

The approach of a low pressure system or storm centre is marked by northeast or east winds which will change to south or southwest after the arrival of the warmer air. There is a sudden shift to northwest with the arrival of the "cold front". Since the next storm centre will generally approach again from a southwesterly direction, these northwest winds with cold weather will prevail most of the time that is not actually stormy or unsettled.

In summer there is a concentration of low pressure centres over the St. Lawrence river valley and this leaves the Atlantic provinces under the predominating influence of winds blowing from the south, southwest or west.

The frequency of gales and high winds is of great importance to shipping and fishing interests of the Atlantic provinces. At Halifax on the Atlantic coast there are about 25 gales per year on the average, 20 of which occur between the period Nov. 1st and April 30th. At St. John 35 gales occur annually with December and January reporting the greatest monthly frequency. The decrease in the number of winds of gale strength in the interior of New Brunswick as compared with the shore of the bay of Fundy is

quite noticeable. At Fredericton in the St. John river valley only five gales per year are reported.

The greatest number of gales occur in winter months in which cold fronts with their accompanying large temperature drops move from the interior of the continent towards the coastal waters. On the other hand the greatest number of fogs occur during summer months with the movement of warm airmasses towards the colder sea and colder air surrounding Newfoundland and the Labrador coast. Fogs are most prevalent along the Atlantic coast of Nova Scotia where on the average more than 50 are reported annually and at Halifax this number approaches 100. Another foggy region is the bay of Fundy where 30 to 65 days with fogs are reported. The decrease in fog-frequency is quite rapid with increased distance from the sea so that in the interior of New Brunswick less than 10 fogs are reported annually.

Note. The author thanks Mr. J. Patterson, M.A., F.R.S.C., Controller, Meteorological Division, Air Services Branch, Department of Transport for permission to publish this article. Acknowledgement is also made to Mr. A. J. Connor, M.A., Chief Climatologist, Meteorological Division, for the use, as reference, of several of his published books and papers on the climate of Canada as well as valuable assistance in writing this article.

Creative Education

A Review of Dr. M. M. Coady's "Masters of Their Own Destinies"

By KENNETH LESLIE

Substituting Dynamics for Statistics

THIS is the story of the "Antigonish Movement" by the man whose dynamic personality has infused and informed it during the critical years of its birth and early development.

Further, it is a story of the failure of "laissez-faire" economy to meet the needs of the people and of the efforts of the

people to institute in their own interests a democratically controlled economy.

But first, and even more importantly, it is a story of popular or "adult" education.

The word which occurs to this reviewer as setting apart the St. F-X brand of adult education from the usual type of adult education is the word "creative". That is, it is education which proceeds by an integration of the whole personality of the student with the object of study.

EDITOR'S NOTE: Kenneth Leslie, a native of Nova Scotia living in New York, well known as poet and author, is editor of the *Protestant Digest*.

The object of study then becomes the immediate environment of the student. His study is his world and books are the accumulated notes of other students, notes which reveal their experiences in "working their material", experiences not merely of the scientific control of material but of joy in apprehending the "soul" of that material, in the same sense as a woodworker may thrill to the response of the wood to his skill.

The first application of this creativity in education is in the creative attitude toward the very process of education itself. Here is where the revolution started, and the seeds of it have blown from diverse sources and many of the seeds have lain buried in the soil of man's mind for many centuries. It is well that no one has yet tried to put his finger on these sources. It is well that this movement has not yet been "taken over" completely by any sect or section. It would be disastrous should this happen. For the insight of Father Coady in the matter of education itself is a revolutionary insight, especially revolutionary from the type of education which has characterized the Roman Catholic Church since the Reformation.

In other words this native Nova Scotian product of these Roman Catholic Hebridian priests is not essentially nor uniquely nor even characteristically a Roman Catholic product at all. It is for one thing the very opposite of authoritarian. Its authority is the humanist appeal to reason. Priest-authority is not used. That is why Protestants, Jews, atheists, can join this movement and be at home within it. One of their phrases is: There is no Roman Catholic way of selling fish. There is no Baptist method of packing lobsters. There is no Presbyterian arithmetic or Mohammedan method of co-operative store keeping. It is in other words a catholic movement in the widest sense of the word. This feature of the St. F-X movement is stressed here because it is not yet sufficiently realized.

"*Masters of Their Own Destiny*" is a thrilling book. Its author is first of all a creative spirit, an artist working in human materials, obedient to the creative element

in those human materials. He is a poet in the original and true sense of the word. This is evidenced in the coruscating race of his spoken word. A by-product is the poem with which he opens this book, a poem of genuine literary authenticity and of elevating sentiment. It is a poem which because of its prophetic words will be remembered and treasured. But Coady's best poetry is in the pungent phrase struck out of him by his contact with the people. Much of that phraseology is in this book.

The average book on economics (which is the Greek word for house-keeping) has to do with statistical matter, that is, with material susceptible merely of quantitative evaluation. Moreover the average book on economic change envisages that change as severely circumscribed by a low reading of the limits of the possibilities of "human nature." This book pushes those limits back several notches and in fact boldly opens the door to an unlimited field of possibility in the economic as in every other human field.

The story of this educational-economic movement towards industrial democracy should neither be ignored nor magnified through fear of its effect upon present habits. Beneficiaries of the present order, even in their own interest, should assist in the birth and development of the new order. This lesson has been more or less learned in Sweden where private capital gracefully recedes before the solid advance of co-operative capital in the provision of certain widely used goods and services, this with no out-of-pocket loss to private capital. The same lesson can be learned in Canada. Whether or not it is learned, however, the people appear to have caught from the St. F-X-ers the vision of what they can learn in the way of servicing themselves and having a royal good time doing it.

The actual technique of teaching the people to walk on their own economic feet is doubtless familiar to the readers of this journal. It has been described many times in articles and books, notably in Bertram Fowler's book *The Lord Helps Those*. This book of Father Coady's, however, is naturally the authentic presen-

tation of this technique as well as of the philosophy behind the movement.

Mass meetings are used first in order generally to shake up a community and to sift out from it those members who will be the leaders of the study groups. The mass meetings also shakes loose the prevalent idea in the average community that as things have been so they must continue to be. It shocks complacency into discontent and rouses discontent into the will to action. That will to action is at once crystallized into small study groups which begin to study—but wait! Their study while coming first in time is really secondary or rather functional to action. Study is merely the slowing up of the response to the stimulus of discontent to the end that the response may be intelligent response. The key to the whole thing is action, life.

The place in the sequence of economic life at which Dr. Coady would operate his educational pry is the place of the consumer, the neglected if not the forgotten man, the man who consumes the services and goods of the economic world from the time he buys the cradle and the doctor's services to the time for coffin and undertaker through all the necessities and luxuries of his life-span. But those who think the end and aim of consumer co-operation is merely the saving of pennies would be mistaken.

It is not only that the consumer will have a greater quantitative control over what he buys but also that he will have a qualitative control as well. For the result of the accent on *production* in the economic sequence has resulted in an

accent on selling. The salesman has an altogether disproportionate place in the scheme of things. Advertising has become a veritable curse of modern life. The absorption point of high pressure selling never seems to be reached while whole sections of the population go without the bare necessities of life. Therefore the new accent upon the consumer's point of view. The victim of all this "pressure" backs up and studies his own need for himself and the end result of his study will be an economy which will be functional of that need and not functional of a "desire" hypnotically induced by Goebellian methods.

"Consumer's Co-operation...introduces the idea of production for use whereby the need is first ascertained, then production is gauged to that need."

What is to be the end of this new kind of popular education which makes man master of his destiny? Dr. Coady presents at the close of his book the idea of a people's research institute which would deal with all of the people's problems, a permanent fact-finding and correlating commission. This people's institute would include international as well as domestic problems and would make a vital contribution to peace.

"Man was not made for bestial fighting. Man was conceived in peace. And in peace shall he find himself and his lost virtues and his departed joys. That, far more than the economic benefits that might be realized, would be sufficient cause for creating a people's institute." This book of Dr. Coady's is, in the reviewer's opinion, a book of inspired realism.