

THE CHARLOTTETOWN GUARDIAN

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FRIDAY, OCTOBER 29, 1920

THE WORK OF THE SCHOOL.

The business of the primary school is not to make lawyers or doctors or farmers or merchants or blacksmiths or other professionals or craftsmen of the pupils; its business is to lay foundations upon which some one of these may be built. And the foundation is common to them all. The carpenter or the farmer needs the same foundation upon which to build as the lawyer or the doctor or the clergyman. Up to a certain point their educational necessities are alike and up to this point the state has a right to provide the education. Just where in our ordinary curriculum the point should be fixed is a matter of detail but in a province so well favored as ours we should not be too niggardly about it. It should at least include an intelligent knowledge of the subjects required for matriculation into Prince of Wales College. Every public school should be able to provide this and every child in the province should be compelled to attend the public school until he acquires it or at least a respectable portion of it. This is the foundation which the state has a right to provide for every citizen and as it is the right of the state to provide it, so it is the right of the citizen to utilize it. Because of this we should have a rigid system of compulsory attendance at school, not for a few scattered weeks but for a sufficiently long period annually to ensure that every mentally fit child in the country should be reasonably educated.

As to what is to follow the laying of this foundation, whether the boy is to become a professional, a tradesman, a farmer—this must depend largely upon the boy's natural bent. More than half the failures in the world today are men whose calling in life has been chosen for them by others, not by themselves. Every mentally healthy child born into the world is capable of filling a useful niche in it. If, through the ignorance or pride or neglect of parents, he is placed in the wrong niche, he is as certain to be a misfit as is the "round plug in a square hole." In every one of the so called "learned professions" there are men struggling for a bare existence who would have made good mechanics, good farmers, useful and respectable citizens. On many a farm in this province and elsewhere there are men and women, slaves to uncongenial work and surroundings, failures, so far as usefulness is concerned, who would have shone and been successes in other callings. It is not necessary to recall Grey's Elegy to prove this; we have all met the "village Hampdens" the "mute inglorious Miltons," met them in every walk of life.

Let our public schools devote their attention not to the making of farmers or doctors or lawyers but to fit the pupils for the calling in life for which God has endowed them with the necessary talents. The wise and conscientious teacher can do much in influencing the child, in training the developing talents towards the goal which they are fitted to reach, whether that goal be the management of a farm or of a congregation, the making of boots or the building of railways, the handling of horses or of juries.

THE DALTON SANATORIUM.

We are informed that the Dalton Sanatorium is undergoing the usual treatment accorded to vacant and deserted buildings. The windows are made the target for the little boys' stone-throwing skill while anything worth while that can be detached from the main building is being taken care of by thieves.

Surely the provincial government could have made such provision as would at least save this valuable property from destruction. To attempt to evade responsibility by simply abandoning the property and leaving it to the mercy of vandals and the elements is simply criminal and the responsibility remains upon the government's shoulders. They are the responsible caretakers of the property and, shirk it as they will, the province will hold them responsible at least for the care of the building until some provision is made to fulfil the purpose for which this munificent gift was made to the province, or until a government is formed which will be big enough to overcome such difficulties as may be met with in so utilizing it.

THE HAND AND THE BRAIN.

The hand never will rule the brain for any time. In moments of madness when it does it destroys itself. Labor of the hand, which topsy-turvy theorists would set up to rule, must always be directed by the conceiving and planning mind. By this alone can the hand exist. The hand can conceive only the simplest necessities. Labor without capital and direction must dwell in the cave of the primitive man. When it seeks to rule it wipes out what makes labor endurable, and in the progress of the human has brought labor out of darkness to a great and growing share in the rewards of civilization.

CURRENT COMMENT

All Hallow'e'en, in the darkened hours of which the ghosts of evil and the goblins damned lurk with villainous intent within the shadows, and witches work their incantations to scatter evil influences abroad, is near at hand. Who knows the origin and import of this nation day, and who will honor it as was wont to be in the country of its birth? It is foremost of all a purely British, Irish and Scotch possession, and of course honored and celebrated by descendants of these in other lands. In our own country it is unfortunately more disgraced by vandalism than celebrated as it should be as a sacred festival and harvest feast. Its earliest memory was before the days of the Heptarchy when the Sun-God worship of the Druids was the heathen religious fancy of Britain's people. It was their great autumnal day of feast and thanksgiving for the harvest, in honor of Saman the Sun-God. Their belief that it was the eve of the day in which this lord of Death assembled the wicked souls of all who had died within the year, and which had been condemned to inhabit the bodies of animals up to this period of release, and this the day of joy at the opening of their prison houses.

In parts of Ireland it is still celebrated as Oidheche Shumhna (Vigil of Saman), although pagan superstition has died out. With the conversion of the nation to the Christian religion it became the national festival on the eve of All Saints day. The customs of the celebration indicated that the weird fancies still prevailed and bonfires to send terrors to the souls of witches and dispel the shadowy hiding places of ghosts and goblins would light up the valleys and hillsides, more especially in Scotland and in Wales, while within doors the young folk were happily roasting chestnuts and dipping apples to the heart-load of enjoyment. One superstition was to throw upon the dying embers of the great bonfires a small stone or pebble to represent each one present, and if on the following morning one of these pebbles was missing the person whom it represented was doomed to die within the year. In the early days of our P. E. Island history, much of the British custom prevailed. Goose suppers, candy pulling and apple dipping constituted the indoor festival. The buoyant lads, natural lovers of mischief were permitted to play the part of goblin, ghost or witch, but under proper restraint. Our old people will remember those days. The cabbage stocks from recently cropped fields was above law the property of the boy, and the use of these on a door panel was not classed as a high crime. Beyond this the boy dare not, and to his credit did not go. It was in the days when parents knew how and what to teach, and boys knew how to be men and to obey.

The great war of today is against the forces of radicalism. The tendency to magnify the ills we have

beyond their possible proportions, and to prescribe remedies, drastic even to destruction, is the dangerous enemy of the peace loving economic world of today, and the one which calls for the united common sense of the masses to subdue and control. The extremist who believes, or pretends to believe, that capitalists are a menace and a curse to any country is in his campaign straining every argument, without regard to reason or logic, to convince the un-wealthy that he is the victim of oppression, and to inflame him in mind and in soul into a fever of discontent and unrest. Then on the other hand is the extremist in capital who fails to comprehend the position and unquestioned right of labor to the full share of its earnings and protection, and of his just due of a fair and proportionate division of all those god things sent by the munificence of a kind Providence for the comfort and happiness of the whole human race.

There is then the species of radicalism in industrial capitalism which seems to exist in a world of its own, created by itself, whose creed is that all outside of itself are only subsidiary forces which in duty bound to contribute to its greatness. This species is again met by opposite combinations, such for instance as the extremists in the recently developing farmers movement, preaching the doctrines that agriculture is the only and one thing possible, the great Krishna or Vishnu, the Juggernaut beneath which industry and the conjuring masses must reverently throw their bodies to be crushed out of life by its oncoming forces. In politics there is the radical of policy which finding that a scientific system of protection worked upon rational and practical lines having abundantly contributed to the prosperity of a country at once urges enlargement of the process into severity which in practice would amount to oppression. Then the opposite fanatic who seeing another country, under directly opposite condition, prospering under free trade immediately applies the lever to impose it upon a people where it would be out of its element, and working an absolute hardship.

This fomenter of antagonism and creator of unrest is most heavily centred in those combines which are the curse of the world today. They exist not alone in the great mergers, often characterized as the "big interests," which control the great industrial and commercial machinery of the world, but also and with equal force and danger, those great labor and professional combinations which in recent years has so often laid its heavy hand upon the wheels of progress and commanded the hold up of the machinery of the universe. It is the radicalism of all these systems that is the threatening enemy of the world today, and which must be fought to extinction before peace can prevail. It is these that are defying the laws of God and of nature, of production and consumption, supply and demand. There is talk of abridgment of human liberty and the inherent rights of personal freedom to the subject frequently injected into public discussion, but under these systems of combines and unions who is there who has any right of personal action or liberty of thought. All are obedient to the beck and nod or the command of their superiors. It is a hardship alike upon the operators and those who are operated on, and only when these forces are obliterated will the world return to normal.

The Hon. Mr. Ballentyne is again having some sport with Hon. MacKenzie King and one Mr. Duff, M. P., the only second rate lieutenant whom the Liberal leader could muster up to jockey him and the astute LaPointe on their missionary journey beyond the Rockies. These artful gentlemen found what they thought was a mare's nest full of prolific eggs in the fact that the

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Patons Ltd.

Minister of Marine once held some shares in one of the sugar refining companies. This Minister had hit them rather hard when they launched their previous canard, and now was a golden opportunity to hit back. So they told the Western people that the Hon. Mr. Ballentyne was one of the very sugar magnates in person, at the seat of government itself, and the presiding influence behind the recent sugar order. Mr. Ballentyne was a Liberal in politics, a man with wide business interests, and investment in many companies. It was because of his great talent for business that he was asked to, and reluctantly accepted, his place in the Cabinet. By lucky chance he had sold all his sugar shares last May and absolutely was without interest in the refiners cause. The rebound caused by the publication

STEAMERS WITH PASSENGERS JAMMED IN ICE.

JUNEAU, Alaska, Oct. 20.—Word was received here Tuesday of the anxiety of White Pass and Yukon railroad officials over the non-arrival of the river steamers, Casca, Nassinell and Whitehorse, carrying 175 passengers. No word has been received from the ships in the last 72 hours. The vessels are believed to be stuck on a bar 100 miles upstream from Dawson. There is a strong probability that all three boats may be a total loss if they remain frozen in the ice in mid-stream until next spring. Together with the Selkirk, now sunk at the mouth of the Stewart River, the loss of these vessels will prove a disastrous ending in the prosperous season just passed.

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The Silver Fox Fur Selling Association of Prince Edward Island Summerside, P. E. I.

Daily Selections Guardian Readers

Furnished by W. S. Louson.

SOME DAY I'LL WANDER BACK AGAIN.

Some day I'll wander back again, To where the old home stands, Beneath the old tree down the lane, Afar in other lands.

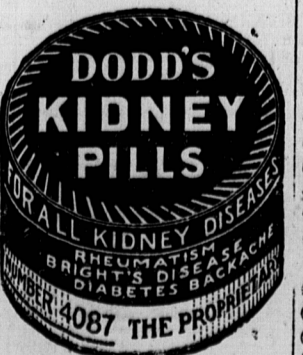
Its humble cot will shelter me, From every care and pain, And life be sweet as sweet can be, When I am home again.

Some day I'll wander back again, To scenes so dear to me, Where life, sweet infancy's refrain Beside a mother knee.

To live once more the golden hours Of joyous, merry play, No thorns but only sweetest flowers, There in life's merry way.

Some day I'll wander back again, To hearts so kind and true; Whose gentle faces still remain In memory's cherished view.

No more my wayward feet will roam, Life's troubled pathway o'er, But in the light and love of home I'll rest me evermore.



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