

THE POPULATION OF CANADA

In this month next year the regular census of Canada will be made, in accordance with the provision in the British North America Act that there shall be such a census under the direction of the Dominion Government every ten years. The last census was in 1911. In advance of next year's census, the Department of Trade and Commerce at Ottawa has issued an estimate of the present population of Canada, placing the figure at 8,835,102, which, if it is approximately correct, would mean an increase of more than 1,500,000 over the total ascertained by the census of 1911, namely, 7,204,838. The census of 1901 showed the population of Canada to be 5,371,315. By provinces, the estimate of the already-mentioned bulletin which has come to The Philosopher's table from the capital, sets forth the following figures:

Ontario	2,820,909
Quebec	2,326,528
Saskatchewan	754,090
British Columbia	718,660
Manitoba	618,903
Alberta	587,770
Nova Scotia	518,761
New Brunswick	368,760
Prince Edward Island	93,728
Northwest Territories	18,481
Yukon	8,512
Total	8,835,102

It is to be noted, in this connection, that the Statistical Annual of Quebec, prepared and issued by the government of that province, puts the population of Quebec at 2,380,042 at the beginning of 1918, that total being based on municipal statistics, which are given in detail. On the other hand, the municipal statistics of Ontario give a total of 2,578,177 at the beginning of 1918. In regard to the figures for Quebec, it is further to be noted that the Statistical Annual quotes the statement made by the historian, Benjamin Sulte that only 4,000 persons emigrated from France to Canada before the British conquest in 1759. Their descendants numbered 1,649,371, surely a striking showing of the fecundity of the race, even if Mr. Sulte's estimate should be increased by a couple of thousand, as some authorities believe. Among the many matters of looking forward to in next year's census is that of the proportion of the sexes. The census of 1901 showed 132,769 more males than females in Canada, and the census of 1911 showed that the excess of males had increased to 438,272.

SERVICE OF BASIC IMPORTANCE

If it is the plain, cold fact, as Sir Robert Falconer, president of the University of Toronto, states it, that "there is very little inducement in Canada now for young men and women to look upon teaching as a life-work," there is ground for grave concern in regard to the future of our country. If the Canadian nation in the years to come is not going to be an educated nation, how can it fail to fall short of realizing anything like a full measure of its possible progress and well-being? Education is essential to democracy; without it there cannot be real democracy. There cannot be education without educators. It takes time to make qualified and trained teachers. Their work is hard, and it is of the first importance to the state; and surely of no other workers is it more truly to be said that they are worthy of their calling. In truth, the value of the service done by a competent and faithful teacher is greater than can be measured in terms of money. Much has been said and written of late in regard to the inadequate wages paid to teachers; there is need of much more being said and written on that subject. The influence of a true teacher in forming character and mind is never lost. The nation owes a debt of gratitude to every faithful school teacher. More than that, it owes to every faithful school teacher a decent recompense for exacting service rendered—service which is fundamental to the public welfare.

THE SPIRIT AND THE FLESH

From a friend who is a physician and who served at the front during the closing year and a half of the war, after a good many months' service in a military hospital in England, The Philosopher has received a book by that great surgeon, Dr. George W. Crile, whose work in preventing the "shock" caused by serious surgical operations is recognized by medical men all the world over as well deserving to be termed epoch-making in medical science. Dr. Crile it was who did such memorable service in dealing with great numbers of wounded men after the heroic first British army, which the then Emperor who vaunted himself as All-Highest by Divine Right, spoke of with contempt for its smallness, went against German legions that outnumbered it so vastly. Following up his investigations, in which he has

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been assisted by many medical men, biologists and other scientists, Dr. Crile has proved that the conditions produced by the "shock" caused by a surgical operation and by serious wounds and injuries are the same as those produced by the exhaustion of extreme fatigue, insomnia or hunger, by prolonged worry, by fear, and by grief. All these things produce what is called "acidosis" in the body, which means injury to the nervous system. Certain of the chief organs of the body have the function of disposing of this "acidosis" and bringing about a recovery of normal conditions. When these organs find themselves overpowered in this work, the result is disaster. To translate the scientific pages of Dr. Crile's book briefly into popular language, it may be said that the most advanced results of science establish a great truth which has been known for ages, namely, that cheerfulness and confidence and courage have a direct influence on health. Faith in the final outcome for good can control, and may even prevent, the creation of conditions within the body which render easy the invasion of disease. Anger, jealousy, fear, grief and other violent emotions, as well as the prolonged strain of worry, have a destructive effect upon the vitality.

IN REGARD TO SPIRITUALISM

The deaths of so many during the war has caused an immense amount of deep yearning on the part of persons still in the flesh to communicate with their loved ones who have passed through the veil into the mystery which surrounds our life—a yearning which is perfectly natural and calls for profound sympathy. But the vast majority of those who share that yearning most keenly cannot but feel that there is no true solace to be found in the methods of what is known as Spiritualism. Such methods have never resulted in furnishing any real illumination. It is not to the point that men of the standing of Sir Conan Doyle and Sir Oliver Lodge appear to have a certain belief in the value of those methods. Neither Sir Conan nor Sir Oliver, nor anybody else have ever produced a single communication from a disembodied spirit which was of any value or importance. That wilful deception is exceedingly common among "mediums" is well known. Curiously enough, Sir Conan Doyle says that not only are there swindling "mediums," but there are lying spirits. "We have unhappily to deal sometimes with absolute cold-blooded lying on the part of wicked or mischievous intelligences," he writes. Another notable knight who is also a Spiritualist, Sir William F. Barrett, writes that a "medium" in whom he places absolute trust received some "purely fictitious" details from the spirit of a deceased person. Of course, there is nothing really new in the idea of these persons who claim to have dealings with the departed; in fact, it is bare truth to say that Spiritualism is a return to practices associated with what the world has been accustomed to regard as the dark ages. It is a step backward rather than forward; the methods of Spiritualism do not differ essentially from the methods of the necromancers of remote times. Spiritualism vulgarizes that which is holy, while adding to our knowledge no single help of real worth.

EDUCATION FOR LIFE

There is widely prevalent an altogether wrong idea of education, of what it should be, and of what it should provide. For the community, it should provide light and leading. A man, or a woman, may be a graduate of an institution of the highest learning; unless he, or she, has acquired something in that institution of learning which can be made of value and of usefulness in furthering the general good, he, or she, is no more than a standing rebuke to that institution of learning and the system of education of which it forms a part. No man or woman can truly be said to be educated whose education has not meant preparation for some vital service. So much for education and the community. For the individual, education should provide ways and means for his getting on with himself, or herself. Our minds are our only constant companions. No person is educated who, when he finds himself with time on his hands, is afflicted with mental emptiness. The Philosopher is free to confess that sometimes he finds himself a little tiresome. And this, of course, is his own fault entirely. The House of Knowledge is open to us all; no one life is long enough to allow time for the exploring of all its rooms. No education which is worthy to be called education ends while life continues. Each of us can always keep adding to his knowledge, increasing his usefulness and his ability to get on with others, and increasing, too, his power of finding companionship in himself.

A MALIGNER OF PLUMPNESS

The manager of the Winnipeg office of a life insurance company told The Philosopher recently that at the annual meeting of the American Institute of Actuaries, last month, an insurance expert of high authority, H. M. Butolph, of Indianapolis, made the statement that thin persons live longer than fat persons. Surely fat men have had to put up with enough already in the way of jokes about their plumpness that it weighs the scale against their chances of longevity. They are constitutionally a cheery-hearted tribe and they will laugh to scorn the idea that their fatness is anything else than proof of their vigorous health and their enjoying the sound sleep that comes of a good conscience. Good nature and benevolence are proverbially associated with plumpness, and it would surely be a thousand pities if these qualities should be discouraged by the implanting of a fear among those inclined to plumpness that health and length of years depended upon being lean. Julius Caesar, it is universally admitted, was an excellent judge of men. He said, as reported by Shakespeare:

Let me have men about me that are fat,
Sleek-headed men, and such as sleep o' nights;
Yond Cassius has a lean and hungry look;
He thinks too much. Such men are dangerous.

Fat men, having their nervous systems comfortably cushioned, will not worry over any insurance expert's assertions. They will feel that in their plumpness they have reserves of health and vigor to draw on. They will be cheerfully inclined to say that the life insurance expert who has been maligning plumpness is himself a lean and hungry Cassius.

A ZOOLOGICAL REMARK ABOUT LLOYD GEORGE

In reading a copy of the London Times lately to hand The Philosopher noted a letter from a correspondent who signs himself "Zoologist," and who takes exception to the utterance of a member of the House of Commons who "compared Mr. Lloyd George to an agile Rocky Mountain goat, vaulting from pinnacle to pinnacle." The writer of the letter in the Times says that "the animal referred to is not agile, nor does it leap from pinnacle to pinnacle, nor is it truly a goat." The letter must have amused the British Premier when he read it. If he visits Canada this year, as it was reported a little while ago that he was thinking of doing, he may have an opportunity of seeing for himself in the Rockies the animal in question, which, whether or not it is to be spoken of with scientific accuracy as a goat, is certainly a courageous and resourceful animal. The Philosopher remembers reading many years ago in the London Times the report of a speech in the House of Commons, in which Henry Labouchere spoke of Lord Randolph Churchill as "leaping from branch to branch of the political tree with all the animated alacrity of an ape." That was an offensive comparison. But to be compared to a Rocky Mountain goat is something to be proud of, though the speaker who compared Lloyd George to that animal did not intend his remark wholly as a compliment.

A NOBLE CREATURE'S FEAT

People of middle age, or a little older, can remember among the familiar beings that lived and moved in the world when they were young the large, black, curly-haired Newfoundland dogs, of a nobility of bearing comparable only with the dogs of the St. Bernard breed. They were certainly common throughout Ontario and all Eastern Canada. Now they are said to be extremely rare in Ontario and elsewhere in the East, and to be almost extinct even in Newfoundland. The Philosopher does not remember to have ever seen one in the West. True stories of the bravery of Newfoundland dogs (in which respect they had no monopoly among dogs) and of their feats as swimmers and their extraordinary prowess in rescuing persons from drowning were familiar in juvenile and other books, including school "readers." They are brought to mind by the recent report from the coast village of Curling, in Newfoundland, of how a Newfoundland dog saved the lives of the passengers and the crew of the coastal steamer Ethie, numbering ninety-two souls in all. The intelligent animal did what the hardy sailors could not do in the storm and stress of the perilous situation in which the steamer was, having been driven on the rocks in a storm; he released a rope which had become caught, and swam ashore with it, after which it became possible to rig a life-saving basket in which to draw the people aboard to the shore. Should not that dog have a medal for his intelligence and his fearlessness in achieving so notable a rescue of human lives in a driving storm, when the waves were running so high that no human swimmer could live in them?