to revere their own bodies and those of others as the real temples of God, and to work for the cleanliness and general welfare of these temples.

God's elect are not those of any particular church or nation. They are those who use their hands and their head and heart in improving the condition of those who fools treat as "Untouchables." A realization of that fact led Gandhi to say with reference to his fast unto death; "I would be better dead if I am not allowed to work for the Untouchables." This is true; the man who works for himself and his own people only, would be better dead. That the hand must work for the human fam-

ily or for the brain and character will degenerate will be a principle or doctrine of the final form of true religion. The fact that the healthy growth of the brain and heart, and the beautification of the world, depends upon human labour for others, and not on any special brand of religion, faith temple, or shrine, cannot be too strongly emphasized. We must therefore strive to teach the unemployed how to make work for themselves and see that it is remunerative enough to supply them with a decent living. It is necessary also to teach them how to install up-to-date plumbing, and if necessary, assist them in thus providing the means of cleanliness. We must also strive to develop in them the will themselves similarly to help others in need, and so create in them the "pass-it-on" spirit. We are to occupy these very hands, the exercise of which has made our dull minds capable of practical thinking, in spending for the good of mankind whatever portion of their product is not required for our own necessities.

Gandhi aims at persuading the High Caste Hindus to admit the Untouchables into their temples. The writer is striving to get the High Castes throughout the world to come out of their chapels, temples, churches, tabernacles and cathedrals and come into the simple meeting houses of the Untouchables – the home and out of doors. India's hope, freedom and prosperity are bound up with the Untouchables, not with the High Castes.

Notwithstanding that, Gandhi is right in part that he is trying to make work of the hands popular. His spinning wheel is an echo of Christ's carpenter bench and of Tolstoy's tea planting and farming.

Gandhi has a real vision of the blessing of labour, but he is doing wrong in discouraging the use of machinery. If he were to see scores of able bodied men working at snail's pace, making a new road in a new settlement in Northern Canada, while myriads of miles of such roads are needed, he would begin to realize that Canada needs more than a pick and shovel. If he saw the mothers and fathers and children on the roadless back lots, the helpless victims of fleas and mosquitoes travelling their air lanes from the surrounding refuse and filth of undrained malaria beds to the baby's crib and pantry, he would plead: "For God's

sake get some machinery." He would urge that we drain the swamps and muskegs and make a road to every settler's door with machinery, because without it means no road for millions and the condition that led to the loss of Manchuria to China repeated on this Continent. The discovery that skilled work of the hands is the philosopher's stone to undreamed of success will save the day for machinery, for the simple reason, as mentioned elsewhere that machines skill and are therefore better brain expanders than shovels. Besides there is just as good a chance to sweat with machinery as without. If the steam shovel and grader are ruled out of Canada's north, the setting will drag its weary way at a snail's pace, and there will be nothing to prevent our great northern heritage from falling prey as India did to a foreign power; perhaps to find ourselves with a much less desirable conqueror than Mahatma's fellow countrymen did.

Gandhi is a High Caste evangelist; a different type from St. Paul, John the Baptist, Moody or Sam Small, but an evangelist all the same. In fact were he to succeed in opening the doors of the High Caste Hindus' temples for forty million Untouchables, it would be the greatest turnover of souls in the history of the world. It would make the Oxford Groups and John Wesley's meetings look like barn raisings at Jones' corners.

The writer is working in the opposite direction. He is urging the High Castes to come out of their temples, put on the rough dress of the Untouchables, some up to their level and be a chum, fellow worker, and teaching confidant to them. Which is more likely to succeed in his mission, the Mahatma, Gandhi or the writer? I have no hesitation in making the prediction that the latter will attain the object of his life's work while Gandhi will fail in that particular part of his. The writer is more likely to win, because his aim is more consistent with human nature. Snobbery hates to be nudged over in his seat to let untouchability sit beside him. He would rather on occasion go down to the plain meeting house and be seen putting a pound note on the collection plate. Gandhi should spend his splendid abilities in pleading with the High Castes to leave their temples of wood and stone and brick and come up to the real temples of flesh and blood. He should enlist India's

religious denominations and India's wealth in a great relief land settlement policy. The High Castes would clear the jungles and make them a promised land.

Aldus Huxley tells us in effect that in proportion as the oil reserves of the world are being used up, the day of the jungles is approaching, wood alcohol is the coming motive power, and the rapid vegetation of the tropics will yet change the map of the world. Here is Gandhi's chance to appeal to India's wealth and to the High Castes to join in spending the extra leisure that machinery has brought to their doors in making India's jungles and other waste places rejoice and blossom as the rose.

Moreover, Gandhi is inconsistent. He condemns machinery, yet uses the spinning wheel, itself as revolutionary a piece of machinery as the internal combustion engine. The big cotton and woollen factories are mere common place expansions of the loom with its warp and woof and shuttle, and of the humble spindle and tread wheel. To be consistent he should discard the spinning wheel and twist the thread with his hands rubbing it on a table or on his bare legs. The use of the loom and spinning wheel threw proportionately as many men out of work as did the big factories.

But with the world's greatest premium on labour – the belief that cunning of the hands means brain power – and with the consecration of that service to higher and holier temples than those of stone and brick, so many new kinds of work of the hands will be discovered that there will soon be a revival of the use of machinery. Carlyle's dictum "Here or nowhere is your American" will then be applicable to India. Her vast jungles will give rich opportunities for men and women and machines. It is probable that Gandhi will live to see work of the hands the most popular thing in the world and the use and manufacture of machines many times multiplied.

THE HAND AND AGRICULTURAL COLLEGES

Chapter 6.

Schools and colleges should therefore make opportunities for training the hands of young and old. They should all teach homesteading and conservation, salvage, and ten score ways of earning a living, and ten score lines of research. They should open in big camps on the Frontier and accommodation for homesteaders. It is a dire reflection on our systems of education that with a hinterland, bigger than Britain, France and Germany, awaiting development we cannot provide enough jobs for our own out-of-town workers, to say nothing of that for a few hundred thousand unemployed Britishers.

With the approach of every autumn our students, young men and women, boys and girls, turn their feet toward the cities and keep the rest of us busy looking after them; whereas, they ought to be helping us to find work for the workless. There is no better place or opportunity for our students to obtain an education of the mind, development for the body, and altruism for the soul, than in the country. Could the gods conceive of any better? Canada has not only literature and art, science and music to teach in the open northland, but our own bodies require the corresponding exercise and we have lands to offer and houses to build for the homeless, thus furnishing food and exercise for the development of our own heads, hands, and hearts.

Long after the separation of the intellectually clever from the guilds

and their segregation in walled off enclosures, the universities became convinced that there was something lacking in their colleges that the guilds still possessed. The exclusive study of philosophy, mathematics and the classics, they at length realized had a narrowing effect on their pupils; and to their college buildings they added the workshop and the farm. This gesture was intended to make the farmer think that a college course that included the study of farming and dairying was a step toward democracy and universal education. But in no respect did it lower the bars for the agricultural or other education of the average farmer, his family or his farm hands. Agricultural colleges brought a sample of a one-sided education – a distorted side – a little nearer, but matriculation and mileage still kept 99 7/8 percent of the population away from it.

A few years ago the President of an agricultural college stated that a large percentage of the graduates of his institution were "broke" by the time they left the college. They had given notes for money borrowed that they might secure an education, with the result that they were forced to turn away from the industry for which they were trained and became "bond dealers, insurance agents, and members of the vast army of salesmen."

This brilliant President argued in favour of lending the graduates more money, giving the reason that "he would then be able to meet the city man on his own ground." But if graduates can become qualified to meet the city doctor, professor, and business man, only by borrowing money, then the city and country will never meet on common ground. The condition of all the people in the country must be improved, not only a select few to fraternize with the ethereally educated of the cities, themselves in a third, unreal heaven of superiority.

It is doubtful if even ten percent of agricultural college graduates return to the farm to lighten the daily round the common task of overworked stay-at-homes. The graduate is not looking for work on the farm. He left the farm to get rid of that kind of drudgery and he wants no more of it. He is aiming at the superintendency of a "rawnch" or a chair in an agricultural college. When visiting, a few years ago, one of

the largest agricultural college farms in California, I asked a labourer who had been on the farm twelve years, if the students did any manual labour. The reply was, "An odd one. But they work only a few hours a day and are paid by the hour." "Do all students take advantage of this offer of work by the hour?" "No, only those who need the money," was the significant retort. "These men are not here to farm. They are looking for positions. A graduate some years ago was made manager of his father's farm, but he put both himself and his dad on the rocks in two or three years."

Everyone must be given the chance to study and the best way is for the boys and girls and their teacher at the agricultural college to go home, study, and teach at home, and help with the work. This will mean a division of labour and a division of study. After that, if the city man is too big a snob to fraternize with the educated people of the country, he had better stay in the city.

The graduates from the agricultural college are needed to help and teach on small farms not to start farms of their own. If the public has to give them any more money, let it be to make their services available for those who have assisted them, the folks at home. There are too many teachers in agricultural colleges now and too few on the farms.

Taking the province of Ontario as an example we have put up $2,500 per graduate, the old folks. 2,500 and now $2,500 more is asked to enable the graduate to compete with those who helped him, the small farmer.

The President of an outside college referred to does not appeal for assistance for the graduates to enable them to help straighten the backs of the mother and father and sister and brother, and to introduce real "science and health" methods on the old place, but to start farming on their own account, on a rented farm, and to satisfy social ambitions.

The writer believes that there is vastly greater need to go to the rescue of the small overwrought farmers, to take an end of the stick and help them tidy up a bit, introduce scientific methods in the dairy and install a septic tank and bath, than to start new farms to compete with

the old. He believes in subsidizing unemployment, but in exercising a little justice in doing so.

Applying the very capable president's suggestion to Ontario as we have seen two thousand five hundred dollars have already been given to the graduates by the province and as much more by their parents. Now let those experts do a little serving and teaching while the stay-at-homes get a little assistance. There is a thousand times more need to aid the farmers in manufacturing fertilizers at home, in installing baths and sanitary barns and dairies, than in starting new expensive experimental farms. The graduates are needed at once for this very task. To start them farming in a big way is to rob the small farmers of the instruction and help at the home that they need. The president complains that his college is not turning out graduates fast enough. The remedy is to be found not in enlarging his plant, but in encouraging those who want to attend lectures there to stay at home, study at home, and assist those who cannot attend, to become students themselves. The present type of agriculture colleges are too expensive to be practicable.

This plan of home education will solve the problem of running into debt of which the president complains. The father will have more money to buy a library and laboratory for all hands at home and enough cash to install a bath, an electric milker and other comforts. The principle that many hands make light work will give the old folks a new lease of life. It will give the students the exercise they require to keep them in health, and the practical turn that even agricultural college men sadly lack.

Above all, the presence in the community of larger families and more money will make the old corners hum with new life and zest. The back fields, long neglected because of the absence of help and coin, will take on a new life and the wilderness and solitary place will be glad for them and the desert rejoice and blossom as the rose.

It is a travesty of common sense to think that farming can be taught, even on a model farm, by a bunch of idle, onlooking bookworms, while others do the work. Knowledge can be made one's own, only when acquired through the hands and soul as well as the mind.

How can the hands and souls of students be developed who leave their parents to slave while they become agricultural aristocrats? When the students study at home, young and old will all be learning and all working. The farmer will have plenty of spending money then because no more cheques go to colleges. The temptation to be dishonest will be removed. The boys and girls having the teachers with them will not be long enough alone to concoct petty thieving. In short, the whole moral and intellectual tone of the community will be raised.

The Dominion and Provincial governments through their departments of Agriculture are doing the country a very great service. But neither the Dominion nor the Provincial farms, nor the Agricultural Colleges gets into close grips with the everyday problems and burdens of the homesteaders. They are perhaps too far in advance of man, and are inapplicable to his daily needs. It is burden sharers from these great farms he requires. Another labour-bearer is also needed from a proven homestead – a man who has worked and read and studied on a homestead, and who loves work and loves to help the other fellow.

Now what are some of the homesteaders' problems?

(1) Clearing away and salvaging the slash that pulp and time cutters should have taken care of, or rather that the schools and colleges working with lumberjacks and homesteaders should have salvaged.

(2) Stumping, piling, burning and real waste.

(3) Erecting suitable buildings, an icehouse, a hen house, etc.

Besides the practical homesteader several engineers are needed in every township to help make it sanitary and attractive, to provide for running hot and cold water in every home and for the installing of baths and the making of good roads. The splendid services for all our governments' northern development have been devoted mainly to trunk roads, while the pioneer's life is made miserable by bad crossroads, by his inability to take a horse in or out for supplies, or for himself or his family to walk in safety.

It is an absolute necessity therefore that burden-sharing instructors

– men and women who have practical experience, and willing muscles and expert skill be sent to all townships open for settlement.

It is too soon for the professional teacher, unless the departments of education will insist that he help the homesteaders with their physical burdens at least half the day as well as teach; and so give the overworked parents a lift with the heavy urgent work, and leisure for reading and recreation.

There is always light work that the children can help with, and which is a necessary part of their education, for example, the picking of light loose roots and stones and the care of a garden. A nursery as well as a garden should be started as soon as an acre or more is cleared and cultivated.

Students from the agricultural farms and colleges are needed on all farms and homesteads, not to set up an expensive and unattainable standard, but to share the burdens of the overworked, to assist with necessary things and to learn from the practical homesteader and farmer more than they teach him and his.

In disbanding its farm at Hearst, a few months ago, and giving the stock and hay and the services of its very capable Relief Land Settlement Board to the settlers, the government shows signs of changing its attitude and of deciding to help the settlers rather than in spending large sums in big central demonstration farms.

Mr. Hanian, who is in charge of this phase of the government's work, spares himself neither night nor day in the interest of anyone in need. In the spring he did the Frontier College the honour of asking us to lodge the first teamster he sent to plow for newcomers. Even though only a few nights while he ploughed a garden for those nearest to us, we felt it an honour to cooperate even a little with the inauguration of the new system.

INDIAN EDUCATION

Chapter 7.

Colonel "Jim" Cornwall's cure for the Indian is: "Take the Indian as he is – a sincere pagan obeying the ten commandments, and leave him alone."

Cornwall is right in believing that the education of the Indian is a failre, but the remedy is not to leave him alone. Instead of breaking up the Indian's home and taking his dear ones to a school, leave his children at home. Let our missionary-preachers, priests, and teachers, take their women folk and pitch their tents beside the Indians' camp, and teach the whole Indian community from the chief to the papoose. There is knitting and crocheting, and dressmaking, blacksmithing, and farming, forestry and dairying for the men, and music and fun-making for all.

Equally important is a desire to share the Indian's knowledge, to learn his language and his work – the manufacture of skins into clothing and moccasins, and of wood into baskets and saleable ornaments. A general knowledge of how to live usefully on the frontier which the teacher and preacher failed to get when at college, is urgent that he acquire at the encampment. The ideal missionary-teacher to the Indians is a man who has a kit of good tools and knows how to use them – a machinist, a plumber, a craftsman, a mixer, a lover of men, including red men, and one who has never lost his zest for manual labour. Let our preachers and teachers, therefore, take tools and books and chemical

and physical apparatus, a plow and barrows and forge, seed potatoes and grain and enlarge the Indians' home and outlook. Teach him to love work, regard the children's desire for work of the hands as sacred and develop it there and then. Do not take the boy and girl away from home and work to a community school. Such a breaking of family ties demoralizes those who leave the home and those who remain behind.

This is true not only of the Indians' home; it is true of all homes. The hand, head and heart of the Indian, as of the white man, must all alike be educated. The man who stays at home, works with his hands and pays for the education of his boy and girl, has two sides of his own nature educated – his body and his heart – but the boys and girls who go to school and college have only one side developed and that imperfectly, namely, the mind. Send the boys and girls – Indian and white – home and their teachers with them and give the whole family a chance to develop all three sides of their natures. This is education and this is religion. The writer's idea of the millennium is when religion and education will leave the husks of brick and wood and stone buildings, falsely called the church and school and college, and return to the true church and true school and university – the home. Whether that home be a palatial residence, or the humble ranch of a white man, the igloo of an Eskimo, or birch bark camp of an Indian matters not.

Professor Butterfield, a prominent educationist of Regina, suggests closing the Indian schools and building hospitals for the Indians. If he means hospitals at their encampments and I presume he does – as otherwise separate hospitals would not be necessary – the writer agrees with him.

In reply to Mrs. Butterfield, Mr. Chas. F. Hives, Principal of an Indian school at Sault Ste. Marie, Ontario, says that, "The Indian objects to leaving him to be treated by a white doctor. He would rather stay home and die." White men will be found to sympathize with the Indian in this position. It is not that the Indian has no faith in the white doctor. He has too much faith in him, but God bless him he doesn't wish to take the white man's crazy advice to leave home to be treated. Who can blame him? Are the Indians not entitled to good hospitals and doctors

at the largest of their encampments? Why should they be asked to come to a white man's city where the men live whose fathers stole the Indians' country?

Mr. Hives is quite right in saying that the Indian does not want to leave home to be treated by a white doctor, but it is equally true that he does not want his children to be taken from home to get a white man's education. The church-teachers of Indian schools resort to all kinds of subterfuges to induce the Indian parents to let their children go to their schools. But let the white teachers and doctors go to the Indians camps in the capacity of learners as well as teachers; let them help the Indians with their manual work and not exploit them, and they and their education will be appreciated.

If the Indian had the instruction at his encampment today to which he is entitled, his system of education would be leagues ahead of that of the white man.

It was said of Ada Blackjack, the Eskimo woman who accompanied Crawford, Knight, Maurer and Galle on their ill-fated expedition to Wrangel Island, that she might have saved Knight had she been taught by Eskimos instead of by the conventional methods of a mission school.

As a child she had learned Eskimo sewing before going to school. It is true she had acquired European cooking at the mission and so far so good, but she had not learned the practical arts of trapping and shooting. When, therefore, polar bears, the flesh of which would have saved Knight's life from death of scurvy, came to her door, she fired into the air to scare him away. Knight's death must, therefore, be laid at the door of our defective systems of education and religion.

Had Ada been taught at camps and igloos of her people not only sewing but, also, hunting and the vital importance of balanced rations she would undoubtedly have saved her patient's life. In other words, the instruction she received at the mission should have been given by teachers at the child's home in the arctic for her benefit and that of the whole Eskimo people and for stray explorers and adventurers as well.

Some Indian schools require the children to attend classes half a day only. They are encouraged to take part in all kinds of work on the farm and in the shops. This is a long step in the right direction. Let the next move be to take the children to their homes, learn from them, and from the grown-up Indians, and work with and teach them there.

Recently the government of this province of Ontario bought 129,000 square miles on the east side of Hudson Bay territory from the original owner, the Indian, for the nominal sum of $50,000. Are we to exploit this huge domain as we have robbed much of our other timber and mineral areas? Can this gift of nature not be handed back to the red man for his education and comfort and to safeguard the white man's reputation for straight dealing.

Taking this virgin country from our neighbours, fellow Britishers, brother Canadians, for $50,000 while if we had the money we would be willing to pay millions to Newfoundland for a domain of nearly the same size is not progress, it is theft and retrogression. Let our great province honour herself by operating these 129,000 square miles, a territory twice as large as the three Maritime provinces, in the interest of the Indian and in time make it into a separate province for him, a sort of Indian "Canadienne Quebec."

Let us then do this very thing! Send warm hearted teachers to live with and work for our Indians and Eskimos and for other frontier settlers at their camps and homesteads, rather than in segregated schools. Instead of sharing the burdens of and teaching and brothering our native races, we have bought their rights for a song for 300 years, and have at will shuffled back those brave hearts, despite the fact that they are our wards.

Why are, say, 4,000 university teachers and 35,000 university students in Canada not in our Manchuria grappling its scattered white settlers, its despairing Indians and half-breeds, to our souls with bands of steel.

Ah, you say we fought the Indians and half-breeds, and we hanged their leader. God have mercy on us! The writer is proud that a name-

sake pleaded for Riel, though without avail.

But nature has a system of giving us a crop in harvest of what we sow in springtime. The strong cannot always trample on the weak because the forges of nature take a hand in the quarrel. Depend upon it that, just as China's millions fought among themselves, feathered their own nests and neglected Manchuria for generations, only to see Manchuria wrenched from her grasp, unless Canada pulls her head out of the sand and sends her best to teach, to share the burdens of and to brother the lone and scattered natives and unfenced men and women, so will some foreign unwelcome tyrant wrench it from our self-seeking hands.

The man who saw this danger most clearly and who spent more helping the north than any other homesteader in the Nipissing district when on his deathbed tried to exact a promise from me that I would work for a separate province in northern Ontario and added: "New Ontario will never get justice from old."

I do not intend to take his advice, but am trying to do something better; namely, to shame the self-seeking students and teachers who think they can shirk sweat, and want millions spent on their own education to go and share the money they take to educate themselves with our red and white brethren of the north who have a fifty-fifty interest in Canada's resources with us.

The writer is firmly convinced that within a decade no missionary of any church will go North who will not be willing to go as an engineer, plumber or other useful tradesman and who will be anxious to improve the comfort and means of cleanliness of the Indians and Eskimos.

THE FIRST CAMP SCHOOL

Chapter 8.

The writer was long convinced that illiterate grown-ups were as a rule those who never had a chance and encouragement to read and study. They never had an educated work-chum to give them a bit of leisure, good cheer, and instruction.

In this belief in the fall of 1900, he bought a car load of lumber for the roof, floor and benches of three camp log buildings. He had part of this lumber shipped across the Spanish River at Nairn Centre

on a scow and hauled eighteen miles to the camp at which he intended to establish the first branch of the Frontier College.

In this way he hoped to make a small beginning at what he considered to be his life work – turning the teacher back to the pupil, and giving both a chance of working, teaching and studying in the home and beside the resources of nature.

He walked eighteen miles into camp a week later. On arrival he experienced difficulty in locating the lumber. Had the teamster taken the lumber to the wrong camp? The bull cook was asked if a "cadge" team had brought four loads of lumber to camp but his reply could not be interpreted. He seemed to develop a cough and gave evasive answers. Half an hour later the foreman came in from the bush. On being asked the same question he was even more uncommunicative than the coughing bull-cook.

After supper the writer dropped into the bunkhouse, sat on the long bench adjoining the lowest tier of bunks, and tried to chat with some of the men. He called Emerson's sarcastic remark that "Great men surround themselves with quantities of unavailableness," and the writer concluded that had Emerson visited an Algoma lumber camp he would also have reason to attribute this quality of unavailableness to the New Ontario lumberjacks. He was led to the belief that the education of men of so few words, and so difficult of approach was a Herculean task.

In those days while the camp office would occasionally receive a parcel of papers and magazines and a chair or two, the average bunkhouse would not only have no reading matter, but no privacy, and no furniture other than benches, bunks, and grindstones. He was delighted to see that this one was an exception, that a partition neatly enclosed practically every bunk from the others, and that many of the bunks had pigeon holes and cupboards. This aroused his curiosity as usual. Was it a luxury provided by the company, he reflected, or could it be that these comforts were made from the lumber sent in for an institution designed to improve the minds of these same lumberjacks? Did their desire for privacy, for common rights to which all men who work are surely entitled, overcome their sense of honesty?

If not, why this sudden generosity to its bunkhouse men on the part of the lumber company?

"Can anything be done with men like these" he asked himself as he walked out into the night a downcast man, and felt that perhaps he had burnt the ecclesiastical bridges behind him too soon. He reflected on the strange scene he had just left. One hundred young men in the prime of life sleeping two in a bunk, spending fourteen out of twenty-four hours in a building about thirty by seventy feet with a few small lamps, sky high, with three tiers of bunks, and with two grindstones, every evening whining and droning out their nerve racking noises incessantly. There was no literature that could be seen anywhere in the camp save the wrappings of patent medicine bottles. These poor fellows had not been enlightened evidently as to the danger of using some of these all too popular patent mixtures.

Although it was hard to believe, he finally concluded that the lumber intended for the first branch of the Frontier College had been stolen by the pupils-to-be who regarded a little privacy of more value and interest to them than books and teachers. He was at first greatly worried; but in a farther walk through the beautiful timber and along the main trail he decided that men who worked as hard as the lumberjack with as few privileges, were entitled to a little privacy and a few of the accommodations enjoyed in other communities.

These strategically located logging roads, known as "main trails," along which the writer walked aimlessly, ran through the silver stands of giant pines, to lake, ocean or river. Along short branch roads logs were hauled in from every direction and carefully piled on high skidways along the chief artery, near its every junction with the side-roads. Thousands of dollars were spent on felling and logging trees, and stumping and levelling these great thoroughfares. They were sprinkled carefully by the "water waggon" on runners, and polished by Canada's own Jack Frost. These ice-surfaced main trails were the forerunners of our automobile highways. In fact, it sometimes happens that a lucky road contractor finds that a lumberman of former days had literally paved the way for the profit of a few extra thousand dollars on a job

that might otherwise have ruined him financially.

We read of streets of gold, but here were perfect roads made of glass on which to haul timber, and that, hundreds of miles from great cities, was a thing in itself calculated to stir the imagination. As the writer walked, he thought joyously and quickly. He was under the inspiration of one of the two finest sights he had ever beheld: Pure glass beneath his feet, white pine from one to four feet in diameter and from fifty to one hundred and fifty feet in height, with a thin coating of ice or white frost that had gathered in an early October evening – the late afternoon drizzle having been crystallized by a favouring wind from the north. Nature had no doubt felt that the decorations of the walls must harmonize with the delicate blue of floor and sky.

This picture already afforded what Wordsworth described as "joy in widest commonality spread." There was in addition the panorama above, seen from the thirty foot lane through the stalwart pines. Countless stars, a partially full moon, and a borealis whispering mystic blessings down the corridor of time for the suffering dishonest. No, not dishonest, but glorious God-beloved race of man.

Another picture – the redwood forests of California – passed through his mind from memory's treasured gallery. On foot, on horseback and on the old stagecoach he had travelled many a time and oft through a forest of towering giants from two to twenty feet in diameter and from fifty to three hundred feet in height. The picture brought up a secondary joy and reinforcing inspiration, and a fresh love for the loggers of the Pacific coast and the lumberjacks of the eastern States and eastern Canada. These abused untouchables were forced to work and live without the benison of society, and with its vilest institution, the saloon, squatting menacingly on its every turn of the trail. Not only so, but the revenue from this beautiful white pine, worth then $60.00 a thousand, poured for a century and more into government and private coffers, and was spent mainly in the older part of the province for roads, education and the enormous cost of government. Young and old who did not lift a hand in the laborious task of felling, jacking, skidding and driving the timber received fifty times more instruction and guid-

ance than was necessary or good for them. Mainly from government sales of timber and from the donations of lumber Kings were these favoured ones educated, while the men who bore the burden and cold of the day in its exploitation had, as we have seen, at that time, neither books, periodicals, papers, nor instruction.

The writer mused, and resolved that neither the ingratitude nor the dishonesty of the men, if it be dishonest for the men to have a little of the material they made possible of manufacture, for their comfort in a bunkhouse without other comforts, should deter him from arousing his fellow Canadians to give the lumberjacks a share of our literature and friendship and instruction of wholesome college men and fellow labourers and instructors.

Is it any wonder that with these superb incomparable pictures of the eye and memory whispering to his inner ear, and appealing to his inmost soul, the writer retracted his steps to the bunkhouse and climbed into an upper vacant bunk with a great forgiveness in his heart, and consecrated himself afresh to the task of compelling those who reaped almost all of the benefits of this invaluable gift of God, our timber, to send at least a few hundred wholesome teachers as brother-workers and chums.

In the morning the foreman who had permitted the theft of the lumber was surprised to be greeted with a cheery salutation and a smile. After breakfast he said, "Say old man, send us up some more lumber and by G— they'll not touch it this time." He not only kept his word but had his men fell, cut, haul the logs, and put up the walls and rafters for the first branch of the Frontier College. For this great service and later with the approval of the owner of the timber limit no charge was made. Forgiveness of the theft of lumber was good business, as well as good ethics and nothing more nor less than social justice.

A PRACTICAL SYSTEM OF EDUCATION Embracing the Needs of Old and Young Foreshadowed

Chapter 9.

As shown in the last chapter, the writer long ago made the discovery that many remote from the larger centres such as lumberjacks and many other kinds of casual labourers who live in bunkhouses, wear their lives away in isolation, without books, without companionship, without necessary recreation and instruction. Such also is the condition on thousands of distant homesteads; yes, and on farms even as close as five or ten miles from towns and cities where boys and girls, the children and hired help of well-to-do-farmers, as of the poor, sit idle through the long winter evenings when, for many reasons, they cannot run about in their car.

They look longingly toward what they think are the lights of heaven, but which are in reality the horrible glare of city streets. After all a radio is a poor substitute for a chum who is a burden-sharing teacher. Neither can it take the place of a home school unit full of books and tools, and with electrical light and power. Nor is it the equal of a community centre or township farm, – which is also a shop and plant nursery, garden and a multiple of the home school unit.

Hence the exodus of the Canadian youth from the country to the cities. Why can the bunkhouse man and the country boy and girl, and

lone homesteader, not get a just share of the millions that are being spent on education in the cities? God, nature and common sense, all teach that the home rather than the barracks of a school or college building, apart from life, is the ideal unit of education. Accordingly, there should be in every country home, whether rich or poor, a well stocked library, an electrically or gas driven lathe, a blacksmith and plumber's shop, inexpensive chemical and physical apparatus and other useful equipment, a garden, and a nursery of pine oak, walnut, mahogany, and fruit trees and flowers.

But you ask, what about teachers for the home school? To meet this need can not public, high school and university students and teachers instead of coming to the cities remain in their own localities, and there, not only teach those who have neither the time nor the money to go to school and college, but share their manual and other tasks? The parents themselves would then have leisure to read and study. They would also have opportunity to teach the practical subjects of the farm to their children and to the labourer-teachers which is not possible under the present system of attendance of lectures within stupefying, exasperating, feminizing, segregated walls. The freedom of the home and farm would give children and teachers alike a chance to develop the cunning of their hands, and to become normal human beings.

In this school unit there must be many teachers. We have mentioned the father and the mother, and a burden-sharing teacher. There will be many other helpers who are also instructors. Where will they come from? The mother will teach the knitting of socks, stockings, mittens, underwear, sweaters and caps for the homeless whom the Relief Land Settlement Committees of most of our provinces and the Dominion are so happily settling in the north. The hired men, as well, are to have their innings as pedagogues in the home school unit. They are to teach how to feed and care for animals, how the boys and girls can help in the dairy and garden, how they can make wheelbarrows and handsleighs and harness for the dog, and moccasins and snowshoes.

But we have not answered your question fully where enough sweat-sharing teachers are to come from to help the father and the

mother with the home school unit.

The answer is that in addition to the home school unit there must also be in every township, a centrally located, well equipped building, with farm and shops and museum and plant, nursery, garden, library and campus, which, of course, will simply be a large home school. Call it a public or high school, or secondary or continuation school as you like.

As the older students, boys and girls of the country with few exceptions would stay at home instead of going to the big cities for their education, they would be available as part-time teachers in other homes as well as their own, and in the township, county and provincial schools, as they became qualified. Days, or evenings, once or twice a week, students and teachers from home schools could go to the township schools as considered necessary. The work-sharing teacher, who happened to be with each family at the home school, could take the children and the mother in his own car while the father and the hired man could follow in theirs.

In the township school the children will see that they have more books than in the home school, more pictures, more tools, better laboratories and a larger farm. Once a week, if thought well, all the family could attend instruction in the county school.

Specialists from Science Agricultural Colleges and technical schools, and industrialists, foresters, biologists, horticulturists, chemists, etc., would be required at the central township, county, provincial and dominion school as part-time workers and teachers. A part of their duty and that of their student would be to give more advanced instruction to pupils in the county who as they require come to these larger schools, and also to visit and teach from time to time in the home school units, if it is impractical for the pupils from the home schools to go occasionally to the larger ones. These labour-sharing teachers would remain overnight in the home school or in the settler's house, or go back to the township school, as would, of course, be decided by common sense and circumstances. The more advanced pupils could motor to the township and county schools as often as they needed instruction

on the use of apparatus not provided for the home school.

The labourer-teacher himself will have to learn from the father and mother the things that they teach; so everybody will have a chance of getting instruction. The burden-sharing teacher will pick out the fun and joy and heroism from the books. "Mary had a little lamb," Dickens "Breach of Promise piece," etc. He will have them memorize selections suitable for youth and age. He will assign books to read and have the readers tell the contents in their own words. He will organize the games and plays for everyone. The father and the mother and the other grown-ups must all take part in the games and fun and reading, as well as in the manual work.

Too many millions have praised, and pinned their faith to "The little red school!" A more suitable name for it would be "The Little Red Devil." The writer knows of no devil that has done the world greater harm.

On the other hand, instead of lifeless walls, if every farm and shop were turned into a school and university, think of the ideal training it would be for young and old, combining as it would theory and practice. It would develop originality and practical reason. With the aid of chemistry and the part-time work of the students and teachers, fertilizers could be manufactured for those portions of the farm science marked as suitable for agriculture, and also for the parts to be reforested. Days would be taught to harness and handle horses, milk cows, make butter, run machinery, cultivate plants and flowers, tend bees, and rabbits, make furniture, teach others how to do these and other things.

Here is a great field for research along a hundred lines, including research for games in which the whole family with teachers, servants and pupils or indeed a score or more families may all take part. There would be research in the chemistry of foods, and food as medicines; the amount of food, fun and exercise necessary to enable one to reach the ideal of health. If a farmer got a little encouragement in research, and his boys and girls, bright and dull, were allowed to read and study at home, there is scarcely any limit to the help they would be to one

another. They could carry on most useful and interesting research studies, get the actions and reaction of foods for themselves, and for their animals; improve the quality and quantity of mills by judicious feeding and breeding, study the great field of animals and of a vast variety of grains and vegetables. If Burbank could devote a lifetime of vegetables, fruits and flowers alone, surely the average farmer and his family could find enough to study in the whole scope of animal husbandry, cereal crops, flowers, fruits and vegetables, forests, and their pests.

As no "frat" fees would have to be paid, and no late dinners, no board in the city, every home could afford to own powerful microscopes and other necessary equipment. Expensive apparatus could be kept in common by each township school while each home could have its own first-class microscopes and other of the most needy and useful tools and apparatus.

Many young people now out of work can't fit in on a farm. They were educated within four barren walls. Is it any wonder that at the close of the World War, more than 9,000 out of 10,000 labourers who had been through the schools of England and Wales could not find a job in Canada, or make work where none was at hand!

But you ask, were the schools, colleges and universities of Britain actually responsible for the plight of these 10,000 labourers? The writer thinks so. The universities took the lead in taking education away from the guilds. They should forego matriculation and return to the homes, the shops, the farms and forests. That they do not go to the worker to sweat for and educate him indicates the heartlessness of monopoly. The universities' craze for the worship of the sport of a few – ten percent of their students, while God's children are homeless, hungry and out of work is a clear case of Nero fiddling while Rome is burning.

George A. Elliott, Director of the Colonization Branch of the Provincial Department of Agriculture for Ontario, stated with reference to a group of farm labourers who were stranded in Toronto:

"If it were possible to look over the records of some of these unemployed boys and men, it would be found that they had been placed

four, five, six times on farms, and in some cases they did not remain a day. They offer a thousand excuses, but the main reason is that they do not want to farm."

They would have been delighted to work and play and read on the farm when young, but the little red devil, the school, robbed them of the zest for manual work that Heaven gave them as a gift when young. Education took them away from the farm, and now that they don't like the farm, education forsakes them.

How important it is therefore that we get back to the soil! There would still be work for the educational bureaucrats to superintend and perfect the family unit and to build up families around Jones' corners. Part of their inspection would be to see that all the homesteads in their section were occupied in a given locality. In this way inspection would be simplified and the departments of education would work hand in glove with the department of lands and forests. The stubborn question of immigration would thus be solved, and mutual help would be encouraged.

Every township could form a college depending for its size on the size of the township. On a basis of six lots of 106 acres each, to the square mile it would contain 9 x 9 x 6 = 486 families or school units. Assuming that each family would average five, the number of pupils would be 486 x 5 = 2,430. If six miles square the number of students would be 1,060. Not a very small college! Entrance and matriculation so dear to the bureaucrats' hearts would be abolished. Education would include such subjects as the installation of baths, the fighting of insect pests, electrification of the section etc., as well as abstract science and the humanities.

The homesteaders' and farmers' hours of labour, shortened by an abundance of burden-sharing teachers, would give them leisure for study and reading; and the manual labour not being excessive would sharpen the wits alike of pupil and teacher. It is absurd to think that in a few years they would not catch up to the precocious boys and girls who do no manual work except root for sports.

We have always acted as if the city were all important, equipped it with all kinds of schools and colleges and neglected the country. There must always be a distinction made between rural and urban education. But the education of both is of equal importance. City children are largely deprived of contact with nature and if we in our Canadian provinces can work out a system of rural education such that it commends itself not only to the rural population but also to the urban, other provincial and state systems will be glad to adapt it to their needs.

J. H. Fabre, the great French naturalist in "Social Life in the Insect World" says with reference to his search for the Sisyphus Beetle; "He is very rare hereabouts, I should never have succeeded in obtaining a sufficient number of specimens for my purpose but for an assistant whom I may opportunely present to the reader, for he will be mentioned again in these recitals. This is my son, little Paul, aged seven. An assiduous companion of the chase, he knows better than anyone of his age, the secrets of the Cigale, the Cricket, and especially of the dung-beetle, his great delight."

Nor does the great scientist refuse instruction from the brute creation. He welcomes it from the nostrils and paws of even a dog!

"On various occasions I have had the good fortune to accompany a traffic dog of first-class capacities. I paid special attention to the ordinary toadstools and mushrooms which announced their near advent by cracking the surface of the soil."

Fabre compares his own ability to detect truffles under the surface with that of the dog to his own disadvantage.

"Now these points, where my eyes divined the cryptogam pushing back the soil with its button-like beards, these points, where the ordinary fungoid odour was certainly very pronounced, were never selected by the dog. He passed them disdainfully, without a sniff, without a stroke of the paw."

Professor Fabre not only takes lessons from his own son and truffle dog but from the children of his neighbours. A tousle-headed urchin

who sells him milk also brings him specimens that the great scientist thinks of priceless value. He emphasizes the great loss sustained by children and young people and teachers themselves who do not have the privilege of studying in nature's own college – the fields and woods; and who have no children, farmers, dogs, and insects to teach them.

Alas that although half those who have had the privilege of an "education" were born on the farm and frontier, some evil genius beguiled most of them away from the great laboratory of nature to be "Barracks of a University." Fabre is right. It is a tragedy that a boy has to be transported from his home and work, 100 miles, has to leave overworked parents at home, that he has to be supported by these parents in order that a full-time university professor will write on the blackboard and drill him on the declension of a noun and the conjugation of a verb, when, with an occasional hint from a part-time teacher no the next lot, the boy could read and study these at home out of a book where they are legibly set down. It is making something appear difficult that is easy, and leading the boy to believe a lie, namely, that he needs a Ph.D. to study these simplicities for him. It is robbing the parents of their money and the help with the work on the farm and in the shop the boy could give, that he wastes in the classroom. It is robbing him of his God-given time, his talents and self-reliance; and robs him too of the sense perceptions without his brain cannot function properly, and by the aid of which he may keep himself out of the bread line.

ALTRUISTIC PEDAGOGY

Chapter 10.

In his use of the words "home" and "family" the writer includes the meaning of collective homes and families as in Russia where children are cared for and taught by the state often in very large creches. His idea is that the place where children and grown-ups, Bill Clever as well as Jack Dull, work for their daily bread there also should their books and teachers be. He is not concerned whether the family is large or small, a group of families working cooperatively or simply as an aggregate for purposes of protection and sociability. His point is that the resources of nature and the works of the world are the real locations for schools and our fellow workers the only healthy and happy and therefore the best school masters. Children should be educated with grown-ups in the school of Nature in families, and if any state thinks it well, then collectively.

In a few years when the minds and hearts of parents and other adults will be educated, they will be ideal teachers. The parents would even now be the best instructors were it not that their mental education was neglected. Even their practical studies in Dairying, Agriculture, Horticulture, Entomology, Animal husbandry, etc., have largely been left to their own reading and alas, many have not heard that there are studies in these subjects. In recent years, however, the Agricultural Colleges and the departments of education are taking commendable steps to reach both parents and children by means of school fairs, short courses held locally and correspondence courses. This is all to the good

and had parents the leisure to read, it would be a great boon. But the dull boys and girls and the parents are overworked providing for the "education" of the favoured sons and daughters and when night comes they are so weary with toil that they have to postpone their reading. The arrival of labour-sharing instructors in the communities in sufficient numbers, will remedy this defect with proper instruction for children, adolescents, and adults, the country home, the abandoned farm and homestead and the long neglected forest are the best places for study of hand and head and heart. The home has opportunities for work of the hands, exercise of the mind and of the heart that no improvised institution, separate from work of the world has. For this reason, as we have seen a fair proportion of the teachers should go with Jack to the home. But these teachers must carry with them the spice of altruism. They should be men and women willing to give free instruction in the arts and sciences, and to assist with the manual labour in return for the instruction that the farmer and his wife, the forester, engineers, gardener or tradesman will give them. The writer makes no apology for repeating that all should be learners, all manual workers and all teachers together.

They should undertake an object lesson in home making for the children and adults, and secure their active cooperation in some practical scheme for starting a boy or girl or family on the road to earning an honest living. The teachers should with the assistance of their pupils help to plant an unemployed family in a home of their own, and conduct them for five or six years along the road toward earning their bread and butter and to research in making work for others. In other words, one condition of the teachers certificate should be practical success in an approved method of helping another to help himself. Altruistic pedagogy should be one of the subjects included in the curriculum of every school teacher.

It is work and above all manual labour – increased by machinery – that makes the wilderness and the men that are in it rejoice and blossom as the rose. The loveliness of the world can be increased only by work of the hands, the head and heart and machines for others and for unworthy others at that. The parents are told that to get an education it

is necessary to go away. This is the great untruth of our educational systems. Instruction only for those who go away from home disrupts the home. By a subtle means of vanishing a falsehood as truth it shifts the share of manual toil that should be borne by millions to the shoulder of the already overburdened few manual labourers; it undermines the characters of the children who have not sufficient physical exercise to develop robust manhood, and womanhood; it robs the hands of their cunning, hands God intended should be taught useful dexterity for the development of ones own brain and the well being of man; it is the great cause of unemployment. Men whose hands are untrained when young are helpless when the only work they can do fails them. Everyone should have up his sleeves fifty ways of making work for himself and for others that he was taught by his parents and teachers in the home and shop and on the farm. The self-educated practical men and women are never caught napping by the bugbear "depression."

This is a great new task that the writer would have devolve on parents and children that of mutual instruction, and mutual help with the work of their own home, and mutuality and comradeship in the instruction of others and in the making of homes for others. At present the boys and girls spend so much time under the finger of the teacher that normal and healthy contact with the home and work of the hands for themselves and for others is impossible.

Then too how can the stay-at-homes at present be anything else than dull? They have little leisure for reading and study. As we have seen they have to do their own work and that of the shirkers who have gone to school, college and university. When altruism is introduced into education, and Jack Dull and Bill Clever arrive at home with their teachers, the work will be lightened for all. Adult education and home making for others will then have a chance.

We have also seen that making opportunities for adults does not stand in the way of young people. Homesteading for example is a work for grown-ups but it brings in its train also much work and many blessings for youth. Two of the most thought provoking measures proposed for unemployment relief are increased settlement on the land, and: The

raising of the age for compulsory school attendance.

Unfortunately, these are two horses that do not pull together and in fact pull in the opposite directions. Settlement on the land is unquestionably of prime importance in any plan that can be devised to provide work and homes for the world's population both young and old. The land was given to us for that purpose.

But increasing the age for school attendance in the writer's opinion increases the difficulties of settlement. Why take a family to the country to spend a year longer than usual in qualifying the children for positions found only in the towns and cities. The tendency will be to weaken the ties that bind all the children to the country, and to increase the parents tendency to think that since the children have nearly all left the land to go to qualify for a professional or clerical position, they would be unable to carry on without them, and might as well go and keep house in the city. This accounts for the sad spectacle throughout the world of tens of thousands of whole families being in the bread lines. Why go to the expense of establishing settlements if we place in the midst of the settlers an institution that history has proven that it will decimate them, often in the short space of a decade.

Give and take instruction in the common welfare of others, should be the object of both teachers and pupils. Living costs should be shared on a fair basis. Planning for and helping others not with a view to making money but to provide books, sanitary surroundings and apparatus for the teachers and members of the families and for the ward they are jointly aiding is the ideal system of education. Home making for others and the salvage and development of the resources of nature are the real means and rewards of education. Laboratories of the home, the shop and forest and altruism are the great needs of the hour. If these are not provided by churches and welfare organizations then the State must do it.

The State owes every citizen trained hands when young. Failing that the State and church and education and welfare institutions must help the unemployed to train their hands in honest work. These and other welfare agencies must unite in undoing these wrongs of neglecting the scientific training of their fellow citizen's hands when in their "teen age

and younger." They must with all their might provide work and fair wages for all in order that they may enjoy opportunities of food, physical and mental, chances of cleanliness and of innocent cheerfulness. These last are perhaps best furnished by means of running hot and cold water baths and electricity and by reliable unselfish teachers as working chums and by fair rewards for labour, whether furnished by the State in the form of food, clothing, shelter and land or by capital in the shape of wages. The ideal unit of education, the home, would not be ideal if it, in addition to providing for the training of the head and hand, did not also provide for that of the heart. Teachers, parents and children working in the home atmosphere will develop a sympathetic nature that is bound to react favourably on the larger family of mankind.

The lack of sympathy between pupils and teachers is a feature of our present system. The students become "smart alecs," snobbish and take delight in annoying their teachers. Wealth is glorified and the poor ignored. That system may develop a few graduates who many would call "brilliant" but they do not help the world much.

Run-of-the-mill college men are mostly selfish. Lawyers rarely rise above petty fogging mediocrity. Doctors have a tendency to blackmail their fellow practitioners who are honest enough to prescribe scientific eating, exercise, cleanliness, the larger heart, the kindlier hand, instead of pills. They effect an owlish wise appearing countenance toward their patients. The selfish reckless spirit that the educational monopoly develops, leads many of the less skillful to operate when they should insist on their patients going to a qualified surgeon.

Clergymen's bread depending on the well-to-do, they hesitate to criticize the monopoly of education and the formalism and snobbery of conventional religion.

The correct attitude toward education and religion is shown chiefly by men who escaped from the soul and body destroying influences of the universities. An outstanding example of the latter class is seen in the case of the generous attitude of the proprietor of a great Canadian newspaper toward such a nation as Russia, and to such independent thinkers as Salem Bland, King, Gordon, Jimmy Simpson, Bob Knowles

and Tom Moore. The great object of education is to enlist us on the side of and qualify us for helping God in His greatest task of making homes and work for the needy. Men, women, and children must help Him in this blessed cause. The children will learn in the family school that just as the hand works for the whole body, instead of for itself alone, children and big boys and girls must work for the other fellow.

Western asylums are crowded. A big proportion of the inmates are wives of farmers. Many a woman whose children are at school loses her reason or develops instincts of serious self-deprecation. Were their own and their neighbour's young people at home helping her with her work, and helping her husband in the fields, she would not be so lonesome, nor break down carrying their burden on top of her own. Were the teachers spreading sunshine with the children, helping them in useful tasks, installing a bath, planting shrubs, trees, and flowers, and digging up cheeriness and music, no father or mother would be unhappy or morose.

Instead of being given tasks at home, children are petted and sent to school. They are not taught to work with their hands, and equally depressing is the fact that they are not taught beside the resources of nature. Young people who are sent away from home for their education, prepare to serve themselves instead of others. The labour-sharing teacher in the home is an object lesson in unselfishness, and an aid to help everybody in the family keep the two commandments of Christ's Kingdom – Love to God and love to man. He tends to keep the family together. What a saviour of Kellers home was the presence of Anne Sullivan, that princess of instructors! The headstrong spoiled deaf and dumb mute, kicking everyone around and loving no one, not even her parents; carried, struggling, off to bed, against her will, by her Christ-like nurse and teacher, is rewarded in a few nights by finding that the little tiger, thought by some to have an evil spirit, began to respond by cuddling up to her. Because the working-teacher will share the duties of the home and because he will see that the children under his care will also share the parents burdens and lighten them, he will take away drudgery from the daily round of common tasks that selfish absentee education entails.

THE UNIVERSITIES' GREAT OPPORTUNITY

Chapter 11.

Dr. R. C. Wallace, the brilliant President of the University of Alberta, in an address before the Calgary Board of Trade on September 14th, 1928, was reported by the press to have said:

"Education is something that fits the individual for the development of natural capacities to enable him later to contribute efficiently to the common life of the people."

This statement is true, but the kind of education and the manner of imparting knowledge to which our present systems adhere do not necessarily qualify students for service to others later. Present day methods of education take into account very largely the service of self. The rewards of education are usually a larger salary cheque and a better position in society. Why not do a little at helping the other fellow in all stages leading to manhood and womanhood? If young folk from day to day are not taught to aid others, they usually after graduation continue to serve themselves.

Dr. Wallace admitted that self-required education "after school" was the real education. By this admission the President showed that he was not far from the Kingdom in matters of education. By "after school" Dr. Wallace evidently means after graduation. If he believes that self-ac-

quired education after leaving the university is the real education, why does he not "go the whole hog" and advocate education largely at home, in the shop and on the homestead. It can be done by the simple plan of moving the teachers and students from the barracks of the university to the resources of nature, and asking them to become working instructors and burden-sharing students there.

Letting the world go by, as it will, while trying within barren walls to prepare for some service to be made later on, unfits instead of fits, a man for that service. It distorts his mind out of all proportion to his hand and heart. After graduation he is unable, unwilling, or perhaps both, to share the burdens of others or even to fraternize with those he should be serving. In other words, young people whose education is not gained in helping others from day to day are not likely to have any zest in helping the needy in some far off time and place. Relieving the necessities of life is the ideal means of developing our own hands and heads and hearts.

What was said with reference to public, high school, and colleges in several places in this book, applies equally with reference to universities. The real solution of the problem is to educate at home. Have adults, children and teachers, study and work and play together. All be teachers, all pupils, and all workers. The parents need the assistance and moral stimulus of the children quite as much as the children need the care and instruction of the parents in every useful art they know.

It is impossible that all children have the opportunity to attend day schools for technical studies, if they do attend they have little time for necessary play, and none for learning the business and works in which father and mother are engaged. These works offer the boy and girl greater opportunities than the schools for practical research. At least they are closer to life. They afford greater variety, especially when a small laboratory and shop including a turning lathe, brick yard, electrical and other simple apparatus are supplied at home.

It is fairly well established that those who are found oftenest in the ranks of the unemployed are those who have no technical education. This is true, but those who get their technical education at home have

a practical knowledge of many more kinds of work than those who attend a technical college. For example, if a boy and girl study in their own shop they not only learn a great deal about electricity, carpentry, cabinet making, cooperage, blacksmithing, garage work, etc., which perhaps they could get in the technical school in five or six years, but also about dairying, motor mechanics, farm machinery, cooking, sewing, etc. Moreover, they get this practical knowledge of going occupations. The trades they learn may be overcrowded but the great variety of works in which they obtained a working knowledge at home is sure to offer one or more chances not found at the door of the technical college students.

The apt student is the latter institution finds it difficult to forge ahead. It may be he wishes to learn plumbing, but is told that he must spend two or three weeks on soldering, for example which he could master in one. In other words, he is enslaved by a system and must slacken his pace to suit the step of the duller boys and girls. This holding the class back is sometimes known as "retardation" and is used as an excuse for keeping a larger staff of teachers. At home he would pick up the idea in a few minutes, and spend his valuable time learning and practising something else. The technical college is a dead weight on the neck of the student with original ideas. He must conform to a standard not only as to time but also as to variety. The home-shop fosters research, means speed, encourages independence and reliance, and develops a type of practical scholar who when he finds no job in any of the trades in which he is skilled sets about to make work from some of the crude raw materials nature provides. He settles perchance on an abandoned farm by the sea. He fishes for his table, rebuilds abandoned wagon wheels and makes a light express. He takes pity on a horse turned out to die, feed and cares for the animal, makes a harness, hauls the kelp and puts it on the worked out land. In the meantime, he hauls kelp to his nearest grocer and so gets a little credit.

In the summer, it is said the children of Berlin and of some other cities are allowed to spend their time with their teachers and parents, when possible in gardens in the suburbs. Roof gardens, of course, are popular for the pleasure and training of children in many cities. In cas-

es where it is not practicable to have scholars spend part of their time on the land and where parents would rather that they go to school than that they fix up their vacant lot and a shop in the home, the authorities should have the pupils spend one-third of the day in practical work, one-third on theory and devote the other third to some common sense welfare undertaking which would include manual work and play. In this way the hand and head and heart would be developed in unison. What more ideal education could be provided than that afforded by assisting the children of the struggling homesteaders in the north. The third of the day the pupils could knit, spin, weave and make clothing, boots, snowshoes and a score of other things for needy settlers. Then too, arrangements should be made to have the parents and children and teachers spend two or three months in settlement for forest conservation camps every summer and winter to take part in the great work of salvage and reforestation.

"Technical education largely replacing the old apprentice system," said Dr. Wallace, "is another phase which cannot be too strongly encouraged." In this connection he congratulated Dr. Carpenter, Principal of the Calgary Technical School, and his staff for their work in establishing cordial relations between industry and education.

Not a few employers, too, are worthy of congratulation. An increasing number of business men who, impresses by the necessity of the coordination of mind and hand, encourage every step in that direction. In fact, the business manufacturers deserve specially to be commended as it is they who make the sacrifice of fitting in boys and girls to part-time work, disjointing as it does usually, their regular routine in using full-time labour. The great objection of this is that their work competes with labour.

The school and college left the shops generations ago. That was due in part to the mast mechanics themselves. While they fathered the apprentices and journeymen in their own homes and taught them all they knew about the technique of their art, they did not provide as complete libraries and laboratories to aid the apprentices in general studies, as they should have done. They neglected to some extent the intellectual

development of the apprentices.

Such refinement and intellectual equipment as the master mechanic had, he willingly imparted to the apprentice and journeyman. But when an education came to be defined in terms of attendance at a special institution, and the learning of the shops to be slighted, the years of apprenticeship were shortened and the new education widened the breach between cunning or the hand and learning.

There were faults on both sides. The master mechanic, as we have seen, neglected to add enough books and chemical and other physical equipment to his shop, and the universities hid themselves in a third heaven of intellectual superiority, out of touch with the workaday world. They shamefully invented a system of education that left all forms of manual labour for the other fellow to do.

This separation of mental from bodily development resulted in ignorant soulless labourers who knew nothing but their work in hand, and knew that imperfectly, as work of the hand can only be perfected in conjunction with the growth of the mind and heart. On the other hand, it gave to society the professional and clerical classes with expert knowledge it is true, but with stunted bodies and lean, hardened souls and reason unbalanced by work of the hands.

The master mechanic and the contractor have never seriously objected to the return of the apprentices as part-time students. The Frontier College has usually found employers willing to give students work. In 35 years they have put more than 1,600 graduates and undergraduates on their payrolls as manual labourers.

It was perhaps natural that the largely one-sided education of the guilds would result in the swinging of the pendulum in the other direction. Men who saw that apprentices were being educated mainly on the physical side went to the other extreme and provided a curriculum of studies calculated to develop the intellect only. These subjects were mathematics, the classics and philosophy. Since then, fortunately, the two sets of extremists have been gradually coming nearer together. Science subjects have been added to arts courses. On the other hand,

the boy who learns a trade is now encouraged to make diligent use of the library. Hence the shops and farms and quarries produced a few ideal, all-round scholars: Hugh Miller, Booker T. Washington, Edison, Ford, Burbank, and the universities that have added laboratories to the humanities and encouraged outdoor exercise developed a few other great all-round scholars like Wm. E. Gladstone, the tree "faller" and Theodore Roosevelt, the cowboy.

Technical education is thus gradually finding its way back to the shop, farm, and camp – its true home. There, it will function normally because the student at work himself will always learn more intelligently and faster than the student only listening to a lecture or even watching a demonstrator working. Science students learn a good deal in the university, but it does not matter how long they spend in the college laboratories, experience has shown that they have always to perfect their education in the shops, farms, and mines, or go lame through their profession all their lives. Here only have they a real opportunity to do work themselves.

That the technical schools are sending their pupils to the factories is evidence of history repeating itself with the improvements that come from experience. The master mechanic may be a good teacher in a school of Applied Science; he is a better teacher where his pupils are fellow workers. When the school and college return in a truly penitent frame of mind they will find the farmer, homesteader, master tradesman and contractor ready to kill the fatted calf.

Now let all arts and science colleges follow the good example of the Frontier College and go to the factory and farm in a spirit of meekness and not of snobbery; anxious to learn and work as well as teach.

The province of Alberta some few years ago protested against the incoming of 200 settlers. That seems strange on the part of one of the provinces of the world that have the most and best land for free settlement. Let the provinces give work to their students of all classes in laying the foundations for the conservation and development of their resources, and they will start the wheels of industry turning in their own borders, and make work for their own unemployed and for thou-

sands of immigrants.

The Department of Economics of the University of Alberta could fittingly take the lead in bringing these two classes of students and new settlers together a round table discussions. The studies at these conferences might develop "natural capacities to enable him later to contribute efficiently to the common life of the people." As Dr. Wallace defines education: These classes should open the door for service to the people and give them inspiration to do that service here and now as well as later.

The universities all admit special students without matriculation. Alberta would be establishing no bad precedent in registering prospective homesteaders. Edmonton is the gateway to the Peace River country where there are the best and free homesteads in the world. It affords the best chance of reducing economic and altruistic theories of reforming society to practice. The professor of theory has here the privilege of coming down to earth and giving his theories a practical turn.

The reading and discussion of economic and political theory, for example, should be supplemented by practice. It is not enough that professors and lecturers be sent to the country to teach; they should take part in the work their pupils have in hand; and what is more, carry with them the spice of altruism. Home making and work-providing has become a task for gods and men. It needs the combined efforts of governments and all other institutions, not excepting universities. The professor of economics should say to his pupils in the early fall, "unemployment is a difficult problem." I admit frankly that we cannot solve it academically. Let us close our lectures here and go to the Peace River with these trying to make homes on the land. We shall take tents, warm clothing, and "grub." In the day time we shall help in selecting homesteads, then assist in building abode and sod houses and in the evenings conduct seminars on unemployment. The seminars, and elbow grease, altruism, and the calm of the open spaces and the aurora borealis may bring a solution. We'll spend the fall and winter with the land seekers, part of the time in the nearest crownland bush, helping them to fulfill the duty of every undergraduate. That would mean initi-

ation into the mysteries of learning a trade or proving up a homestead or both. A student would be required to demonstrate his fitness for a degree by his ability to tutor and plant one or more unemployed men in some useful occupation. Lady undergraduates should do as much for immigrant girls or women.

The student should spend approximately the same amount in "batching" with his pupils on the homesteads that he would in residence at the university. It now costs an Arts man about $600.00. This would more than grubstake him and his friend and teacher for six months. They could together spend the other six months earning wages at whatever work chanced to be available. If there should be now work ready to hand, they would have to exercise their initiative in making work. Many things could be tried. Well-to-do farmers could be urged to install baths and the student and his pupil effect a contract for assisting the plumber, thus getting an insight into his trade. Small contracts could be taken from well-to-do farmers for digging drains, a much needed provision for all clay and low land. Prospecting could be undertaken, stones picked, cement blocks made for houses, side roads improved and many other useful tasks undertaken.

The university would in this way become a great icon – and Alberta the greatest of all. Quite a few universities allow one year to be taken extramurally, a few allow two. But the tuition should be not only by mail, but by personal instruction as well. Extramural education should be a misnomer, for there should be no walls. The country needs to develop its young people elsewhere than within the walls of school and colleges.

The lecture room is largely a failure. The pupil should be working and the teacher working, and the teacher should be also his pupil's guide, counsellor, and friend. Both student and teacher in fact should be workers for others. The professor spends so much time in the classroom that he has no time and no energy to work with and teach his pupils in the open.

Alberta's resources are calling for development. She had an unemployment problem the year round, except the months of September

and October. Who should take the lead in solving this problem, if not the universities? She has young men and women studying economics. Many of our unemployed are well read in Marxian doctrines and those of other communistic writers. There is a lack of sympathy between her students and her out-of-works.

Let the University of Alberta make the grubstaking, locating, planting, and teaching of an unemployed man part get out enough lumber to complete the building operations, and part-time in class work with them.

If Dr. Wallace can get his professors and students to help "plant" Alberta's unemployed, he will set the pace for other universities and we shall than be able, not only to join him in congratulating Dr. Carpenter in taking education to the homestead, and while so doing pointing to a solution of unemployment that will mean the realization, to a much greater degree, of the Kingdom of Heaven on earth.

There are great resources of nature in Alberta of dazzling wealth – coal, oil, tar sands, gold, pitchblende and land. Here are men and women praying for the opportunity of acquiring a home and the privilege of work, but like the man at the Pool of Siloam, there is no one to assist them when the pool is troubled. Will the universities not sprinkle the spice of altruism and practicality on their curriculums and give their dry-as-dust studies a real and a present purpose? Instead of looking to our governments to do everything toward the solving of unemployment, why should not the department of Economics at the universities take the initiative? The delays of universities are as patent to all as are "the laws delay."

The position that Edmonton has no work in the winter is not tenable. Opportunity at all seasons is calling from every direction around this coming metropolis. The universities all have not only the chance of a life time but of an emporium of education and employment and its students, real Philadelphians, to all the homeless. They would prove their possession of a liberal education by sharing it in a common sense fashion with the strangers within our gates and with our own unemployed who are shiftless because untaught by our soulless and practical

system.

There is nothing that would conduce as much to a solution of unemployment; nothing else that would develop our educational systems normally as the sending of nearly all students and teachers in school and college to sweat and study and teach with the neglected men beyond the cities' walls. The purging of the cities of their idle men and women would be paradoxical, though it seems, mean the rebirth of these Cretin-like centres of population. It would fill up our vast hinterland and make possible healthy growth of the cities.

As we have seen, Rev. George Monro Grant left his church in Halifax on two occasions to work with and brother men on an expedition into the Kicking Horse and Yellow head passes. President Wallace is strategically located 3,000 miles nearer similar opportunities than was the minister of St. Andrew's Church. Will Dr. Wallace not grasp the torch flung to educationists of today? Will he not lead in conducting and fostering expeditions of out-of-works into the lands drained by the Peace River, and so, literally and figuratively follow in the footsteps of this brilliant Canadian Great Heart?

If the Alberta President develops in the future as he has done in the past, he will yet follow Grant's lead and swing the doors of his university wide open to men and women who have the brains and initiative to get an education while earning their daily bread. Let us hope that Dr. Wallace will yet outdistance Grant, and will not only throw down all the bars to students beyond the walls and tutor them by correspondence, but will clothe, in overalls, two thirds of his faculty and an equal number of his students and send them out to teach, to brother, and to assist in every way their homesteading pupils and others in the Peace River District.

With his staff and students as fellow workers and teachers he could set such an example of the university returning to the farm and shop as would enlighten and hearten universities the world over and point to the true path which, if followed, would people our waste places, relieve the cities of helpless armies of men and women and incidentally show these congested centres how to slough off their parasites, and how to

attain to an abiding growth and a real culture of happiness.

Professor Baird of Manitoba College, a princely and well beloved teacher, told the writer that when he went to the Village of Edmonton as a young missionary in the 1870's, Hudson Bay Factor told him that Grant while with one of the Sanford Fleming expeditions preached to the Edmonton pioneers on of the two first sermons ever delivered there. An old graduate of Victoria University told me a few months ago that Principal Grant's thunder for decentralization when he was a student in Cobourg was still ringing in his ears. Victoria was then at this Eastern Ontario city and Principal Grant of Queen's was opposing and Chancellor Burwash championing university federation. Surely President Wallace could ride on the wings of this great Canadian Seer to broaden his university's outposts to include all those broad acres under the smile and beckoning of the great aurora borealis.

And what we have said of the opportunities of the University of Alberta may in great part be said of the University of British Columbia, of Toronto, Saskatchewan, Manitoba, of Queen's, Western, McGill, Montreal, Laval, and to a slightly lesser extent the other universities of our great Dominion.

Unscientifically cut timber lands awaiting reforestation and soils from which the humus has been stolen needing replenishing lie in all directions under the very aegis of every one of these seats of learning.

The writer has long advocated the removal of a fair proportion of university students and professors to the country and to our northern undeveloped frontiers.

True, it would mean an apparent desertion of the University of Toronto, Queen's, Western, and Ottawa, McGill, Laval, Montreal, University of Alberta and the other universities of Canada, from their receptive cities to the country. It would, of course, give the advocates of big cities at all costs a fit of the blues. But they would realize that it would be the best thing that could happen in the cities. It would mean the removal of non-workers. It is only when "Proud flesh" is taken from a wound that the patient begins to recover. Such would be the case of

the cities if the out-of-works were given a chance to earn their living on the land, or even to cooperate with the State in earning it.

The writer believes that with the central bureaus at the service of the homesteaders, discontent and loneliness would practically disappear. With the central bureaus installing baths and electricity and grappling with the problems of hydraulics, heating, forestry, land clearing, drainage and the other varied problems peculiar to each homestead, few would take undue advantage of the relaxation afforded at the central homes. Most of them would spend Sundays and holidays there. The bureaus' trucks could pick those of them who wanted to go in to see a demonstration of hear a lecture by some notable – Principal Taylor, Sir Robert Falconer, Doctor Coleman, then so enthused with scientific homesteading and forest and soil and mineral conservation that they would work for their pensions and become guide, counsellor, friend, chum and burden sharers to their fellow settlers both colonists and prisoners and so renew their youth.

This is no pipe dream. The writer studied chemistry with Dean Goodwin at Queen's University. After Doctor Goodwin's retirement two decades later he bumped into him frequently in the north country for another ten years after his retirement. As a teacher of Geology and of many other useful subjects to prospectors and miners Dean Goodwin was even more popular and beloved than in his former service at Queen's. It is no doubt due to the naturalness and desirability and usefulness of the method that Doctor Goodwin's assistance was snatched from bachelorhood by the writer's secretary, a very capable honour graduate of the University of Toronto.

Doctor Goodwin and his assistants did the best bit of educational work undertaken by the Ontario government. Unlike the instructors of the Frontier College they were on no payrolls as manual labourers but their pupils were mainly prospectors and most of their teaching was done on the trail. The exercise involved in going from camp to camp and the fellowship the trail afforded put them on a par with the labourer-teachers of the Frontier College.

Canada and the United States sustains a loss in actual cash of mil-

lions of dollars annually in her retired teachers and professors. It is just as important to salvage waste as it is to harness the St. Lawrence and Muscle Shoals. Besides useful work such as Dean Goodwin did for ten years after his retirement from Queen's, teachers should be in honour bound to give the State in lieu of their pensions.

This enriching the State with conserved manhood would increase the average age of teachers by more than ten percent.

In the "University in Overalls" the writer wrote: "Horace Greely said: Go west young man." I would say: "Go north young woman." As I am now living in the North I would now say: "Come north teachers both old men and young women." Women never grow old because as a rule they continue to serve their day and generation after the retiring age.

THE UNIVERSITY OF THE HOME THE FOREST

Chapter 12.

In addition to the teacher going to the camps, including those of the Indians and Eskimos, the farm, and homestead, and to industry he must also go to the woods and mines.

Fifty years ago, while a student at Pictou Academy, Nova Scotia, the writer was much interested in reading a series of articles in the local paper by the popular principal, A. H. McKay, on the fauna and flora of Pictou County. It has often occurred to him that had this brilliant teacher consecrated his life to the reforestation of the county and province and had he taken his staff and students and with the aid of the Public School teachers and their scholars started nurseries to serve and plant the abandoned farms with walnut, oak, mahogany, white pine, with selected apple trees, and other fruits and flowers; and had he encouraged the local manufacture of linens and homespuns then made by a few families, Nova Scotia would be today the garden of the world, and the first state all of whose citizens were educated.

Perhaps because he was hand-minded and did not want to go to school, the writer gained the impression from the articles, that Dr. McKay had something practical in mind, but at that time he probably thought it would be impossible to break through the conservatism that hedged about school attendance and the study of "humanities."

Yet taking him all in all, "A. H." as Mr. McKay was familiarly known to the students, was one of Canada's most famous sons, and it seems a tragedy that he did not shake off the curse of school attendance in a barracks, and so have advanced the clock of the world by half a century. Although not a practical gardener Mr. McKay was a very resourceful man, and had he declared his intention to salvage waste and afforest barren lands in Pictou County, expert help could have been had from Germany, then developing reforestation.

Neither students nor teachers nor trustees nor parents need have spent a single dollar more than they spent on this sane and practical method of educating everyone in the county, on reducing to airy nothingness a couple of hundred impractical youths within the barren walls of Pictou Academy. All the people of the county would have partaken of this education. A plant nursery could have been started at every public school and the children asked to assist the High School pupils. Local libraries and in fact nurseries and gardens could have been encouraged in every home. Certain days could have been spent in the central Academy and set apart for consultation of rare books to aid in writing theses on such subjects as Salvage, "How best to conserve the humus of the soil, the best method of manufacturing fertilizer, what kinds of soil should be afforested, what planted in fruit trees," etc. On these days opportunity could be taken for experimentation in Chemistry, Physics and Biology.

Later Dr. McKay became superintendent of education in Nova Scotia. That believed in decentralization was shown by his setting apart $150.00 annually for quite a few years to aid the Frontier College in what he regarded as its excellent work of sending the teacher to the worker at his work. The great Superintendent has since passed to his rest, having served his province as few other native sons had been able to do.

The writer should not be too hard on his revered teacher of half a century ago. For stepping on 25 years we find early in the present century the universities not only still clinging to the cities for the study of art, general science, religion and politics, but even for the one study

that common sense cries most loudly should be studied within its own shades and groves – the forest. When Queen's University was considering the establishment of a school of Forestry in Kingston a generation ago, her registrar, one of the best Canada ever had, the late G. Y. Chown, stated emphatically that the woods was the place in which to study forestry. This natural and admirable citizen I am told even confirmed his belief with picturesque, if indeed not lurid language, which in fact seemed the obtuseness of all the colleges in this regard.

Some lumbermen too, twenty-five years ago, were not anxious to have even so good a work as reforestation carried on, on their limits. It is probable they realize its benefits today. Let us hope that both lumbermen and universities are beginning to see the error of their ways. Two prominent lumbermen gave the writer money for the work of the Frontier College with the understanding that no educational work was to be done in their camps. They were generous men. One of them contributed much more largely to his favourite university than to our small institution. His gifts to the former expressed or implied were given largely on the same condition as to the latter – carry on in the city or anywhere except in his woods operations. In fact, it is to be feared that some other lumbermen who gave to universities did so with the implicit understanding that the study of the whole curriculum, and especially forestry, be carried on away from the lumber woods.

It is true, forestry students and teachers do valuable research in the bush, and would spend more time there, but in this they do not seem to be encouraged or backed up by the governments. Political exigencies do not encourage the throwing of too much light on the killing of the goose that lays the golden egg. Besides, the recommendations of Foresters is rarely acted upon. Shades of Barnjum! Rarely? No! Almost never!

From 60% to 80% of the timber of these same lumbermen was burned, and that because there was no voice loud enough, and no hand strong enough to insist on even the clearing up of their slash, to say nothing of reforesting their limits as cut, or even leaving enough see trees to assure a perpetual crop.

And what of the lumbermen and the lumberjacks themselves? Some of the former lived unnecessarily luxurious lives, contributed towards the keeping of the universities' heads in the sand while as we have seen, the loggers, from lack of heart and mind development, and from excessively hard physical labour and absence of sanitary and hygienic comforts, sought excitement in the flowing bowl. Many brave men went down to bodily and moral wreckage. Not a few were so poor that they did not have enough to take them off the limits. Some of them or their descendants may be found there still in abject poverty. Is it any wonder that those whom Horace Mann called "ignorant masses," John Ruskin termed "miserable workers." Who were more to blame, the lumbermen or universities? Beyond doubt the latter, as their business was education. Even at this late date the universities are not with these "miserable workers," engaging their cooperation in saving the world from disease and death, and in trying to stone for their neglect in the past, but are off in a corner of a city, made exclusive by examination, where white linen, and praise of sports, are of vastly greater interest than miserable workers.

On a recent trip through Nova Scotia and New Brunswick, the writer is pleased to find increasing interest in Forestry. The good seed sown by Barnjum is taking root. Those two provinces have started nurseries and supply a limited number of plants, including white pine, to those who apply for them.

The writer strongly advocates the formation of Barnjum clubs, the starting of plant nurseries and gardens at every school, and on every farm. There is no safer investment for one's children and country, and no better means of education than the teaching and practice of forestry and research in scientific farming and gardening. It does one's heart good to see the great improvement in dairy cattle in Pictou County, and in many other parts of the Maritime provinces. Let the growth in forestry, agricultural and horticultural research now keep step.

GRUBSTAKING HOMESTEADERS

Chapter 13.

The hands are the parents of the brain. The shop, the homestead, farm and forest, the best place to train the hands. It is surprising therefore that more people even for the sake of having a healthy and powerful brain, do not seek to own and cultivate a piece of land, or to learn a dozen useful trades which would aid them in the great task of research now devolving on all of us.

The simple practice, commonly called "grubstaking," of outfitting and feeding prospectors for an interest in the "find" has shown itself to be often a humane, common sense and profitable investment. Grubstaking found men idle, lonely and discouraged and gave them work. It may not have brought great wealth to all who took advantage of the chance of employment, far from it, but it has enabled most of them to earn an honest living, support their families and serve their country. That in itself after all is a great part of life. Grubstaking filled the turkeys and larders of the discouraged prospectors. It gave them new canoes when their own were broken and dangerous. It transformed their loneliness by giving them Indian and Half-breed guides, compasses, dogteams, books and magazines and newspapers. Tobacco, snuff and other luxuries also helped them resolve to make their dreams of success come true.

Then too, grubstaking has increased mining operations one hundred fold, and has given work, wages and health to tens of thousands.

In short grubstaking has picked up broken hearted prospectors and miners, both capitalist and manual labourers, and renewed their youth. Society at large has shared in the great measure of prosperity that grubstaking in mining operations has brought to our doors. It has built foundries, smelters, and factories, and has made diamond drills, rock-crushers, team-shovels, powder, and tools innumerable. In short, despite a tariff on mining and other machinery as high as Haman's gallows, grubstaking has made to prosper a wide group of Canada's industries.

In fact, the life of our capitalist's system has been prolonged by a generation and more by the altruism that inspired grubstaking, and of course by the common sense. Were the same practice applied to the development of land throughout our Dominion, it would stave off communism more than one hundred years. Millions of potential homesteaders who are today idle, if outfitted and supported, would start the wheels of industry humming again and make our northern wilderness "bud and blossom as the rose."

It is astonishingly strange that although grubstaking has been so often beneficial to the investor, the mine worker and the prospector, it has not been adapted, in any large way, in an effort to solve the problem of immigration settlement and unemployment. But with an active and healthy brain offered as a reward for work of the hand, with the dawn of scientific gardening breaking on the horizon, in which man will again take part with God in the work of creation, it will surely be the ambition of everyone to become the owner of a small farm or garden. By grubstaking and spending one's own spare time on the homestead, teaching and learning, one could in this way give the two families, one's own and that of the grubstake, the training and spiritual armour to fight life's battles that only manual labour for others can supply. One could erect an inexpensive shack to start with, spend his holidays building a better house, fishing in our Northern streams, and cheering and exchanging days with his Grubstakes.

Having a partner would add force to the homesteader's appeal for a side road and for neighbours. Two kicks given the government instead

of one would double his chance of getting the road, double the speed of settling the north, and double the strength of the too fragile ties that bind, New Ontario at least, to Old Ontario. Paradoxical though it seems, the more folk go on the land the greater the demand for farm produce, and the stronger the sympathies grown between the old communities and the new. It is rural depopulation that kills both city and country.

The railways foresaw that assisted settlement would save the day for the transportation systems, but they did not have the backing they deserved in the matter from either the governments or the public generally. Frontier College has been sending a labourer-teacher occasionally to rural districts and in order to gain that sort of experience and so qualify for work of that kind in a more scientific fashion than the primitive methods so long in vogue has been doing homestead duties the last nine years on three lots in the Township of Idington, in the District of Nipissing, Ontario.

We do not give our railways credit enough for the energy, enterprise and money they have put into colonization. Frontier College has been a close observer of the railways. Our labourer-teachers have worked on their extra gangs and at their construction and irrigation camps. We have witnessed the gigantic efforts they have made in homemaking. They have had able men, the best that could be found in this broad Dominion, in charge of the work. In the province of Alberta alone the C.P.R. poured millions into irrigation and homemaking. I have sometimes wondered why in the eyes of the people of Canada it has not been counted unto our railways for righteousness. A casual observer would be inclined to pass a hurried judgement and say: "oh never fear, the railways will do nothing that is not intended to feather their own nests."

This is unfair. Big men who had the good of Canada at heart have been at the head of railways. It was Jim Hill, who said that a settler was worth a thousand dollars a year to a railway – Jim's road, the Great Northern, passed largely through a ranching and lumbering territory, and he has no doubt thinking of big farms and ranches and timber

concessions. Instead, our railways, because of homesteaders without experience and with little grit, who failed to make good, and probably suffered a loss of well on to a thousand dollars per family assisted. In fact many of these individuals and companies who tried to help others on the land lost money. Perhaps it was for the lack of personal supervision, skill and originality. Instead of carrying on independent research and salvage of waste, every man initiated his neighbour until the world was cluttered up with wheat, lumber and pulpwood. There were too few Burbanks. But that is another story and the present writer, as stated elsewhere in this book, lays the blame at the door of the educational systems of the world.

ONTARIO GRUBSTAKES VETERANS AT KAPUSKASING

Chapter 14.

There are not many instances of a Canadian government – Dominion, Provincial or Municipal – subsidizing families on the land. We have had, of course, the notable example of the British Government giving generous aid to our forefathers, the U. E. Loyalists. The Province of Quebec has for many years paid a small bonus for acreage cleared. Various governments in times of stress have made concessions to settlers individually and collectively. The writer, however, can recall but two instances where any government in Ontario organized and became practically responsible for any considerable group of colonists.

I refer to –

(1) The Kapuskasing settlement of veterans started by the government of Hon. Wm. Hearst in the summer of 1917, with Hon. G. H. Ferguson as Minister of Lands, Forests and Mines, and;

(2) The back-to-the-land policy of Hon. George S. Henry in cooperation with the Dominion Government and the municipalities which have grown out of the present distress; and which are a part of a peaceful revolution happily now at length making itself felt.

Many readers will recall the persistent and commendable efforts of our late Mrs. O'Byrne to arouse the people and government of this province to a sense of their duty with regard to settling our unem-

ployed in our Northern townships. Into whatever Elysian fields that noble soul has entered, she will rejoice to know that not only Ontario, but all our governments have united in this divine task of making homes and work for the unemployed on our hinterland. You will recall too the pleading of Col. Magrath, General McCrae, E. W. Beatty, Sir Henry Thornton, Agnes McPhall and many others, for large and generous expenditures of public money for this purpose.

The government of the Hon. Wm. Hearst early in 1917 responding to this evidently sincere expression of public clamour for a back-to-the-land movement, started a settlement of Veterans in the great northern clay belt of the province. The Hon. G. Howard Ferguson, then Minister of Lands, Forests and Mines, made the first announcement in January 1917 and the necessary legislation was passed in the spring session of that year. It was provided that to each applicant the government would make a grant of 80 acres, which later was increased to 100, upon which a clearing of ten acres (ready for the plough) on the front of each lot would be made at government expense. A grant of $50.00 toward the cost of erecting a house, and a loan not exceeding $500.00 was promised. Provision was also made for the establishment of a central farm with buildings and a depot, with stock and implements which were to be available on easy terms for settlers.

Training in land-clearing and building was offered at Monteith about 100 miles south east of Kapuskasing, but was not taken advantage of to any great extent, although the majority of the veteran-settlers were without experience. In the working out of the plan many grievances arose including discontent as to pay. A number of pay-schemes – varying between contract, work, and wages – were evolved in the effort to meet the ever changing conditions of colony life. The result was, too frequent change of pay also became a grievance. For a period of from seven to ten years during the time when the timber was being removed and before the land raised hay and grain, there was no feed for animals, either brute or human. Nor was there a market for pulpwood, for no mills had yet been built. Should government aid be withdrawn before crops could be grown, it was pointed out that disaster would follow. These were some of the causes of complaint.

But the Hearst Government that started this excellent scheme was defeated at the polls on October 20th, 1919, and that of the Hon. E. C. Drury came into power.

In the meantime, the complaints of these Kapuskasing colonists became so persistent that Premier Drury appointed a Royal Commission to investigate conditions there. This Commission found that many of the veterans were, by their nature, unsuited to pioneer life. They suggested that misfits should have been given the option of leaving then. If they elected to quit they considered that they should be fairly reimbursed for constructive work to date, plus free transportation to any point they chose in the province.

The Commissioners were Hon. W. F. Nickle of Kingston, Chairman, Mr. McLaren and the late Professor John Sharp. They were well qualified for the task. Mr. Nickle, although city-bred and, lived to the south of a great stretch of broken country with many of whose settlers he was well acquainted. Professor Sharp had the double qualification of being born and bred amongst homesteaders. He had lived in his youth in the well known Trent Watershed, where owing to the fact that it was unsuited to farming required experience and great perseverance to ensure even moderate success.

The writer is an admirer of former Premier Drury and hopes to see him have another term or more in that office. However, had he been Premier in Mr. Drury's place he would have appointed no commission, but would have continued Mr. Hearst's policy of assisting the settlement. When the enemies of our Ontario Hydro Commission were bringing tremendous pressure to bear on the Farmer-Premier to investigate its affairs, I went to him and advised spending the probable cost of a commission on helping the homesteaders. Mr. Drury did me the honour to give the matter consideration. Had he spent the cost of the Gregory Commission – approximately a million and a quarter – on a continuation of Mr. Hearst's policy, it would have put the Kapuskasing colony fairly well over the top, as every year these settlers were not only approaching the necessary acreage cleared to enable them to raise vegetables, hay and cereal crops profitably, but they were getting the

greatly needed experience so sensibly pointed out by the commission as seriously affecting their chances of success.

The writer, a student at Queen's, recalls that he was able to secure in those early days from this brilliant and admirable citizen Will Nickle, a loan, the first money he ever borrowed. He is reminded too that Professor Sharp took a little money with him to his homestead near New Liskeard to keep the lone wolf that might stray from its native haunts, the Soo, away from his homestead door, while preparing his 160 acres to bud and blossom as the rose.

No one knew better than these two men that "money make the mare go." Knowing, therefore, and experiencing the benefits of even a little coin in helping a budding lawyer and a sweating homesteader to force Dame Fortune to their side the writer is at a loss to know why the Royal Commission advised Mr. Drury to close Old Man Ontario's purse strings against the settler portages of the Hon. Wm. Hearst. Perhaps it is because we are living under a democratic form of government, and politicians, – statemen naturally try to do what the majority of the people do not ask. There was no public clamour for Mr. Drury to continue Mr. Hearst's policy of assisting the Kapuskasing settlement. In addition to the advice of the Royal Commission that he should let the malcontent settlers go, after fairly reimbursing them, Mr. Drury recalled, no doubt, that former Premier Hearst, who had risked his political life on the three planks of prohibition, votes for women and a back-to-the-land movement, had been defeated, and was politically dead. Then too, on putting his party's ear to the ground the Premier heard no public clamour from the churches and welfare clubs to the effect that his government should continue the assistance to the scheme of helping homesteaders so nobly begun by Mr. Hearst, his predecessor in office.

Considering these circumstances the Prime Minister carried out the spirit of the commission's findings. He brought a special passenger train to Kapuskasing and invited any who did not wish to remain to board it at the government's expense. All left with the exception of about a devil's dozen families who stood by their guns.

THE STATE'S THE THING

Chapter 15.

In October '32 the writer spent a very enjoyable two hours at the home of Mr. Mairs – one of those who declined the Government's offer to go back to Old Ontario – and stayed on at Kapuskasing; and was royally entertained. He had the pleasure, too, of meeting there a bachelor neighbour who also had made good. He was informed that there were only five other families of the old colony at that time carrying on and that those who had remained were in fair circumstances. One who had recently passed away was supposed to have left property valued at $20,000.

Mr. Mairs, on that occasion, stated that "not long after the special train pulled out of Kapuskasing bearing the dissatisfied colonists, Mr. Drury asked the Roman Catholic Church to take charge on the settling of the place."

Sometime after Premier Drury's government was defeated and the Hon. G. Howard Ferguson became Prime Minister, I visited the district around Kapuskasing and had the pleasure of renewing acquaintance and rubbing shoulders on the trail with that excellent man and enthusiastic Northern – the late Colonel W. H. Smyth, formerly M.P. for Algoma. The Colonel was at that time Homestead Inspector for the Ferguson Government. One day Smyth greatly surprised me by volunteering the remark that the Bishop of Hearst knew when the various townships would be opened for settlement before he did. At first I thought it

seemed very unfair on the part of the Government. But on reflection I saw that Premier Ferguson and the Hon. Mr. Lyons, his minister of Lands and Forests, were continuing a policy begun by Premier Drury. As the Roman Catholic Church assisted homesteading vigorously elsewhere and had brought many former Canadian families back to Canada from the United States they would be the most likely, it was believed, of any of the churches to foster settlers on the land. Premier Ferguson accordingly continued Mr. Drury's policy of giving that church a clear right of way, in the matter of homesteading in the Kapuskasing district.

Although the perfidy of Protestant voters brought Drury into power, and side-tracked Mr. Hearst, Drury's sense of justice was sufficiently firmly fixed to lead him to appeal to a church that had a real reputation for assisting homesteaders. We had, therefore, the spectacle of a Methodist Premier, perhaps unwittingly, perhaps not, trying to right the wrong done his defeated opponent at the polls, by appealing to a Catholic Bishop for the assistance of his church in settling a portion of the clay belt that partisanship and unreasonable religiosity forsook.

Premier Drury knew well that the whole task of settling the North was too big for any one section of our people. But when the Protestant churches had failed to give the government of Mr. Hearst the necessary support on its homesteading policy as we have seen, the farmer Premier turned to the Catholic Church. It must be admitted that this great body of Christians put much hard work and cash into the task, but hard times came and it proved too great an undertaking even for that powerful body. In the fall of '32 we witnessed the spectacle of this, the largest branch of the Christian Church, forsaking God's work of homemaking, leaving it to the government relief. The lesson is that no organization, not even the whole Christian Church – Protestant and Catholic – is big enough to support an active back-to-the-land movement without making homemaking for the needy their actual religion instead of treating it as a side show or merely as one of the good works that a church man may honourably engage in. But let every church beware! A religion that has for its creed love of God and man, and that regards the providing of food and drink, up-to-date plumbing and warm clothing as divine, is the most likely to survive the testing days that are without doubt at

hand. It is necessary, if any semblance of a church is to outlast this period of transition, that she, whole souled, assist the state in God's great work of homemaking.

Now, if Premier Drury has succeeded in arousing the interest of the Protestant churches as he did that of the Roman Catholic Church, the great work of making homes for the families of our veterans would have gone on more rapidly. We would have had wholesome rivalry in God's work of providing homes for the poor.

Probably the lesson of the Roman Catholic Church being forced to close her separate schools in some places, forced to allow the home-steaders she fostered in times of prosperity to fall back on government relief is that in a matter of so great importance to the health and happiness of so many, she, and other churches, should be glad to take a second place to the government, glad to serve, rather than lead. Only the government can hope to have the support of all the people. No one church should expect that the other churches and welfare clubs should follow her lead.

Now that our governments are again playing the role of the good Samaritan in moving and planting families in the North, will the Protestant Church again stand by with folded hands, as she did in the case of the Kapuskasing settlement? Instead, let the churches assist with all their might! No individual or party or church that does not help now, will have earned the right to be heard or criticize in the future.

Are we going to keep silent now, eat three square meals, indulge in saying prayers and in a little sermon tasting, fold our hands and say that: Since God dwells in the hungry and ragged home-steaders. He will keep away the threatening famine. Sermon tasting and masses will not take the place of settling the solitary in families. Instead, by assisting settlers let us start a backfire in Canada and head off violence and bloodshed. Helping God in his work of making homes, is not giving charity but is practical religion. Binding the Northern to older Canada with the steel bands of loyal, because grateful settlers, is in the interest of our whole Dominion and is a duty we owe the state. But if the churches are willing to leave God's work of homemaking to the State,

what of the universities?

Students and graduates should be sent out by the universities and by their parents and it should be counted unto them for attendance and righteousness. What better agency than working-teachers under the tutelage of practical engineers, for settling the north; teachers imbued with the truth of Christ's ethics that love to God and man sums up the trek of college men back from the cities to Canada's great heritage?

Awake Universities and Churches! Educate the whole man. Send the students and teachers back to the land with the unemployed, and so save the family and church, solve unemployment, and protect our Manchuria!

To stave off bloody revolution on this continent, nothing more nor less is needed than the acceptance of the belief and action thereon that the body of man, rich and poor, black, white and copper-coloured, is the real divine dwelling place. This belief will shift the stream of millions of dollars now poured into churches, temples, altars, shrines, cathedrals, into homes and work and baths and books and laboratories and into decentralized instruction. Under the supervision of the State the individual efforts of the churches should be given to making work and homes for the living, suffering, sweating homeless dwelling places of God.

The universities too, without turning a hair, could give a tremendous fillip to the government's homesteading programme. Half our professors should throw their hats into the ring and say "We'll help to fight this bully "Depression"." They should go north with the majority of their students. Getting free board, professors, like clergyman doing similar work, could afford to take a much smaller salary and thus enable our governments to balance their budgets and settle the unemployed on the land.

Homesteading for oneself and helping another on the land, even if not always successful, would not only solve unemployment but prevent a North American Manchuria. Densely crowded nations have been long casting covetous eyes on our undervalued and shamefully neglect-

ed hinterland. Awake Canada and employ Major Grubstakee and Brigadier General Grubstaker to forestall Field Marshall Prince Kotohito Kanik, or the Commander-in-Chief of some other nation as ambitious as Japan.

Therefore let Britain and the sister dominions grubstake, foster and teach by working and companioning with men and women longing to enjoy sweat, a good appetite, and the other blessings of labour in the open. Their united efforts will save the day.

The government's road and settlement work are good so far as they go. We need more and better settlers in the north and even in the older parts of the country. But it is a pity that they do not make the same effort to put the New Pulpwood Conservation Act and the Forest Conservation Act into force that they do into the Relief Land Settlement Act. It is too bad that with the white pine almost gone and the spruce fast disappearing that the governments would not build enough hygienic central camps where all the new settlers and unemployed could meet, relax a few days, have a bath and read a good story and where they should be required to do foundational work under the supervision of such outstanding foresters as Dean Howe and thus enable the governments to exercise the public operation of our forests. It is not for a layman like the writer to say what preparation should be made. But one can well imagine that from our 500 to a thousand stations or studios should be built at strategic points in our far flung forests. Why, for example, should not a thousand men be thrown into the territory recently bought from the Indians for a song? In an intelligent effort to conserve its timber not for our wood skinners to destroy, but to be a source of wealth and comfort to our Indian brothers and sisters for all time to come.

The writer blames the church and universities more than he does the governments. The church is bound to her idols of worship and pomp and buildings and the universities to attendance and doing what the ostrich does not do; namely, keeping their heads in the sand, while our timber and the humus of our soils are being stolen from future generations. Our governments are staggering under a heavy load and

do not get the support from their church or the universities they deserve.

It is due to their lack of backing that the governments do not feel strong enough to stand out against the lumbermen and engage the unemployed in launching a great public policy of forest conservation, a policy on which they have already embarked theatrically. It is a tremendous reflection on the church that she did not mould public opinion in Russia and bring about reform without the shedding of blood. 7,000 Doctor Blands of both sexes with half his resourcefulness and energy will do it. It is a tragedy that the only kind of work we can give men in connection with our forest wealth is cutting down trees when the market is flooded with lumber. There is no need for the cutting of much lumber for at least two years. Most of the lumber yards are full and the pulp mills have enough pulpwood ahead for more than that length of time. Tens of thousands of peeled poplar accumulated in the last three years and is now being sold for firewood. At a Frontier College station north of the height of land the writer bought eight cords and had it delivered at $1.50 a cord. When you consider that the pulpwood is 4" in length, and makes three times the number of cords of 16" stovewood you will have some idea of how our timber is being stolen from future generations and the enormous loss some people must have borne. Incidentally the neighbour from whom we bought the pulpwood told me that he bought two hundred cords at 24 cents a cord, that is 8 cents for 16" stovewood length.

The pulp companies can ill afford to buy pulpwood and yet they are forced to do so to help unemployment. Will the surplus that they are cutting also be thrown into the vicious circle and in a year or two sold as firewood at 50 cents a cord delivered?

Yet our pulpwood is being rapidly depleted. What is happening in Canada in a clear case of killing the goose that lays the golden egg. The writer would rather assist than embarrass the governments. He does not often go to prayer meetings, but he thanks the Lord all the same that they took relief out of the hands of charity and made it a function of the state. Let the churches and other welfare organizations spend at

least half their time and energy in helping and encouraging one another to pay their taxes. Should the governments not be able to continue financing relief, we would be plunged into violent revolution within a month.

COSTS OF THE OLD AND THE NEW SYSTEMS COMPARED

Chapter 16.

Let us prepare the cost of educating the few with that of the many.

It has been estimated that "the money contribution accepted every year" by the mere handful or "several hundred thousand students of the private colleges" throughout the United States "is many times the relief spent by charitable societies, and more every year than all the millions both Carnegie and Rockefeller put into their educational foundation."

Albert Shaw, the famous editor of the American Review of Reviews, states that "One fourth the population of the U.S. attend schools or other institutions for some kind of instruction and training," and that "Our students from infant grades to the universities, will cost the country this year not thousands or millions, but actually billions of dollars."

Billions for the education of a quarter of the population! Could Uncle Sam afford to educate in the same way the other three fourths? Never! It is bankrupting him to educate the one-quarter. It would sink him to perdition to spend four times that amount.

According to the Canadian Bureau of Statistics less than 40,000 of our people get any kind of university training, about one in every 250. These 40,000 pay about 20 percent of the cost. The balance is paid in part of endowments and contributions and in part by the provinces.

The average current cost of a year's instruction in a Canadian university, not counting the students' board and personal expenses, is about $494, of which $231 is paid for him by the Provincial Government. In Ontario, however, the cost of the province for each university student is higher than the average, being about $400 per student per year. While it costs, as we have seen, billions annually to educate one quarter of the population in the United States, it costs Canada 500 million each year to give one quarter of her people an education, most of it the merest ghost of real learning.

By taking all our young away from home to be educated even in part at the expense of the state, universal education would bankrupt society in a decade. Adult education is therefore an idle dream by the present method. It is rank hypocrisy to pretend that general education is possible in the face of the present monopoly. It is unfair to spend nearly all the money devoted to education on the few and neglect the many. This injustice is accentuated when it is recalled that the stay-at-homes and workers are contributing to the public revenue and therefore to the education of the favoured ones. Spending millions on the lopsided education of a chosen few and neglecting the masses is glaringly and shamefully wrong. It would be a lasting disgrace if we in the Province of Ontario continued to spend $400 a year per student from the public revenue on the university education of non-revenue producing men called students and the merest trifle on the training of those who sacrifice themselves body and soul in helping to produce that revenue.

The staggering cost of the monopoly in educating the few only, in walled off places, is seen when we recall that the educational institutions turned their backs to the waste and slaughter of our resources. They were not on the farm to prevent the theft of humus from the soil, nor in the woods to plant young trees where older ones were cut, nor to compel the timber thieves to leave enough seed trees to reforest naturally. They not only deprived their own hands of their cunning but, by tacitly agreeing to the killing of the goose that lays the golden egg, they robbed posterity of the real means of education and of work and bread wages. All these and many other crimes must be laid at the door

of the school and college because they are not on the homestead and farm, not in the forest and shop, but off places as unlike real life as it is possible to imagine.

As we have seen only a quarter of our people have had even the semblance of an education and they have had this unnatural sort of education at a backbreaking cost. By means of the world's biggest monopoly: – schools and colleges requiring an entrance examination – they have drawn a substantial part of their support for their education from the illiterate masses, whom they shut out from their preserve.

Even were all those young people who could be spared from the home taken to school and college to be taught, it would still leave the stay-at-homes without books, leisure and instruction. The reason progress lags and weaklings make laws they cannot keep is that too much money is spent on study and research on behalf of a few in the "barracks of the university" and schools, and too little is spent on the education of the many who live amid the resources of nature. Professors and other teachers are not seeking the cooperation of the whole family, and the young and old of a countryside. No truffle dogs, no pigs, no bees, are employed as teachers, helps, and Nature is not sought as an ally.

The policy of all the universities is resident instruction for the elect few. Why not resident instruction for all? The writer believes that it can be done without the expenditure of an additional dollar, by the simple device of having the teachers and students share the excessive burdens of the men, women, and children of the neglected, who, can under the present system find no leisure for reading and study. In this way the teachers can earn their board and often a little more and sometimes full pay. If no work is available they can make axe handles, wheelbarrows, handsleighs and scores of other things that they may be able to trade off or even sell for cash and so keep down the cost of instruction.

The following is an example of the economy of salvage and its educational valve:

From my study windows I can see in the distance an old building

made of valuable pine timber; a Manse it was, built some seventy years ago. Alas it happened to be only a stone's throw from a public school where mental development was regarded as divine, and physical of the devil, except for parents and other slaves among the stay-at-homes.

The lack of work of the hands and heart created a great want in thieves of these children. Having no idea of the value or sacredness of property, the boys, for want of constructive leadership in work of the hands and heart, some half dozen years ago fired stones at the windows until every pane of glass was broken, 250 in all. By an odd turn of affairs the building recently became the property of one of our best educated Canadians; a young man whose heart and hand and mind have approximately the right amount of activity. From a busy life he is snatching odd days of salvage the long neglected Manse. One of the first things he has to do is restore the windows in order that he may beat it while working inside.

The now rare white pine is in excellent condition and it has occurred to the writer that if he were Minister of Education, School Inspector, trustees and teacher in one he would take the boys the half of each school day and give them a chance to work with its present owner on the salvage of the old Manse. He would give the girls the same opportunity or some other suitable training of the hand.

By chance a practical man who for forty years had earned his living with a blacksmith's hammer, and who for the last seven years had been improving homesteads for the other fellow, spent the winter in the district.

On learning that his versatile neighbour intended salvaging, and remodelling the Manse, the eighty-five year old tradesman offered to lend a hand. Buying a hundred pound anvil the carpenter and the blacksmith put their heads together and fixed up a forge in the kitchen. They then made tongs, chisels, pincers and other tools; and now the blacksmith is renewing his youth in helping to bring life and symmetry to the old building. Youth, the carpenter, and Age, the blacksmith, are changing the house that the scholars of yester year thought of no possible use and should be destroyed, into a comfortable home for some

homeless family. Already an offer to rent the building has been made.

Soon the blacksmith who does not believe in eating the bread of idleness, and who, scenting the tang of spring, will hie himself away to the north again to continue helping to carve out homes for Canada's advance guard of settlers.

In the meantime, before the ink that recorded those lines was dry, the writer received an unsolicited note from the present teacher, which shows the new trend in education:

"I should like to ask your brother, Mr. John Fitzpatrick, if he would permit me to take the pupils over the Manse to see him making pincers of some other tool. I asked the children how many would care to go, if we are allowed to, and every hand went up." Of course the blacksmith and the carpenter, Mr. Jim Hamilton, were delighted to have visits from the children.

This demoralizing of our youth for want of education of hand and heart is alas going on not only in our public schools, but also in High Schools, Collegiates and Colleges. The destructive spirit grows. Only on Halloween would university students stoop to destroy property, as the little the law would condone on other nights would not give a real thrill. To get the thrill, even human life must be endangered. Recently a freshman was so inhumanly manhandled in a Canadian University by more advanced students that he lost his reason. The father of the boy is bringing a suit against the institution for $200,000.

The other universities are equally guilty. Like men they ought to admit their prehistoric method of educating our people, chip in and help their sister university to pay the fine, and from now on educate their graduates and undergraduates beside the resources of nature with five or six hours good stiff manual labour daily, in which case the young people would have no energy left for treating their fellow students inhumanly.

"The most lurid fact on our Canadian horizon," says the Montreal Witness, "is the complete devotion of a majority of our young men to

sport – not to athletics of their own, but to the successes and defeats of persons making sport for them. And what is this sport for which they have subjected the English language to degradation substituting for honest words a misbegotten lingo? It is growing less and less honourable, more and more brutal. Savageries are smiled at on the lacrosse field and punished by ten minutes' supervision, that would, if committed on the streets, mean many years in the penitentiary."

The property of a girl giving her life to mending broken homes is disregarded by school children. It is overlooked by parents, guardians and teachers. Manhandling a fellow student by undergraduates is condoned in practically every university on the continent largely because the children and college men, alike, have not been taught the dignity and blessedness of work of the hands, the sacredness of the love of others, and the reverence due their rights and property.

The lack of education on the land and in our forests creates criminals. The cost of segregating criminals instead of the criminal helping at the university of the farm and forest is an unnecessary burden on the state and greatly adds to the cost of education. The pressure and work of wholesome burden-sharing instructors on the lonely farm of prairie and hillside will increase the farmers' ability to pay taxes, will help in preventing mothers from filling the asylums, and father and brothers from crowding the penitentiaries and will thereby bring down the annual cost of our budget.

In separation from the world, cloister-fashion, education has been able to command so much reverence, influence, and money, that she has all but brought the financial structure of the world crashing over our heads.

Yet the remedy is simple. By training largely in the open beside the resources of nature, there is little doubt that all our people can get an education for a less amount than we have been spending on that of a favoured quarter in walled off places we call schools and colleges. That is by having teachers and pupils engage in part-time labour they can, not only keep down costs, but sometimes convert expenditure into revenue.

As only approximately fifteen percent of our fire swept areas are patrolled and 1/1000th percent or less conserved scientifically there is work for all teachers and pupils in the great tasks of patrolling, salvaging and afforesting. To have all our people producing revenue and using goods would be to keep our factories busy. It would therefore be good business as well as good common sense to provide a training of the hand and heart as well as the head that would enable every one to make work for himself in times of depression or in any other times. And that would go even a small part of the way toward conserving the fifteen percent of our fire swept areas, to say nothing of the other 85 percent untouched even by fire patrol.

As on the farm here too in the forest the new education would be economical for all concerned, the limit owner, the state, and the universities and schools. For the first quarter of the present century there was enough whole small timber and enough large split and broken timber going to waste in British Columbia to run the university of the province. This was true also of the western states and a good many other states. The writer is not so familiar with conditions at the present time in America.

No logging camp should be allowed to operate without enough students with suitable equipment, to salvage the waste and to get the ground ready for replanting. No coal mine should be allowed to mine the best seams until arrangements are also made to mine the more inaccessible and less valuable in the immediate vicinity of the large ones. If the smaller seams are left it would never again pay to mine them.

It is true mining and lumbering at the market prices might not be very profitable, but men, women, and children working in the bush would consume more food and clothing, and machinery, and keep many factories running. Besides, profit is not everything; facilities for the education of hand, and of heart, and of head, of young and old would be of the greatest value.

Governments are spending a great deal now on air patrol of forests. Why not also spend money where the need is equally great, on cleaning up the slash and manufacturing waste, and preparing the ground for

replanting?

There is every reason to believe that utilizing waste lumber and waste humus, would largely pay for the effort and cost, preventing as it would many fires that gain headway before the arrival of the air patrol.

It would, in any case, give young and old of both sexes an opportunity to acquire a broad, useful education of hand and mind and of heart obtainable in no other way.

Lumber could be salvaged and manufactured into portable houses for farmers' "hired help" and for widows and other single mothers. Coal could be mined to heat these houses. Ores could be utilized to make bathroom appliances for the poor, and germs could be sought, from found, studied, and destroyed at their source – insanitary kitchens and latrines. Young and old would in this way, get an education that would make veritable independent Robinson Crusoes of them. The whole cost of the government would thereby be cut down.

Many owners of timber lands would be glad to give the small timber that they could not handle profitably with their heavy equipment. They would cooperate for the sake of preventing future fires, and for the assistance given in replanting their limits.

Public opinion is not sufficiently informed on the tragedy of waste of natural resources, and especially of lumber and humus. Nor does it grasp the meaning, and dire consequences of neglected filth on these wrongs and factories, and on the farms. Education is the only means of informing the whole public. The present system reaches no more than a mere fraction of our people, who are taught within four walls in the older communities, and who do not actually see the danger. What have the great schools and universities of Britain done to conserve the mahogany, walnut, oak so lavishly built into castles and other old structures? Almost nothing, and yet for centuries they have been giving young people certain mental gymnastics they call education.

Real education and therefore economy can scarcely be said to have yet penetrated our diminishing forest wealth. This is not the fault of

our few experts. They have been but a voice crying in the wilderness. Yes, a real voice, but alas how slow we are to harken! In this Province of Ontario how our hopes were buoyed up in 1912 after the publication of the Howe-Miller report on the Trent Watershed! Because of our indifference Dean Fernow passed on with a broken heart, and Professor Ross went to the C.P.R. where he had a freer hand to carry out his ideas of conservation.

Several nurseries have been started and the present Minister, the Hon. Mr. Finlayson, has made a valuable gesture in carrying out in part the long delayed recommendations of the report. The times are exceptional, however, and the burden of relief makes it difficult to spend in this direction.

And yet, as there are so many unemployed, perhaps the time is most opportune. What a compliment it would be to that noble fellow, Dean Howe, Head of the Department of Forestry, if Mr. Finlayson were to say to him: "Here are tents, axes, a dozen plumbers, half a dozen engineers, as many practical men from our nurseries at St. William and Midhurst. Take them along with your staff and students and a thousand picked unemployed men and women now on relief and go to Peterboro. Take a look at some of the cellars there and other land marks along its banks to see to what height the Trent had recently risen. Then go north and do what you recommend in your report of 1913, or what you believe should be done now. Begin in series of articles to the press to keep the public posted as to the danger of Canada's riversheds becoming denuded of their timber and the history of China being repeated on this continent with floods and famine as recurrent events."

Call attention to the fact that another bad burn along the Trent and its hinterland would delay reforestation by a decade and more, and raise the water in Peterboro and Lake field by perhaps five additional feet, endangering life and property throughout its entire course.

"Why?" the reader will ask, "would it be necessary for Dr. Howe to write the press?" Because the public does not realize the imminent danger of more fires on the Trent watershed farther tapping the vegetation – retaining moisture. Keep the public posted and perhaps an awak-

ening people will give an already informed minister the support he needs in the country and cabinet to press conservation along the Trent, and many other rivers almost in as great danger of being denuded of their plant life. That would be giving a thousand young people a chance of learning forestry, a new and most promising profession. Why not Canadian camps of foresters in uniform as well as American?

The writer believed that forestry will soon become one of our most popular professions. Let us give the public a chance to prepare for it without class fees, and if possible, by working for their board? Try some camps on the Trent-Watershed Mr. Finlayson, as a voluntary educational army. If you cannot pay wages, supplement the free tuition in forestry by other special advantages, such as the privilege of making their own clothes, raising new kinds of vegetables, for the market, time for research, and for working on inventions etc. Try it and call the first camp – "Barnjum No. 1."

These camps would be research bureaus where the Relief Land Settlement Act, The Forest Conservation Act and the new Act to regulate the growth and conservation of pulpwood could be operated together. In portions of the forest not open to settlement one headquarters could be sufficient for the study and operation of the two last mentioned acts. These research and operation bureaus would of course require to be located at a convenient distance from ocean to ocean throughout our vast forest areas and also on land open to settlement. The scientific care of our forests would include the cutting of whatever amount and kinds of lumber the government's experts in economics and forestry consistent with a rigid policy of conservation found necessary, and that only. This would of course eliminate the "wood skinner," lumber companies, and individuals operating privately. On the other hand the careful operation of these three acts in this province would absorb all our unemployed and provide the world's cheapest and best system of education.

Let us in this or in some better way have not a five or ten year plan but a life plan. Let us undertake to supply inexpensive hygienic centrally located camps with suites electrically lighted containing each running hot and cold water and baths for every family. These central camps

to be used when desired by lone settlers during the improvement of a homestead on the learning of a trade, and while such conveniences are being installed in each and every settler's home. In these central camps as well as on the homesteads such subjects as forestry, biology, chemistry, mining, electrical, civil and heating and plumbing engineering, also agricultural engineering, dairying and horticultural and other useful subjects could be taught.

B. K. Sandwell, the well known economist, recently told the Rotary Club of Toronto that:

> *"Scientific management of the forest itself will induce it to replace, year by year, the full amount of all that is taken from it by industry and all other causes."*
>
> *"The methods involved include a more selective cutting of timber and various devices for increasing the growth rate, together with the most efficient means of preventing fire and all other accidental loss." "It is no use," he said, "to spend money on managing a forest if it is going to be burned down before you can collect the gains of your management."*
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> *"The new pulpwood conservation act adopted by the province of Ontario a few weeks ago is significant evidence of the dawn of the new period," Mr. Sandwell remarked.*
>
> *"We have already public ownership of the forests," said Mr. Sandwell. "This act practically sets up public control of the operation of the forests as the principle of the future."*

It should be a matter of supreme satisfaction to every loyal Canadian that the mantel of the late T. J. Barnjum, one of the world's greatest altruists, one of the world's most enthusiastic foresters, has fallen on former Professor Sandwell, the brilliant editor of Toronto Saturday Night.

But I should like to remind the people of this province that no government, Grit, Tory, or C.C.F., can operate these three acts, even fifty percent as required without the whole souled cooperation of all our

citizens, our welfare clubs, our schools, colleges and universities, yes, and of our churches. But what better start is there for the new method of education that is to provide equality of the area devastated in 1928 were situated in the northwestern section of the province beyond the reach of effective action by the air service or the rangers of the forest protection force.

That is, the forest patrol service did not and could not as at present organized fight fire, except in fifteen percent of the fire-swept areas.

There is no sadder commentary on our educational system than the showing just cited. Every year on an average a million and a half acres of forests are burned across Canada – an area the size of Prince Edward Island.

Does it occur to the average reader that the chief reason the loss by fire is so great is that many prospectors often neglect to put out their fires – many but not all.

"But," you ask, "How can you prove that?" Because most of the fires follow the mineral outcroppings. In '28 for example, the greatest area burned was in North Western Ontario, Northern Manitoba and Alberta. Fire step by step placed her feet in the footsteps of the prospector. The loss by fire of a million and a half acres of forest areas every year is probably greater than the value of all the minerals mined annually.

What can be done about it?

(1) The correct answer is – Go into the universities, high schools, and collegiates and commandeer half the professors and tutors, and half the students for service in the woods and settlements. They are not to displace the practical men already engaged but to supplement their work.

(2) Prevent men and women from prospecting in very small gangs. Allow none to go out unless accompanied with a forestry worker, with power to enforce the law regarding camp fires and to arrest when necessary as well as to do other needful conservation work. Failing that, socialize the minerals and make their conservation as well as our forest

wealth already socialized in name at least, a great public policy and a means of education for all our people for all time to come.

Hand forestry, agriculture and horticulture over to the governments' experts in each province, including the schools of forestry and agricultural colleges. In Ontario, for example, entrust forestry to Dean Howe and Mr. Zavitz and agriculture to the President of the Agricultural College, Guelph, and to authorize these to cooperate with similar authorities in Ottawa and throughout the provinces.

The educational experts of the governments would still have their hands full both superintending the new system, and fostering the germs of reform in the half of the old left in the cities and larger towns.

The writer admits that the aid given the working teachers of the Frontier College, the sending of bulletins on agricultural subjects to farmers, the holding of short courses, assistance given local fairs, and other aids are steps toward the advent of part-time instruction on the farm, in the shop and forest. But high schools, colleges and universities hesitate to take the plunge. They are loath to send out even half of their students and teachers to break the monopoly of instruction, to break the monopoly of buildings, of books and other educational equipment, to salvage waste, to save our forests and the humus of our soils, to break the feeling of caste, to prevent crime and treason by out door exercise, recreation, fellowship, fun and instruction. But let us take courage, for embarking on this educational sea will be the chief factor in restoring the cunning to our hands, and so overcoming periods of great loss and resultant depression.

Hence the appalling need of workers outside the schools and colleges. 50,000 of our teachers and students could well be absorbed by fire prevention and forest conservation. Another 50,000 is urgently needed on homesteads. These would afford instruction to 2,000,000 and more, and constitute the greatest cost-reducing agency of adult education yet found.

Why so much money spent on education and art in the cities to pamper favoured sons, while alive, and honour them after they are

gone? The College of Art was started years later than the institution of working-teachers and yet it was given a grant of $25,000 while the Frontier College had to sell its soul for less than a third of that amount. It is passing strange that most individuals would rather give $100,000 to perpetuate the memory of some killer like the Duke of Wellington, Washington, Napoleon, Wolfe, or Montcalm than $10.00 to give to a living lonely worker the companionship that makes him feel he is not regarded as an untouchable, and to enjoy the privilege of reading and instruction.

The writer is prepared to admit, however, that art is the hand maid of history and of education and would take the stand. "These ought yet to have done and not to have left the other undone."

As Russia is sending education back to the shop and homestead, she is likely to succeed in giving a good big "chunk" of an equal chance to all and in overcoming illiteracy. Are we to allow Russia to say truthfully in effect: "Capitalism has broken down in its pretences to decentralize education and is able now as always to give educational advantages to the privileged few only.

To realize that there would be much ground for such an accusation, we have but to look at our provincial university in Ontario. Half the students who attend there are from one county – York. Not taking into account that now spent on "University Extension" half the amount of money spent on education at the University of Toronto is expended on students from the same county. About $400.00 a year comes from the Provincial treasury per student, and the balance from endorsements.

Before McMaster was opened in Hamilton, Kingston, where Queen's University is located, although six times smaller than Hamilton, sent more students to Queen's than Hamilton furnished all the universities in Canada.

But with McMaster now in Hamilton, the proportion taking advantage of instruction has increased by leaps and bounds, and in this regard, no doubt, she will soon catch up to Kingston and Toronto. I need scarcely mention that were enough instructors sent to distant outposts,

to live and work with the people, the number of students on the frontier would not only be sensationally increased, but the normal development of the whole man, body, mind, and soul, would be achieved, the God-given zest for manual labour be conserved, steps taken toward a sane solution of unemployment, education would be universalized, and its cost reduced to a minimum.

EXILE

Chapter 17.

While considering the practical education of the so called "free" – children, adolescents and adults – we must not overlook that of our prisoners. The sympathetic burden-sharing instructors of the Frontier College have forestalled wrongdoing generally in the case of hundreds of our frontier workers. These toilers were convinced by the presence, as a fellow worker, of a companion and teacher, that society after all did not look down on them nor forget them. In the hope of meeting the need in a larger way the writer has been advocating the opening of the doors of school, college and university and taking half the pupils and half their teachers. In this chapter and in the two following chapters he pleads to the best of his ability that the same privilege be extended to prisoners the world over as to students and teachers. Open the doors of the prisons and exile all hands. Open the doors of the schools and colleges and send at least half the students and half their teachers as labourer-teachers, father confessors, chums and confidants; this brothering and teaching to be a common service alike to new settler and prison exiles.

The exile system and assisted settlement prevented Siberia from the fate of Manchuria and Mongolia, that is, from being the playground of robber bands and of the armies of an ambitious neighbouring state. Had China even taken the same course as Russia: Exiled her prisoners and subsidized her emigrants to Manchuria and Mongolia these distressed countries would today probably be a vital part of China proper.

Had China gone further than Russia and sent members of her aristocracy and wealthy classes as fellow workers, sympathizers and teachers, Manchuria and Mongolia would be loyal today against all comers, with better government in all three than exists and where lese in the world, peacefully developed. Had Henry Fu Yi as a younger man with other Manchus and members of the aristocracy gone as labour-er-teachers, he would not now need the help of Japan in installing him as Emperor.

In view of the high handed action of Japan in Manchuria and of recent disturbances in Portsmouth and Dorchester Penitentiaries there surely is a lesson for Canada with her vast hinterland's road acres crying aloud alike to settler and prisoner. Taking into account the premium placed on work of the hands by the theory outlined in earlier chapters of this book to the effect that the hand to a great extent guides and controls the growth of the brain, we must consider the attitude of Russia to manual labour in general and to her prison population in particular as no other nation ever succeeded in getting so many of her people to develop their bodies as well as their minds and hearts.

Why is Russia no longer an aristocracy? She is now a striking example of a nation who believes it is a good thing to have to sweat for a living. Let us see how this change came about. It is an interesting study – how Russia developed individual and national brain power and character to enable her to create a state which while not perfect has more of the earmarks of the kingdom of heaven than that of any other in the history of mankind. Meanwhile other nations are wallowing in the mire of fascism, Hitlerism, capitalism while Russia above all others retained and developed her ability and zest for work of the hands.

Russia's first sweat-enforcing agency was the politico-social one more or less common in Europe in the Middle Ages known as feudalism. Under this system land was held in return for military service and the peasants composing it were transformed with the land. Feudalism had at least one virtue, that of enforced manual labour. Many good people do not regard that as a virtue, but in view of the impossibility of keeping a clean heart and mind and intestinal tract without regular

exercise, and a lot of it, the writer begs to differ from them.

Under the feudal system the peasants composing it, it is true, were considered at the bottom of the social scale. But what of that? It has long been the curse of society that manual labourers for centuries were regarded as ignorant untouchables. Horace Mann has expressed this in immortal poetry.

In fact it is a moot question whether the lot of most of the villains in serfdom was not better than that of most of the untouchables of India today so many of whom are without food, work and social standing of any kind in the community. Feudalism was not wholly bad, and from the writer's point of view of the blessings of manual labour, apart from military service, was in some important respects good.

It was, in part, because of the inbred objection of the majority of human males to hard manual labour, that serfdom and hard general industrial conditions created a vast ever increasing multitude of radicals who become the despair of the czars and of the advisers. For more than 269 years Russia's main reply to radicalism had been exile. She forced out of the edens of older Russia many of those whom the powers that were, considered undesirables and sent them to Siberia. The various decrees of the Russian exile system and the means of putting these into force, that is the Siberian governors and police, developed into a second sweat-enforcing agency little short of feudalism by means of which, as we have seen, the privilege of labour on the land was given in return for military service.

While the slavery of serfdom had always been more or less unpopular it turned out that the supposed slavery of exile was not considered serious by the great majority of exiled radicals themselves in Siberia. In fact, strange as it may seem, exile played an important part in helping to popularize work of the hands, and in so paving the way for a nation of workers. In other words, exile to Siberia by developing a love of honest toil in the hearts of so many dreamers and agitators, in Siberia, aided materially in laying the foundations of the present state of democracy in Russia. Had there never been exile to Siberia, radicalism would have got control throughout the empire but there would have

been chaos or fascism, not a soviet.

A Handbook of Siberia and Arctic Russia compiled by the Geographical section of the British Admiralty, 1920, gives a good account of the exile system.

"The first recorded mention of exile to Siberia in any Russian legislation is in a law of the Tsar Alexis Mikhailovich in 1648. Exile was largely used at first as a means of getting rid of disabled criminals, men or women on whom some savage sentence of mutilation had been carried out." Note that the Admiralty Handbook states: "As was natural to expect, such men were useless as colonists." But after 50 years of this system of exiling mutilated criminals to Siberia, the inspiration came to the Czar and his advisers that exiles to that great sub-arctic continent might become trailblazers of Empire. The Handbook continues.

> *"Then at the close of the 17th century, it was regarded as desirable to send exiles to populate new territory; an extensive criminal code supplied large contingents when exile was the recognized penalty for such trifling of offences as fortune-telling, snuff-taking, driving with reins, and setting fire to property accidentally. The discovery of mineral wealth added a fresh incentive; rich mines were found at Yekaterinburg and this, together with the establishment of manufactories in Irkutsk led to a large demand for labour, which was sent by extensions of the punishment of exile to fresh crimes. In the year 1753 capital punishment was abolished in Russia, and its place was taken by perpetual banishment to Siberia with hard labour."*

The substitution of banishment to Siberia in lieu of capital punishment was a humane and mighty step. Exile, the writer believes, was the most humane, the most common sense, and the most truly Christian form of punishment ever devised by any nation for her people. It lacked chiefly one thing to make it ideal.

The casual reader might think that exiling men for such trivial offences as fortune-telling, snuff-taking, driving with reins, and setting fire to property accidentally was great cruelty. Such was not the case. Instead, there is a fine sense of humour in it. Had exile been cruel, the

authorities would have had to trump up real offences before exiling their radicals. But to give a man 100 acres, more or less, of the richest black land in the world, on or off the Siberian Steppes, means something worth-while. It is a joke to call a man a prisoner when he has been turned loose in a vast continent with thousands of other exiles only probably offenders, and tens of thousands of colonists coming annually to associate with him night and day. There is more than safety, there is society in numbers. Indeed the Czars didn't wish to fasten the name "criminal" on her offenders and so practically gave them their liberty in a new country. To satisfy legal red tape the authorities made only nominal charges against them. Other countries imprison their culprits, stigmatize them as "criminals" and refuse to turn them loose even in a subarctic continent. Even those exiles who worked in the mines were treated better than the prisoners of the southern states. The well known American writer, George Kennon, in his "Siberia The Exile System" tells us that under the Tsars, the most of the Russian governors and lesser officials in Siberia sympathized with the exiles and treated them humanely. Kennon also states that "the careful and exhaustive researches of Anuchin in the archives of the chief exile bureau at Tobolsk shows that between 1827 and 1846 there was not a year in which the number of prisoners sent to Siberia by administrative process fell below 3,000 and that it reached a maximum, for a single year, of more than 6,000. The aggregate number for the 20 year period is 79,909."

Sending 80,000 persons to Siberia without judicial trial in the short space of 20 years seems appalling, and yet when one reflects he sees that this was a great boon Russia conferred on her people. So kindly was the great Mother Nature with her fertile open spaces that the most of the exiles soon ceased to resent the high handed treatment, and neither criminals nor political prisoners found it in their hearts to rebel. Only a comparative few were confined to prisons, and they, although often shamefully huddled together had to do useful manual labour. Exile bore much of the good fruit intended. During the period mentioned and for a generation after, Siberia gave birth to not a single anarchist. But many of the Russian people at home were astonished and angry because of the wholesale banishment of those who dared to think aloud with reference to the State.

Even so great a critic of serfdom as Count Leo Tolstoy did not think exile an unmixed evil. He evidently thought the turning of thousands out of their gardens of Eden, and forcing them to sweat in Siberia a good thing for these exiles, and a first class lesson for the millions of sweat-shirkers throughout the world. In his "Essays and Letters" he tells us in effect, sympathetically, that Timothy Mihaylovitch Bondaref (a serf born in 1820) who was banished to Udina in Siberia in 1867 because of his Jewish faith, was forced to sweat, but he learned to like it, learned to see that it was a wise and kind provision of God. He came to believe that as earning his food by manual toil proved to be a blessing to him, it should be good for everyone, and he launched the doctrine that: every human soul should do "bread-labour." From his little peasant home in Siberia he wrote a book enlarging on his doctrine of bread-labour and called it "Industry and Idleness" or "The Agriculturist's Triumph." By bread labour, Bondaref meant that every man – millionaire and pauper, and literaturer – should earn his bread in the sweat of his brow. Much as Ruskin, Carlyle and Emerson extolled work of the hands, they made but a slight impression on Britain and the U.S. compared with that which Tolstoy believed Bondaref would make on the world. But unfortunately Bondaref was not allowed to publish his book in Russia. The influence of his teaching of bread-labour however became known through Tolstoy's praise of it. Its influence spread to India where Gandhi joined Tolstoy in his admiration for the Udina exile. In fact bread labour may have helped to confirm the Mahatma in his use and doctrine of the spinning wheel. Although many Russian students of Karl Marx did not wholly agree with Tolstoy the influence of exile Bondaref and his admirer the Count helped to make work of the hands popular.

By exiling her prisoners, the Tsars conferred a lasting benefit and benison on Russia, and on the world. In forcing more people into the ranks of the sweaters they deprived many of the privilege of earning their bread solely by their wits. As time goes by the unwilling sweaters realize the wholesomeness and health and blessing of sweat – the mental, spiritual and physical blessings of work. In fact work on the land under the feudal system and in Siberia created a rich inheritance of handmindness reasoning power and character, and paved the way for

Russia to become the first nation of workers.

The Russian exile was the greatest thing that ever happened to those who took advantage of its opportunities. Had Lenin been imprisoned in one of the penitentiaries of Russia instead of banished to the open steppes of Siberia, he would never have escaped, and his health would have been so impaired he would not have been able to be the chief leader in the reconstruction following the Revolution. Exile gave him time to study languages, to read history, and to blaze a new trail in politics and religion.

Exile too gave Karl Marx the chance of a life time.

The Russian exile was vastly more humane than that of France although according to Gordon Sinclair, the versatile Representative of the Toronto Daily Star, some prisoners became so accustomed to the life in the French penal camps that they refused to return to France when the opportunity was offered to them.

Like Lenin, Trotsky escaped from Siberia but both in Siberia and in the United States his experiences and chances for study and reading were better than his university training.

Similarly his present exile is giving him an opportunity to tell the world all about Russia. He is doing for his fatherland what Carlyle did for the French Revolution with less soul but with almost equal scholarship and with a closer personal touch.

Had Trotsky been allowed to launch a counter revolution he would have found the work of Lenin on too firm a foundation to have succeeded. He would have been shot as a traitor, and the great service he is doing Russia and the world in his present exile would have been left undone.

Soviets are, therefore, mightily indebted to the Tsars. The good work for forcing idle dreamers to sweat on the land was, as we have seen, begun by a Tsar, in fact had exile to the land not been a policy of the Throne for two hundred and sixty-nine years, enforced manual labour would even yet be impossible by the Soviet system or by any

other form of democracy. In view of this fact the murder of the royal family is truly a great stain on the present regime. The only mitigating circumstances are that it was not ordered by the general, but by a Local Council of Soviets and was precipitated by the fear of their escape with the help of the then approaching army of Kolchok.

Serfdom and general oppression of the great majority of workers was always unpopular, and created multitudes of radicals. But no one cause ever brought about a new era. There were many causes of the revolution in Russia. To the growing pains in sloughing off serfdom were added, a weak church bowing to royalty and wealth; and the few rich grinding the many poor. Then too the uneducated, almost starved and ill-guided many, including the great army of industrial workers, seeking better conditions, played a part, as also fancied wrongs of, and false whispers regarding the fate of friends in exile in Siberia. All these and other causes which gave rise to the great strikes in the streets of St. Petersburg in 1917, which gained force every moment until within forty-eight hours, Revolution had won to its side the cadets, the university students, the police, a large portion of the militia and even the Duma, that is those of its members not banished to Siberia.

WANTED: A CHURCH BUILT ON CHRIST'S TWO COMMANDMENTS

Chapter 18.

How can we in other countries avoid the mistakes Russia made, and so prevent bloodshed in the inevitable social, political and religious charges that on smouldering fires are everywhere simmering? It is not too late to save the day in Canada. In fact she is taking one commendable step, one that Russia had also taken namely, the exile of her prisoners to our sub-arctic and above all let her take a third step Russia did not take of completely bridging the gulf between her exiles and capitalists by sending in overalls wholesome, educated representatives of church, college and university as manual labourers and teachers to live and work with, and sweat for, both our lonely settlers and exiles.

Russia took the wisest step of any nation in the treatment of her political offenders, but it did not prevent revolution. Why? Because Russia failed to send men of the George Monro Grant, the Livingston and Damien type and women of the Nightingale type and Sullivan type to sweat with and for them to kill the false whispers of the exiles' friends in Older Russia who were not hand-minded, and who did not like the command to go north and sweat.

Sherwood Eddy, Griffin, Hindu and other visitors to Russia speak of the children's interest in and ability to discuss large questions of state. It is the inheritance of handmindedness through centuries of serfdom and of exile that have carved a brain and a heart mechanism in Rus-

sian children second to none. Children without practical reason. They live and think in aircastles. They had better find their way to the farm, shop and forest as soon as possible in order that they may the sooner develop a gamework for thought to dwell in. Without heart and brain mechanisms they may play like monkeys or bears' cubs but are helpless to reason along practical lines or to love beyond the narrow limits of self. Hence the necessity for banishment from the cities and the means of developing and safeguarding the hand's cunning of young and old.

We have seen that for 200 years and more during the period of exile from Siberia did not produce a single anarchist. It is reasonable, therefore, to assume that had the Czars taken the further step of employing consecrated capable practical engineers and other educated great hearts as working teachers, father, confessors and chums the number of anarchists in the cities and other old communities of Russia proper would have been reduced to a harmless minimum. The radicals were practically all educated men. If the authorities had ceased imprisoning radicals and have offered them work and fair wages as labourer-teachers with the colonists and exiles in Siberia they would have taken the wind out of the sails of radicalism. As it was, even exile to the arms of a merciful God cured most of the settlers – colonists and exiles in Siberia of all unrest and resentment. How much more would an honourable position with wages have cured both the radicals in Siberia and their friends and sympathizers in Moscow and St. Petersburg! Had thousands of engineers – electrical, chemical. Mechanical, physicists, foresters, botanists, zoologists, horticulturists been sent to aid in research; heating engineers and plumbers; doctors, nurses and dieticians to make a scientific fight for comfortable, clean, healthful and cheery homes, there would have been no general strike in the cities and therefore no bloody revolution. The kingdom of Heaven would in that case have been established much more securely in Russia than it is at present. I might add that had this been done much more of the original forests and humus of the soil of that rich country would have been conserved to posterity. Moreover every one would have had the cunning of his hands in fact, would have known scores of ways of making a living, would have in his own root house enough vegetables discarded from his research experiments to keep him and any of his sick neighbours

who needed them until the next year's crop was available.

Let us turn for a moment from Russia's hinterland – Siberia – to that of China. "Every man for himself and the devil take the hindmost" characterized the colonizing of Manchuria and Mongolia. If China had made the settling of this great hinterland her religion and the means of education of her people; if she had even given it the care that Russia gave to Siberia her grateful and stronger children there, would have been more loyal to her and have made a better showing against the inroads of Japan. In fact on the principle of the gods help those who help themselves the other nations in that case, admiring the altruism and common sense of China toward her colonists would have been more likely to have supported the League of Nations against Japan. China would have been more entitled to aid because she had opened her heart and extended a helping hand to her brave pioneers fighting the rigors of a cold climate to make homes for themselves, create markets and a buffer state for their self-sacrificing patrons.

As we have seen, Canada has begun to do what China failed to do; namely, to foster settlement in her Manchuria. Will the church be so half-hearted about it that, as at Kapuskasing, our governments will when a measure of good times return, withdraw their support? If so, it is possible that in less than a decade, heartened by more rebuffs administered to the League of Nations, Japan might regard any agreements with Great Britain as "scraps of paper" and having long cast covetous eyes on our sparsely settled hinterland she might land an army at some unprotected point on the coast of British Columbia. In that event would Britain declare war on Japan? After so many deportations by Canada to the mother land and with labour opposed to fighting in any case, and groaning under the heavy load of former wars, it is doubtful. Would Uncle Sam come to Canada's rescue? No! In return for a guarantee from Japan of security from invasion and for a mutual benefit treaty of alliance the United States would throw both the League and the Monroe doctrine to the winds. While Great Britain and the United States would be deliberating, Japan would entrench an army within striking distance of Halifax and take the great Canadian fortress by land and sea and air.

But this shall never be. I have enough faith in the Canadian Church to believe that led by such great souls as Doctor Salem Bland and 6,999 others and by the Canadian press she will cast off her formalism, uphold the government's hands in their wonderful task of homemaking, and bind our Northern Manchuria to us with unbreakable bands of gratitude.

China had exploited the resources of her north and robbed its settlers and when she is threatened with the loss of her colonies none of the nations was willing to help her. A man who had spent more than $1,000,000 in Northern Ontario on his death bed said to the writer "work for a separate province for New Ontario, New Ontario will never get justice from Old Ontario." I believe if he were living today and saw our governments well throughout and fairly well operated plan of relief in operation, he would change his mind in this matter. He would forget by-gones, chip in and help the governments.

Now the churches must get behind the state in seeing that our colonists and pioneers are not only fed but properly housed.

As you took your morning bath, did it occur to you that two million men, women and children in Canada will go without a bath because it is next to impossible to get one. Can you enjoy the mockery of singing and praying at public worship when you know that the cost of running your expensive church should be spent on providing the means of cleanliness, companionship, guidance and inspiration for God's real temples – that is for the real bodies of settlers good and bad – on our hinterland? Why in God's name should you have a bath – you who think going to church will save you when our northern heroes and their wives and children have none? Do you want to save Canada's Siberia for Canada? Then bind these homesteaders to you with bands of steel. Make their love of manual labour, their cleanliness of body, mind and heart, their cheeriness your special care and your religion.

With the greatest respect for the members of Premier Dury's Royal Commission, from the writer's point of view it was a tragedy that they did not urge a continuance of government assistance to the Kapuskasing settlers for another five years at least. But how many church mem-

bers wrote or interviewed the chairman of that commission or Professor Sharp or Mr. McLennan, the other two members. Were church members really more interested in the society columns than in the fate of a couple of hundred ragged and disgruntled men and women and children? You did not realize that by your neglect that you moved the hands of New Ontario's clock back by a decade and a half, and gave a black eye to the work of Christ's Kingdom in your congregation.

So far as this province of Ontario is concerned, and essentially the same should be true of the other provinces and states, throughout the world, the church should make the Ontario Forestry Act, the Pulpwood Conservation Act, the Relief Land Settlement Act, her thirty-nine articles. She should regard her mission helping God in His great task of setting the solitary in families. Scientific homesteading, research on the land and in the forests, and better plumbing should be her means of education and her work. For one who lives in the North it is demeaning to be always conscious of the fact that there are tens of thousands of struggling homesteaders between Cape Breton and the Yukon in a zero atmosphere who have to expose their wives and children to danger and often death in order to allow them to retain that sense of privacy and of decency Providence has implanted in us all. It did my heart good recently to read in an engineering journal the report of a Toronto engineering firm on their services in connection with Ottawa's system of waterworks. I sent in from the north to the Health Department in Queen's Park samples of water for analysis and in a majority of cases get a bad report. Surely the health of our pioneers is as important as decorating the church, or safeguarding the water supply of our capital city. Why not until we learn to the contrary accept the state as Christ's kingdom? Imperfect, of course, but the nearest approach to it anywhere on the horizon. Christ never advocated a universal church much less a score or more of churches but he did work for a universal kingdom. This kingdom was to consist of servants, not office seekers. Hence it is that the state being the strongest organization of people who serve, is the nearest approach to the kingdom of God on earth. The state is therefore the thing. She is winning her spurs and has already outdistanced the church in good works. We should therefore pay our taxes and either refuse or work for our pensions by helping the state in its

relief and employment work which no one can disprove is God's work. We should learn plumbing and go north. We should supplement what the governments are happily doing by helping to install running hot and cold water and baths in the settler's homes, and in assisting them in preserving the humus and forests for future generations for all time to come.

We have seen that the church has lost the initiative so far as helping God in His work of setting the solitary in families is concerned and that the state is becoming more like what the church should be. There is a way, however, by which the church may save her face, and it has to do with our prison population. In settling the unemployed on the land, the railways, individuals, churches, clubs, the Dominion, provinces, municipalities, all made a start, but the state alone was equal to the task. Will the church follow the state's lead? Will she go further: Urge the Dominion to exile and brother our prisoners and assist them in their arduous tasks in the extreme north? If so it will mean the staving off of violence in Canada, the saving of the church's face, her partnership with the State as the New Church and Kingdom of Heaven, broad enough to include all who love God and man, the rebuilding of the family, and the retention of capital as a bilateral motive in our national structure.

The writer believes that if a generous proportion of our teachers, clergy, doctors, plumbers, engineers, foresters, horticulturists, musicians, chemists, nurses, will volunteer to go with our prisoners as fellow workers, chums and teachers in the spirit of real untouchables, Canada will in the near future entrust them with the task.

Only by now unitedly and wholeheartedly supporting the homemaking of the governments can the church hope to atone for the laissez faire course she has followed. Altogether apart from politics all our governments – federal, provincial and municipal – deserve great credit of grappling with the situation with courage and ability. Many think they might have conscripted enough money from the wealthy in order to provide better wages for the unemployed. They have at least avoided the danger to which J. M. Macdonell, President of the National Trust pointed out to the Ministerial Association of the United Church, name-

ly, that if pressed too hard capital might seize the reins of power and establish a dictatorship. It is better to try hard to win the cooperation of capital and insist on her giving more money to help the poor.

The church has lost the initiative in welfare, but by now setting aside her own interests and advocating a broad more scientific, and more generous scheme of assistance to the unemployed and homeless a policy of supplying heating electric and mechanical engineers, plumbers, foresters and horticulturists as burden sharers, father confessors, teachers and chums can she hope to regain public confidence.

In the writer's opinion, that enlarged program for the church should include the launching of a policy of exile and thereby a second chance for our prisoners, a policy of applying the same methods to them as to other pioneers; namely, of brothering them by men engaged in the dual capacity of working for them and teaching them as brothers and confidants.

Two steps are necessary in order to prevent and cure communism and other forms of radicalism, and they are: Firstly, Banishment of our prisoners to our Siberia. Secondly, the sending of devoted loving hearts to this great hinterland with these settlers and prisoners to sweat for, teach and comfort them in their new home. It was a splendid thing for Russia to exile her radicals to Siberia; it was a fatal mistake not to send loving hearts to cheer and guide their footsteps there and to share their loneliness and hardships.

How is it that Kapuskasing in Northern Ontario is one of the best towns in the North? Land was first cleared here by prisoners. It is due in great part to their work that this community has largely overcome summer frost and can boast of an excellent experimental station. Can we not adopt the plan of exile in our Siberia just as Russia did in hers? Can we not profit by Russia's neglect of her exiles and give ours a better chance of making good through the agency of the brightest and most self-sacrificing working teacher, chums of both sexes in all our broad land?

The writer believes that man in God's temple and that the worship

of church architecture should now be supplanted by the worship of the masterpiece of workmanship – man. The body and mind and soul of man are the supremest work of creation. Thousands of God's sons and daughters have no work. Is the church justified in not taking these men north and helping them to make homes on the land? Her failure to do this very thing is a dangerous symptom, and the church must even at this late hour divert her attention from the worship of buildings and pomp and ceremony to the worship of God's own house – the sorrowing, suffering body of man, or abide by the consequences.

As God's real temple man is entitled to food, clothing and shelter, medical and surgical service, a home with running hot and cold water and bath, to chums who are actual father confessors, teachers and burden sharers. It is my religion that we should strive to get these privileges for all in hope and belief that they will try in turn to pass them on to others. By so doing we can forestall the violence that caused so much bloodshed, sorrow and suffering in Russia.

What a herculean task this high view of man's origin. Work and destiny lays upon the shoulders of the church today. There are three million human temples in Canada – men, women and children who need work, food, clothing, housing and plumbing facilities. How many church people are engaged in supplying these services? So few that the State found it necessary in order to prevent violent revolution, to undertake the task herself. Yet the Church criticizes the State for not doing more and the state displays the Christian characteristic of saying little.

Considering that the depression came so suddenly and that the church helped so slightly our Dominion and Provincial governments and Municipalities have done well in the matter of relief, and in assisting settlers. But if we are to have the settlement of our vast hinterland undertaken and carried to a successful issue, land settlement must not only be pronounced as a great public policy by our governments, it must be made permanent by a strong public opinion and public assistance. And this condition of absolute public support must be forthcoming whether the government's back-to-the-land scheme is sponsored

by a Conservative government as in the case of Hon. Wm. Hearst and Hon. George S. Henry, or whether it should fall into the hands of a Liberal or C.C.F. administration. It is folly to think that even a socialist government can carry on successfully without public approval and public support. A united people must assist it generously or it fails.

As will be inferred from what has been said, it must be admitted that in the present distress the state has shown many of the virtues that we looked for in vain from the church – the sinking of petty differences, and making the work and feeding and general welfare of all the hungry homeless and out of work without regard to race or creed its function and its religion. The State has out-generaled the church in this regard. It is to be feared that petty rivalries and jealousies will even prevent the churches and welfare agencies from uniting on a satisfactory policy of work and relief. Charity belongs to the past. What we called Christianity had little of the love of man in it. Now we must found a church on Christ's two commandments – love to God and love to man.

The first church to line up behind the State and assist her efforts at scientific homesteading will have the credit of setting the pace for the rest, and for laying the foundation of a Church of Christ broad enough on which all who obey His two commandments of love to God and man may build without jealousy or fear of rivalry.

The church was not called in to assist in reshaping the Russian state. Why? Because her sympathies had always been with things as they were. What are the claims of the Canadian church to a voice in controlling the strong forces that are everywhere making for change? As we have seen she failed to back up the government in the case of the Kapuskasing settlement. What is she doing to help our government's Relief Land Settlement Board now? Not much! She is more concerned in getting two good comforting sermons every Sunday. Has the Church lost her chance? If not, she will have to act quickly.

So far as solving unemployment is concerned the church has lost the initiative but she can recover a large measure of usefulness by taking a second place to our Relief Land Settlement Board and pushing with all her might. More over she can fully save her face by going a step

further than the governments and urging the removal of our prisoners also as new settlers to our great open spaces, and becoming responsible for them there. Here is a chance of rebirth for the church. Will the churches, the universities, welfare clubs and other philanthropic agencies not save their day as well as their faces by launching and working for a policy for Canada not only of our prisoners and others in salvaging our northern waste lands and forests but also of opening our prisons doors and exiling and salvaging our prisoners by means of liberty, work, brotherliness and instruction.

Were the State to tax big incomes heavily enough so as to be able to give work and fair wages to all, it is doubtful if any government could survive the ordeal at the present time. Persuading the well-to-do to dip deeper into their pockets for this very purpose is one way the churches could help stave off a violent revolution.

It is true we have one man even though physically handicapped – our Canadian Roosevelt – doing his duty in this regard. But where are the 6,999 other Salem Blands?

If individuals, churches, companies, schools, colleges, welfare clubs and big businesses will not try to save our northern empire, by making the sacrifice of grubstaking unemployed on the land, then there are few alternatives left. They must roll up their sleeves and assist in the task of fostering our homesteaders which our governments have happily undertaken or adopted a policy of homesteading on their own account. By doing neither, the government might feel justified in withdrawing its support of the settlers it has undertaken to assist, just as the government of the day cancelled its help to the famous Kapuskasing settlement. I shall not say "infamous Kapuskasing settlement" for the very good reason that it was not their fault that the first efforts at settlement failed but that of the fiendish educational monopoly of the province. The monopoly caused the veteran's hands to lose their cunning, caused the commissioners to become disgusted with their impractical dreaming and to recommend the withdrawal of financial aid from the settlement too soon.

To aid the government's back-to-the-land movement will the

churches not take the initiative in a big drive for cooperation with the governments in whatever form these governments need that assistance – donations, taxes, sweat, working teachers, plumbers, gardeners, foresters, radios, books, magazines, newspapers, work-sharers, teacher-toilers, cheerleaders. Call them what you like, only send and support enough of them.

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Biographical Index

A

Atkinson, Joseph E. (1865-1948) Canadian newspaper editor of the "Toronto Star," (1899-1948); Social activist and philanthropist

B

Barnard, Henry (1811-1900) American educator; First U.S. commissioner of education; Urged "better supervision of common schools"

Barnjum, Frank J.D. (1858-1933) Canadian merchant and politician; Proponent of forest conservation and reforestation as "Canadian Forestry Crusader"

Beatty, E. W. (1877-1943) President of Canadian Pacific Railway 1918-1943; Lifelong philanthropist

Beecher, Henry Ward (1813-1887) American clergyman; Social reformer and abolitionist; Brother of Harriet Beecher Stowe

Blackjack, Ada (1896-1983) Iñupiat woman who survived the ill-fated expedition to Wrangel Island off the coast of Siberia in 1923

Bland, Salem (1859-1950) Canadian Methodist theologian and one of Canada's most important Social Gospel thinkers

Burbank, Luther (1849-1926) American botanist and horticulturist and pioneer in agricultural science

C

Carlyle, Thomas (1795-1881) Scottish essayist and philosopher; Contended that history is shaped by exceptional individuals - the "Great Man theory" of history

Chown, G. Y. (1861-1921) Graduate of Queen's University, Kingston 1884; University Treasurer/Registrar 1904-1920

D

Damien, Father (1840-1889) Roman Catholic priest who worked with people with leprosy in Hawai'i from 1873 until his death in 1889)

Drury, E. C. (1878-1968) Eighth Premier of Ontario 1919-1923; Head of United Farmers of Ontario party

E

Eddy, Sherwood (1871-1963) American Protestant Missionary and Christian socialist

F

Falconer, Robert (1867-1943) Biblical scholar and social critic; President of University of Toronto 1907-1932

Ferguson, G. Howard (1870-1946) Ninth Premier of Ontario 1923-1930; Conservative Party

Fisher, Dorothy Canfield (1879-1958) American education reformer, social activist and longtime supporter of women's rights, racial equality and lifelong education

Flavelle, Sir Joseph (1858-1939) Financier and philanthropist based in Toronto with a profound commitment to public service and progressive reform

Fleming, Sandford (1827-1915) Canadian engineer and inventor of worldwide standard time; Chancellor of Queen's University 1880-1915

Froebel, Friedrich Wilhelm (1782-1852) German pedagogue who recognized that children had unique needs and capabilities; Created the concept of kindergarten

Fu Yi, Henry (1906-1967) Alsin-Gioro Puyi; Last emperor of China deposed 1912

G

Gladstone, William E. (1809-1898) Prime Minister of Great Britain (1868-74, 1880-85 and 1892-94)

Goodwin, William L. (1856-1941) First Director of School of Mining and Agriculture, Queen's University in 1893; Travelled to Northern Ontario to instruct miners and prospectors in geology in the early 20th century

Gordon, J. King (1900-1989) United Church minister; One of authors of Regina Manifesto (1933); Member of Order of Canada

Grant, George Monro (1835-1902) Canadian Presbyterian minister, political activist and principal of Queen's University, Kingston, Ontario, 1877-1902

Grant, William Lawson (1872-1935) Principal of Upper Canada College, Ontario; Educator, historian and author of biography of his father George Monro Grant

H

Hamilton, C. F. (1879-1933) Canadian newspaper journalist, author and intelligence officer for the RCMP, 1919-1933

Hammond, James B. (1839-1913) President of the Hammond Typewriter Company (invented in 1880)

Hearst, William Howard (1864-1941) Seventh Premier of Ontario 1914-1919; Conservative Party

Henry, George S. (1871-1958) Tenth Premier of Ontario 1930-1934; Conservative Party

Hill, Jim (James) (1838-1916) Canadian-American Railroad director of Great Northern Railway

J

James, William (1842-1910) American philosopher, historian and psychologist at Harvard University; Considered "Father of American psychology"

K

Kennan, George F. (1904-2005) American diplomat and critic of American foreign policy in Russia

Kotohito, Prince Kan'in (1865-1945) Japanese prince and chief of the Imperial Japanese Army General Staff in 1931

M

Magrath, Colonel Charles Alexander (1860-1949) Canadian land surveyor; Conducted foundation surveys of North-West Territories 1878-1885

Mann, Horace (1796-1859) American educational reformer, slavery abolitionist and promoter of public education

Mazzenies (Mazzini, Giuseppe 1805-1872) Italian politician, journalist and activist for the unification of Italy in 1860's

McCrae, General A. D. (1874-1946) Businessman; Major General Canadian Army in First World War; Member of Canadian Parliament 1926- 1930

McPhail, Agnes (1890-1954) Canadian politician and first woman elected to Canada's House of Commons 1921

Miner, Jack (1865-1944) Canadian conservationist called the "father" of North American conservationism; Also known as "Wild Goose Jack"

Moody, Dwight L. (1837-1899) American evangelist, publisher and founder of Moody Bible Institute

Moore, Tom (1878-1943) Elected President Trades and Labor Congress of Canada 1920-1935, and 1938-43; Opposed radical unionism

O

Oberlin, Johann Friedrich (1740-1826) French pastor and teacher; Provided village schools with supervision and instructor for young children

P

Pestalozzi, Johann Heinrich (1746-1827) Swiss pedagogue and educational reformer; His motto was "Learning by head, hand and heart"

R

Riel, Louis (1844-1885) Canadian politician and founder of province of Manitoba; Defender of Métis rights and identity

Ruskin, John (1819-1900) English writer, philosopher and polymath of the Victorian era; Early proponent of environmentalism

S

Sandwell, B. K. (1876-1954) Canadian author/editor of Saturday Night magazine

Simpson, Jimmy (1877-1972) Canadian pioneer of guiding and outfitting in the Rockies

Sinclair, Gordon (1900-1984) Canadian journalist; International reporter for the "Toronto Star" newspaper

Small, Samuel (1851-1931) American Methodist evangelist, journalist and prohibitionist

Stowe, Harriet Beecher (1811-1896) American author and abolitionist; Best known for book Uncle Tom's Cabin (1852)

Sullivan, Anne (1866-1936) American teacher; Instructor of Helen Keller

T

Thorndike, Dr. Edward Lee (1874-1949) American psychologist at Teachers College, Columbia University; Devoted his career to understanding the process of learning in children and adults

Thornton, Sir Henry (1871-1933) Businessman; President of the Canadian National Railways 1922-1932

Tolstoy, Leo (1828-1910) Russian author, Christian anarchist activist and pacifist

W

Wallace, Dr. Robert C. (1881-1955) National Educational leader; President of University of Alberta 1928-1936 and Queen's University 1936- 1951

Washington, Booker T. (1856-1915) African-American educator, author and orator; Principal of Tuskegee Institute in Tuskegee, Alabama

Wilburforce, William (1759-1833) British politician, philanthropist and leader of movement to abolish slavery

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