

WHY GERMANS LEAVE HOME



SIR EDWARD GREY AND THE CRITICAL YEARS OF A MAN'S LIFE

THE TEST OF A MAN'S LIFE—PERSONAL AMBITION NOT ALL—LIFE MUST BE MADE TOLERABLE—STANDARD OF EXPECTATION HAS BEEN RAISED—TO GET AT THE BACK OF INDUSTRIAL UNREST

Sir Edward Grey and Lord Hugh Cecil were the speakers at the Manchester meeting of the Cavendish Association—a meeting which, says the Manchester Guardian, was remarkable for its emotional intensity, and was attended mainly by young men.

Critical Years of Life.

Sir Edward Grey said that the most critical years of a man's life were those between 20 and 25. If a man was idle and wasted those years the probability was that he would not get into the stream of life at all. What a man read and did and what habits he formed during those years influenced and perhaps decided his future life. All men had their home life and their recreations—two most important departments of life, necessarily contradictory, but not entirely coincident.

A man who was not obliged to work for his livelihood, after he had attended to those two things, obviously had an enormous surplus of time which he could and ought to devote to public work. Most men had to work for their livelihood more or less. They, too, must give to public work each according to his opportunities. Without that nobody was really a citizen, for citizenship consisted not in the possession of rights but in the performance of obligations and the rendering of service to the state.

What He is at the End of It. What matters most in a man's life, Sir Edward Grey continued, is not what he has done in the way of success or failure, but what he is at the end of it. No doubt his work has a great effect upon what he is, but the measure of the real success of a man is not whether he can point to this or that great achievement but what he himself is as the result of his work.

The Cavendish Association lays stress upon the motive from which people should work, and that, I think, has more to do with what a man becomes than the actual work which he undertakes. The motive which the Cavendish Association puts before people is the Christian spirit. The man who has been a real success in life is the man who has made people feel that his life has been regulated by a desire to give service, and to do nothing which fell below the moral standard which he had set up for himself. That sort of motive is which clears away from people the faults which impede public work.

Personal Ambition Not Everything. Personal ambition is a quite honorable motive. The desire for approval and

praise is something which nobody should despise. But a man should not stake everything upon those; otherwise, when his work fails to get recognition he is disappointed. He should have in himself as his primary motive something which makes him independent of those things, something which makes his work not exist for the sake of praise, but for the sake of doing all those little things which impede public work, and make it difficult for men to work with others.

That is something on which the Cavendish Association lays stress. It appeals especially to young men who have more or less leisure. Nearly every young man, when he is starting upon life has some praiseworthy aspirations. If they get no help, no stimulus, no guidance, no object, they lose themselves as a river loses itself in the sand or evaporate altogether. Just to men at that time, when their aspirations are fresh and new, the Cavendish Association ought to appeal, by providing them with work, small at first but increasing afterwards; by providing them with the results of the experience of other people who have done public work, and by giving them that start in life which will put them in the main stream of public work and enable them in the fullest sense of the word to become useful citizens of the state.

To Make Life Tolerable.

The need of the state for public service (Sir Edward Grey said) is greater than ever, and will become increasingly great. We live in a very crowded country. Masses of men of different classes are packed together in the small compass of these islands, and they have got to learn that they are dependent upon each other, and that what one man and one class does affects his neighbors more and more as the population increases and the community is bound closer and closer together. That, of course, has been felt tremendously in municipal work, which is already dealing with the problems of crowded communities, and that is one of the great things which the state needs.

We have in these days to solve a problem which presses upon us with increasing urgency, and it is how a crowded industrial community is to make life not only to be but to seem tolerable to those who carry on our industrial work.

I say not only "be" tolerable, but seem tolerable because the whole standard of expectation has been raised. It is no good pointing to the fact that things are much better than they were two or three generations ago. What would have seemed tolerable to previous generations does not seem tolerable to the present generation. We have had great prosperity lately in this country; there has undoubtedly been very great progress. But, I

suppose, restlessness and discontent have been and are still a very marked feature of the community. Why? Not because there is more misery or more suffering than there was generations ago—I believe there is less—but because men's expectations have been raised and the standard of what they think life ought to be is higher than it was.

These problems are only going to be solved by people who get to understand the conditions and the point of view not merely of one class, but, as far as they can, of all classes. Those who stand aside from public work are not going to understand either the nature of the problems or the way in which they may be solved. People with leisure who stand aside from public work will find that they are left on one side, outside the main stream, as spectators, and they will become, what people who are mere spectators of public affairs so often do become, cynical, critical, and therefore unhappy spectators. If people are to get to understand these problems they must do it by public work.

Industrial Unrest.

Take the case, for instance, of industrial unrest, added Sir Edward Grey. You are not going to find out the causes of industrial unrest from the newspapers or from political meetings or from mass meetings. You hear that tens or perhaps hundreds of thousands of men are out on strike for perhaps a trivial cause; that it is the alleged cause. You may be quite sure that tens or hundreds of thousands of men do not go out on strike really for a trivial cause. What is

the real value of the farm. There have been in the last twenty-five or thirty years been very many valuable improvements in agriculture, but of all the improvements the first place, if the stock farmer is justified in borrowing money to improve his conditions, and he is, then the first claim, the three most important stock crops are corn, roots and alfalfa. Grow these largely, not to the exclusion of other crops. If your land is not in condition for these crops, make it so, and grow them. No country in the world will give quicker or better returns for enterprise and energy than Western Ontario. "Cast thy bread upon the waters, and thou shalt receive it again" in not very many days.

THOS. B. SCOTT, Vanneck, Ont.

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SCIENCE IS WRONG IN ITS HARD-FACED REJECTION OF PLAIN FACTS RELATING TO PSYCHIC PHENOMENA

BY HERBERT QUICK.

Author of "On Board the Good Ship Earth," Etc., and Editor of Farm and Fireside.

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Alfred Russel Wallace, who has just passed away full of years and honors, was one of the greatest scientists of his time. For a long time before his death, however, he was in scientific disrepute. He was regarded as among those who went off chasing rainbows.

He was opposed to vaccination, and wrote a book attacking it. Vaccination survived his attack, and recent discoveries added to decades of experience seem to indicate that Wallace was in error.

He believed that the scientists of the nineteenth century committed a great mistake in adopting vaccination. The present-day theory of immunity on which most of the progress of medicine is based had not been developed at that time, and doubtless the logical mind of Wallace rejected vaccination because it seemed to him unscientific.

A GREAT MISTAKE.

Another great mistake of science, according to his belief, was the rejection by the scientific world of the whole theory of phrenology. Wallace believed that there was in phrenology something which should have been taken hold of and studied. The importance placed upon heredity formation by the Lombroso school is interesting as showing that Wallace might have been right in this. Not that the phrenologists are altogether or even to any great extent right; but that science in condemning phrenology in toto was wrong.

But the thing which made the greatest breach between Wallace and his scientific brethren was the refusal of science to do so much as investigate adequately the phenomena of spiritualism. Wallace was possessed of a strictly scientific mind; and he thought he saw in the spiritualistic phenomena a great body of fact which science should study, collate and, if possible, develop into a science.

The announcement by the daughter of William T. Stead that she is about to publish a book on the subject of the spirit communications which she claims to have had with her illustrious father since he was lost with the Titanic emphasizes the fact that spiritualistic phenomena are coming to be recognized by a greater and greater body of scientific minds as well worth study. Such names as Wallace, Lodge, James, Hodgson, Hyslop, are found in the roster of those who are not afraid to break with the great body of scientists on this matter.

Science has introduced into the world a new kind of honesty. The fact that Darwin was willing to give to Wallace the credit for the discovery of the law of evolution is one fine proof of this.

A BLOT ON SCIENCE.

But science has a blot in its escutcheon. That blot is its hard-faced rejection of plain facts when they relate to psychic phenomena. Mesmerism is now a recognized fact under the name of hypnotism. But for generations after Mesmer and Braid had performed, written and died, science refused to admit the plain facts. When people were thrown into the cataleptic state now frequently seen in every psychological laboratory, the scientists called it a trick. Thirty years ago I read a book written by a Swedish physician on the hypnotic phenomena observed by Charcot in his Paris hospital. I asked a friend, a well-educated physician what he thought of hypnotism. He thought I meant "hypnotics," which was his name for drugs which induce sleep. He knew nothing whatever of the phenomena of hypnotism as we understand the term—and I could find no physician who did.

And yet Charcot had blustered a woman's back by hypnotism by means of a postage stamp, and applied cantharides to the same back at the same time without effect under the suggestion that it was a postage stamp!

Science simply refused to look at hypnotism, and knew nothing of it for years after it was practiced by hundreds of charlatans. So science refused to consider the phenomena of spiritualism and allowed, and still in the main allows, the charlatans to have a monopoly of that also.

If the scientist had begun, in the days of the Davenport and Foxes, to collate the facts, study them and find out what was in them, instead of denying their existence, he should not now, I believe, have to depend upon such books as this forthcoming one of Miss Stead's for light. For evidently her book will prove nothing.

"Some of the communications," she says, "are too intimate to be disclosed." Those are the very ones which might prove something. If she holds things back, how are we to know these "communications" are from Mr. Stead's disincarnate spirit, as she believes, or the phenomena of her own subjective mind?

stated to be the cause, when it is trivial, is not the real cause. You are not going to find out that by reading or hearing what a few people say, but by getting at what many people think and feel.

Do Public Work. But what we want to get at if we are to find the causes of unrest and discontent, is not what is in the front of people's minds but what is at the back of their minds. That is a very difficult thing even for the individual who has something at the back of his mind to find out, still more to express; and it is only to be found out, I believe, not directly but indirectly by sharing in public work.

Depend upon it, concluded Sir Edward Grey, that the man who is to do to get his own point of view understood is to begin by learning the point of view of others. Only, I think, by being mixed up in public work, and by social work, and so forth, can you get that understanding between different classes which is necessary to make a solid and wholesome public opinion.

THOS. B. SCOTT, Vanneck, Ont.

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