

in Quebec is keenly alive and that the people are determined to keep their politics pure and the administration up to the highest point of efficiency. Perhaps such campaigns as this will do good in impressing upon Ministers of the Crown everywhere that the slightest signs of favouritism in the conduct of public affairs will be resented, and that Ministers of the Crown might with advantage to themselves devote more of their time to conceiving advanced policies and improving the methods of government and less time to those little movements known popularly as political manipulations. The lesson is needed as much in the other provinces as in Quebec.

IT is strange that no one gives as a main cause of the separation between the Church and the world to-day, the solemnity of sermons. When absorbed in his temporal concerns, the ordinary man is serious, long-faced, selfish, often at his worst, but when lifted up by family affections, by an interest in the poor, by beauty in nature or in art, he is happy, joyful, unselfish, generally at his best. In fact, if to be good is to be happy, conversely to be happy and glad is to be good. There is more of this spirit in the Gospels than we sometimes think, and we know it as the motive of the life of Francis of Assisi, than whom there has been no truer Christian. Hence the great preacher must nourish in us all this inward happiness and all these glad impulses. In another way, too, life has its brighter sides. In all its shifting phases, in the amazing foibles of men, in the variety of their ideals there is much real and abiding humour. And this humour is not a light thing, but is as sacred as humanity. Yet the preacher rarely touches upon these aspects of life, as though it were beneath him to be other than solemn. The result is that often we fail to recognise the life seen from the pulpit as the life of our everyday selves. The forces which influence and inspire the one can have but little bearing on the other. We do not want or intend to live in gloom. The gloom that spreads from the churches and sometimes fills the first day of the week we sometimes spend the other six in dissipating. But the solemnity we ourselves shake off hovers like a subtle essence around the preacher. So for all our respect we are forced too often to regard him as cut off from our life, as possessing an experience valuable and ennobling certainly, but different from our own.

THERE is one point in the controversy over Japanese immigration which cannot be insisted upon too strongly. The main portion of the present immigration is from Hawaii, and hence uncontrollable by the Japanese Government. Hawaii is practically United States territory and once the Japanese arrive there the authority of the Mikado ceases. If the situation were reversed and the majority of the immigrants came direct from Japan, there would be more force in our demand that the Japanese Government should restrict the number of its citizens coming this way. Until the Japanese employment agencies in Vancouver have emptied Hawaii of all the Japs who can be persuaded to come to Canada, the situation is one over which the Japanese Government has no control.

It is a peculiar situation and one with which only the Canadian Government is able to deal. Neither Japan nor Great Britain could restrict the movement of Japanese from Hawaii to Canada no matter how keenly they might desire to do so. It is unfortunate, perhaps, that the Hawaiian sugar fields should have, during the past ten years, attracted large numbers of Japanese workers. It may be even more unfortunate that these Japs have become dissatisfied with their conditions in Hawaii and have decided to locate in Canada. Nevertheless, the

event is unique and is not likely to recur very frequently.

The Canadian Government has decided to investigate the employment agencies who have brought these Japs from Hawaii, and when the report of Commissioner King is received, we shall probably have more information.

IN our attitude toward the old world we are delightfully inconsistent. When we wish to excuse our untidiness and disorder, we plead that the old world has had time to put its roads in repair, to fill its vacant

OLD AND NEW

lots and to gather up the tins and the waste-paper from the streets. But, on the other hand, when we are boasting of our national progress, we convince ourselves that the old world is a thousand years behind the times and is content to remain there. So only the other day a correspondent ventured to remark for the benefit of Canadian readers that Oxford was a sleepy hollow of learning where modern methods were despised. Our mistake is due, of course, to our failure to recognise that a society or a nation may be at once old and new—that it can cling to what is best in the old and adopt what is best in the new. To her success in thus safeguarding her traditions while yielding to newer influences, England owes her history. But nowhere is this process more clearly marked than in modern Germany, especially in the great municipal centres where so much of the old interest in art and music and the things of the mind, and so much of the old joy and sympathy of life are combined with the energy and the desire for every advantage and comfort of the present day which are found in our newer cities. Without traditions, or rather without due regard for those we have we may go too fast. But some day we shall have to return to make our new life harmonise with the old. It is only by some such process of adjustment that civilisation can make any permanent advance.

PRESIDENT FALCONER was courageous when he told the members of the Canadian Club of Toronto that Ontario was sometimes considered selfish by the other provinces. He did not tell them that when an Ontario man offered advice to the citizens of any other province, he was usually snubbed. Just let any Ontario man try to advise Nova Scotia as to the care of apple trees and that man will go away back near the rear fence. Of course, Ontario allows President Falconer to come up from Nova Scotia, take the leading position in the educational world, and applauds every time he gives either advice or criticism. The writer once tried to give some advice to Prince Edward Island about its hotels and the next time he proposed to visit that beautiful province a collection of stale eggs was made for his benefit. Fortunately, he received a friendly warning and Prince Edward Island has never since resounded with his masterful tread. Ever witness what happened when a big brother gave advice to a smaller male member of the family?

What President Falconer meant, no doubt, was that Ontario should take broad views of national concerns and should avoid provincialism. The suggestion is excellent and timely, yet Ontario has a fairly good record to her credit. Sir John Macdonald's national policy, the Canadian Club movement, the "national" literature idea, the copyright agitation, and other national movements have been fully supported by Ontario. The opening up of the West and the peopling thereof is as much to the credit of Ontario as any other province. No province gave so many of its young men to that work.

Ontario has its faults and one of these is its reluctance to forget racial differences. It is, however, trying to be generous and broadminded and may possibly succeed in time.