

THE CHARLOTTETOWN GUARDIAN

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MONDAY, MARCH 8, 1920.

VISION IN EDUCATION.

From Vancouver to Prince Edward Island thinking men and women are devoting their attention to the future of education in Canada. The Dominion is practically a new country, composed very largely of immigrants from abroad, many of whom still cling to old customs, old associations and even their old language. It is customary to think that only in the west are there large bodies of foreigners congregated together in certain districts adhering to the language and customs of their European ancestors and having practically nothing in common with the new land save the means of livelihood. But this is not so; even in Toronto which is regarded by many as a typical Canadian city there are districts in which none but foreign languages may be heard, German, Russian, etc., and in which the signs, public notices and theatrical bills are printed in a language other than French or English.

These people have not been absorbed into Canadian citizenship and even their children are not being Canadianized as they ought to be. This was the thought that largely dominated the excellent address given before the Rotary Club by the Reverend Dr. McLellan, Rector of St. Dunstan's University, on Thursday evening, and address which we hope will yet be given before a much larger audience.

The campaign for better schools; for a national uplift, for a cleaner and better Canadianism received its first impetus at the Winnipeg Convention attended by Superintendent R. H. Campbell last Autumn; it was given definite direction at the meeting of the Executive in Ottawa a few weeks ago, at which Dr. McLellan was present and the hope has been very generally expressed that citizens will shortly be given an opportunity, in a larger hall, to hear his excellent and inspiring address.

THE ROBBER SPARROW.

One of the most impudent and most destructive of our birds is the English sparrow, a little foreigner brought to America in cages some twenty-five or thirty years ago by a bird fancier who hoped to sell them as song sparrows. Some few of them were sold but later, sold and unsold were liberated and the result is the present imperishable, innumerable sparrow population, which neither frost nor heat nor hunger can exterminate. It is the avowed enemy of all other birds and generally finds a way, either individually or in flocks, to vanquish them whether bigger or smaller than itself. Already it has almost exterminated the most beautiful and the most useful of our birds, the robin; it has also cleaned out the barn and chimney swallows and other birds which were quite common a few years ago. Its cruelty in robbing the nests and killing the fledglings of other birds places it beyond the pale of pity or forgiveness.

To save the birds which heretofore have beautified our lawns and fields and woods, the native birds which have kept our insect pests under control, this little foreign robber should be ruthlessly destroyed and probably the best means by which this can be done is to offer a bounty for its dead body. The sparrow removed, our robins, swallows, goldfinches, larks and other favorite birds could again dwell with us in peace.

The suggestion to slay the sparrow may seem cruel but when its cruelty to better birds is taken into account the impudent little robber will receive little sympathy.

THE INTERWOVEN NATIONS.

How inextricably interwoven the nations are is evidenced by what is going on in Europe at present. The terms upon which Germany would be given the peace she begged for, when first discussed, were severe, justly severe and universally approved. She was to be burdened with indemnities which would keep her back bent for years to come; she was to be stripped almost to the point of starvation and destitution and the whole civilized world agreed that the punishment was just. Now we are told that if the terms are exacted Germany will be ruined and that her ruin would involve all the other countries in Europe, would in fact endanger the economic balance of the whole world. Because of this the terms are to be relaxed; Germany is to be given an opportunity to re-establish herself industrially and economically and become again the world power she once was.

Even the unspeakable Turk who was to have been driven bag and baggage out of Europe is to be leniently dealt with and is to be allowed to retain Constantinople!

The commercial life of this old world of ours is a strange medley and has many features that must be tolerated and even excused. Germany and Turkey are two outstanding examples and a few years of prosperity will blot out the crimes and the shame of yesterday. It has been well said that there is no sentiment in trade.

EDITORIAL NOTES

The ice harvest this year is an unusually abundant one and many more farmers than usual are storing supplies for summer use. This will be found to be one of the most economical investments of time and money on the farm.

To get the better of your fellow-men in a business deal you are face to face with opportunity—opportunity to increase your own self-respect and gain the confidence of your fellow-men by doing the right thing by not taking advantage of that chance.

When our foes are near us, Then Thy word doth cheer us, Word of consolation, Message of salvation.

Oh that we discerning Its most holy learning Lord, may love and fear Thee, Evermore be near Thee, Amen.

CURRENT COMMENT

As in other cities the housing situation in Charlottetown is becoming acute. Old houses are wearing out and becoming obsolete while the cost of labor and building material has put building for investment purposes out of the question. Well to do farmers and those retiring at old age, instead of remaining on the farm as in olden times, show an increased tendency towards city life. Besides this the natural increase of population, instead of migrating to other countries as before, is now more largely than ever remaining at home. This increase of population combined with decrease of building makes rentable houses scarcer than even the great scarcity of the seventies, the days of railway building.

Premier Drury of Ontario announces his intention to sharply curb capital until the value of the dollar climbs back to normal and when workmen are looking for employment. He says, "every dollar we spend now gives us but thirty or forty cents of value compared with what it will give us three or four years hence." The Mayor of Brantford makes a similar declaration in view of the increased civic tax rate.

These are matters for consideration in our city, in fact in the whole province. We have some expensive streets already well advanced which will of course be completed. This should give employment in all urgent cases, but the greatest care should be exercised in respect to new undertakings.

Mr. D. D. McKenzie, ex-leader of the opposition before the House of Commons at Ottawa, was at a loss to know why Messrs. Calder and Reid could not have met Premier Borden at Halifax instead of that "most holy place, New York." If the shade of Laurier wanders around the sacred precincts of parliament how proud it would be of his successor. Waste four or five days precious time, and travel some thousands of miles, to and from Halifax, rather than a short few hours trip to New York. What wonderful statesmanship and what supreme economy.

The Liberals at Ottawa have started a paper to be published weekly, and they hope later daily. They have also a campaign literature output. They have engaged Mr. Lewis of the Toronto Star as a strong and well known writer, as editor. Interviewed on the patronage question Mr. Lewis is reported to have flatly declared that "the Civil Service Commission will not be able to prevent us from giving positions to our friends." That is no doubt the policy of the party. It will be at least one of the election bribes held out to climb into office.

There is reason in the attitude of Unionist members as expressed at Ottawa, that elections should be deferred till after the 1921 census, which will materially change the basis of representation.

Daily Selections Guardian Readers

MR. MUNSEY URGES READING OF BIBLE

The New York Bible Society, carrying out its project to make this year "Bible Year," has just received the following message from Frank A. Munsey, owner of The Sun and New York Herald.

"Apart from its sanctity as a divine revelation the Bible should be universally read and studied because in spirit it is the finest summary of human wisdom, and in form it is the noblest exemplar of the English language. To it every one must go for the great golden rule of life 'Whatsoever ye would that men should do, do ye even so to them; for this is the law and the prophets.'"

The object of "Bible Year" is to emphasize the influence of the Bible upon the individual and upon the nation, and to increase public interest in its reading and distribution.

Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you and comfort to cheer you. It is the traveller's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here Heaven is opened, and the gates of Hell disclosed. Christ is its grand subject, our road its design, and the glory of God its end.

Lord, Thy word abideth, And our footsteps guideth; Who its truth believeth Light and joy receiveth.

When our foes are near us, Then Thy word doth cheer us, Word of consolation, Message of salvation.

Oh that we discerning Its most holy learning Lord, may love and fear Thee, Evermore be near Thee, Amen.

MODERN SPIRITUALISM

By Hugh Elliot, in Quarterly Review

1. RAYMOND: OR LIFE AND DEATH. BY SIR OLIVER J. LODGE, METHUEN, 1916.

2. EXPERIMENTS IN PHYSICAL RESEARCH AT LELAND STANFORD JUNIOR UNIVERSITY. BY JOHN EDGAR COOVER. STANFORD UNIVERSITY, CALIFORNIA, 1917.

3. THE QUESTION: 'IF A MAN DIE, SHALL HE LIVE AGAIN?' BY EDWARD CLODD; WITH A POSTSCRIPT BY PROF. H. E. ARMSTRONG. GRANT RICHARDS, 1917.

4. SPIRITUALISM AND SIR OLIVER LODGE. BY CHARLES A. MERCIER, M.D. THE MENTAL CULTURE ENTERPRISE, 1917.

5. SPIRIT EXPERIENCES. BY CHARLES A. MERCIER, M. D. WATTS, 1919.

III

In all ages, men have betrayed a readiness to believe in spiritualistic phenomena, which the subsequent progress of knowledge has shown to be quite unjustified. Among uncultivated peoples, indeed, it is an almost universal rule that, wherever the explanation of some event is ardently desired, and no material explanation can be framed, spiritual agency is promptly accepted as a complete solution of the difficulty. The primitive mind cannot grasp the conception of ignorance. It will accept the most preposterous explanation rather than adopt an agnostic position. Doubt is a product of civilization. This most dogmatic certainty characterises barbaric peoples. And so they raised up gods, to whose caprices all unaccountable events were attributed. Their philosophy was a philosophy of spirits; spirits abounded on every side; their very shadows were spirits; their dreams were the real adventures of their souls, which had temporarily abandoned their bodies; their ailments were due to the intrusion of an evil spirit into their bodies, and the method of cure was to beat the body until the spirit should be driven out.

As science developed and progressed, it was found that in no single case did spiritual agency survive as a vera causa. In every instance, without exception, the spiritual explanation was replaced by a mechanistic explanation, when the unaccountable event fell within the range of observation and experiment. One by one the spirits withdrew up before the rising light of science, as germs wither up in the rays of the sun. But they did not die without a struggle; the early history of science and of rational philosophy is a history of persecution. Truth fell upon unwilling ears. If the planets are kept in their orbits by spirits, it is blasphemy to speak of gravitation. In civilized England itself, so recently as the year 1603, a law was passed forbidding any one on pain of death to employ, feed, or reward any evil and wicked spirit. So natural did spiritual activity seem to man; and yet so false has it turned out to be, whenever brought to a crucial test of reality.

Even at the present day, few persons can approach the question of spiritualism with complete detachment of mind. There still exists a marked tendency to believe in the actuality of spiritual agency. The ordinary man of no special cultivation readily accepts it without further question; he is very loth to accept the proposition that in our human world all events are purely mechanistic. And yet he has no personal experience of any event that is not mechanistic. At amateur seances of thought-reading or table-turning, it is generally popular to profess disbelief in a supernatural agency. Expression of belief in such an agency always obtains on the contrary a general approval and assent. The well-known story of the Angels at Mons furnishes an instance of the way in which the wildest and most improbable allegation may obtain a wide credence, and a still wider half-credence, without a fragment of trustworthy evidence being either offered or asked for.

We are not here concerned with the origin of this hypostatized tendency among mankind; we are concerned only to point out its existence. We raise no question as to the ultimate validity of spiritual belief in general; for that is altogether beside our point. We wish only to note one circumstance in connection with the matter—and that one not controversial—namely that in ordinary life the human mind is far too prone to accept the belief in a supernatural causation for any event of a curious or puzzling nature. It is an inherent weakness of mankind to have recourse to spiritual explanations, where they are justified. History shows countless instances where occurrences believed to be spiritual

in nature have turned out to be mechanistic only; it shows not a single instance of an occurrence which was believed to be mechanistic, but has turned out to be spiritual. This tendency to spiritualisation of Nature is especially marked where the emotions are enlisted; for an individual in an emotional condition, an attitude of impassive agnosticism is all but impossible. In short, spiritualistic explanations find in the mind an undue facility, not warranted by objective facts. If we may borrow a significant term from German physiology, they have a Bah-nung, an unconscious favouritism in the mind, which harbours them with unjustified zeal, and resists their expulsion with unjustified obstinacy. In all this sphere of phenomena, the average mind is no longer on the level; it is fitted on an inclined plane, causing a general and decided drift towards the spiritual, and away from the mechanistic, interpretation of events.

Summing up the argument to the point hitherto reached, we find that the existence of spiritualist manifestations in human life is in glaring contradiction to all experience; its definite establishment would be the most momentous and astounding discovery of all history. It would overturn all our normal modes of thought; and would introduce a revolutionary element—for which Bolshevism is far too mild a term—into the midst of all our thought there exists in the normal mind a keen tendency to accept the truth of spiritualistic manifestations, not only without evidence but in the face of antagonistic evidence. Clearly then, if we are to arrive at the truth, we must be very much on our guard in approaching this subject; we are treading on a dangerous quagmire. We shall indeed not yet deny that the thing may be true; but, in view of its a priori improbability, we shall require the most overwhelming evidence before we can attain anything approaching to conviction. We shall discount the list in our minds towards a spiritual solution, and endeavour to avoid the partiality which is natural to our constitution, but gravely hindered a judicial outlook.

Starting from this basis, our further procedure is relatively simple. We have first to ascertain beyond any possibility of doubt that the alleged manifestations do actually occur. We have, secondly, to ascertain beyond any possibility of doubt that they cannot be produced by a mechanistic process. It is not enough to say that we do not perceive any mechanistic process. It is not enough to say that we do not perceive any mechanistic process by which they could have been produced. That has been the justification set up for every kind of absurd belief among all ignorant races of men. It merely exposes spiritualism to the risk of adding one more to the long series of its discomfitures, when a mechanistic process is at length discovered to explain the case. No, a mere inability to see the mechanistic explanation is not an argument at all, except to a child or a savage. We want more than that. It must be shown beyond any possibility of doubt that the manifestations cannot be caused by any mechanism. Nothing short of that is even relevant. We ask, therefore, in the first place for proof that the alleged phenomena occur, and in the second place for proof that they cannot be mechanistic in character. If these two propositions can be established, then we shall perhaps be justified in the belief that the uniformity of all our previous experience have been deceptive.

Let us deal first with the reality of the alleged occurrences. At least two alternatives present themselves from the start; there is the possibility of fraud, and there is the possibility of hallucination. Those who say they have witnessed spiritualistic manifestations may be animated by an intentional desire to deceive. Yet, when we consider the names of those who have borne witness to them, we can scarcely entertain for a moment the possibility of such an opinion. It would indeed be an opinion of the wildest extravagance. We may perhaps doubt whether the extravagance is any greater than

that of the theory we are asked to accept. We have, however, no desire to balance two absurdities against one another; we shall therefore dismiss this possibility and accept as a solid rock in our foundations the good faith of those who have reported spiritualistic experiences.

The other alternative of hallucination is far less easy to rule out. Few persons are aware how frequently illusions and hallucinations occur, more especially when the subject is a prey to any vehement interest or emotion. According to the 'Census of Hallucinations' one person in ten has a vivid hallucination at some time or other in the course of his life. Less vivid hallucinations are more frequent; and illusions are exceedingly common. Such illusions are particularly prone to occur under the influence of any emotion; and, as already observed, spiritualistic seances are particularly well adapted for rousing deep latent emotion in the individual:

"He sees his love and nothing else he sees,

For nothing else with his proud sight agrees."

A further fact of great importance to be noted is that every phenomenon, adduced as evidence of spiritualism, is capable of imitation by the arts of the conjurer. Such a suggestion does not necessarily involve a charge of fraud against the medium. Hysteria is a common disease, particularly among women, and is characterised by the most protean symptoms. It is entirely consonant with what is known of this disease that hysterical subjects, who are the ordinary mediums, should by trickery perform acts which delude themselves fully as much as the spectators. Pierre Janet has pointed out that the fundamental feature of hysteria is a dissociation of the personality of the subject. A part of his personality becomes severed from the remainder, and is wholly and entirely unconscious of what that severed portion may be doing. The common disorders of hysterical anaesthesia and paralysis are due to the fact that the affected parts have been mentally cut off from the main personality of the individual, who in consequence has no sensation in those parts, or is incapable of moving them by his own will. It is as though two minds dwelt in one body; and the chief

control of the individual has no more control or knowledge of the other than if it belonged to an altogether different individual. Nor must it be supposed that this is a rare occurrence. The horrors of war have filled many large hospitals with these cases, and that too among strong and vigorous men who might be supposed to be most immune from it. In common life, there is abundance of latent and unrecognized hysteria. It is highly significant, therefore that mediums are nearly always women, and nearly always of marked hysterical tendencies. Herein probably lies the explanation, of much that might otherwise be attributed to fraud. It must not be forgotten, however, that the whole history of spiritualism is bound up with fraud and charlatanism. The conscious deceit of fraud and the unconscious deceit of hysteria furnish between them so large an organon of explanation, as to make it exceedingly dubious from the start whether any further explanation is required. It is, however, not incumbent on the anti-spiritualist to prove that the allegations of spiritualism are spurious. The onus of proof is on the side of those who make them. Let us see how they set about it. (To be Continued.)

FACTS ABOUT CANADA

The decimal system of coinage was first adopted in Canada in 1858.

The system of money orders was established in the Eastern Provinces of Canada before Confederation between the years 1855 and 1863. The number of orders issued in Canada in 1868, the first year after Confederation, was 90,163, amounting in value to \$2,352,881.

In 1917 the money orders issued in Canada numbered 8,698,502, having a value of \$106,772,270. Besides there were postal notes issued to the value of \$12,430,270.

In 1917 the number of postage stamps of all denominations issued in Canada numbered 957,051,564, having a total value of \$23,174,602.

The first mint established in Canada was at New Westminster, B. C., in 1852. It was in operation for only a short time. A few coins

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After Stock Taking Sale. There is now on our counters a few hundred pair of Men's, Women's and childrens boots, shoes and rubbers at prices that will make the most careless sit up and take notice. Assortment No. 1. Men's Boots Banker, Regal, Slater and other good makes all sizes except 8's. Assortment No. 2. Women's Boots. A various lot of broken lines sizes 2 1/2 to 4 1/2 and a few 7's. Assortment No. 3. 3 Boy's Boots, sizes 4 and 5's at \$2-35 unequalled value. Assortment No. 4. Misses Boots size 11 only at \$1.95. Assortment No. 5. Rubbers. A big lot for 50 cents per pair including Childs, Misses and Women's sizes 10 1/2 to 7 in black and tan and men's large sizes 11, 12 and 13. Don't miss this and our many other bargains. GOFF BROS LIMITED

