

farms and in the small towns of the Eastern States. With regard to the West a similar statement would hardly hold true. While Canadians are met with by the thousand in the cities of the Western States and Territories, it is also true that large numbers of them are on the farms and in the smaller centres of population. It is a sign of the times, however, that new Western communities do not form themselves into villages, but into embryo cities, with all the paraphernalia of civic government.

WE are, nevertheless, far from taking a pessimistic view of this question of the "exodus" from the Dominion to the States. Canadian emigration to the farm lands in the Western Territories is, we believe, about over. It is true that the new States of Dakota owe no mean share of their rapid growth to Canadian brawn and energy; but our own West, freed from monopoly, now offers a much better opening to the farmer than do the blizzard-ridden regions to the south. Late reports from Dakota show, if they may be relied on, a condition of things far from flourishing, and already we hear of Canadian farmers forsaking that country for Manitoba. Sooner or later the tide of immigration must set strongly toward the Canadian North-West, and a period of prosperity greater than any yet experienced on our western prairies be entered upon. Nor should it be forgotten that if a paucity of large cities causes the loss to Canada of many desirable citizens, the fact is not without features of compensation. Our country does not attract to its shores the dregs of European populations. Our institutions and modes of life are in no danger of giving place to those of foreign origin, and the great social problems of the age present themselves to us in less threatening forms. There is, moreover, an encouraging aspect of the situation which is, we think, usually overlooked by compilers of doleful emigration statistics. We refer to the large number of Canadians who, after a longer or a shorter period of exile across the border, return to settle down in their native land. This class is numbered, we believe, by thousands. Their action does not argue failure to achieve a reasonable amount of success in their new surroundings, but a strong preference for Canadian institutions, and a conviction that, after all, the conditions of success in the two countries are far from being so unequal as some would have us believe. We would not, if we could, build a Chinese wall around this country to keep our citizens at home. Their success in other lands does not, or should not, make them any the less Canadians. Still, it must be admitted, that the drain on our population has been in the past a heavy one, and our Governments are justified in using every legitimate means to render it less so in the future. Towards this end liberal and generous measures, in the direction of opening up our western territories and rendering them attractive to those who seek new homes, will work powerfully, and only a false economy or mistaken selfishness can object to any reasonable expenditure to accomplish this end.

THE distribution of the much discussed \$400,000 is a fact accomplished, but there is no reason to hope that the mission of the Jesuits' Estates Act as an apple of discord is at an end. The speech of Mr. Mercier on the occasion seems, indeed, to have added new fuel to the flame. With the main portion of that speech no reasonable fault can be found. It was but a re-statement of the case from the point of view of the Quebec Government. It again emphasized the fact, which is perhaps too much overlooked by Ontario agitators, that the difficulty which that Act was designed, ostensibly at least, to settle, was a difficulty so real and so serious that it had to be met and settled at some time and in some way by the Provincial Government. The influence of the Jesuits and other branches of the Catholic Church in Quebec was sufficient, irrespective of the merits of their claim, to compel attention. No Government, even had it been composed wholly of Protestants, could have long ignored the facts. However wrong and indefensible it may have been for the Catholic hierarchy to bring their ecclesiastical influence to bear to render the Jesuits' Estates practically worthless, it is not easy to see how any Government could have prevented that. Of course if an honest Government were firmly convinced that the contestants had no shadow of right underlying their "moral" claim, they could not have been justified in making any such compromise as the one in question, no matter what the consequences. But the "moral" claim had been at least tacitly admitted by successive Governments, and in view of all the circumstances one can scarcely deny the merit of at least courage to the man who boldly grappled with the question and claims

to have settled it forever. Premier Mercier's defence of the use of the Pope's name in the famous preamble was, too, but a new form of the familiar argument that the Church of Rome can act as a body only through its recognized Head; that by its constitution the Pope and the Pope alone was empowered to bind the Church in such an agreement. And, after all that has been said and written on the subject before and since this latest episode, we have to confess ourselves still unable to see any infringement of the Queen's prerogative, or any recognition of Papal political authority in the case. Much that is repugnant to Protestant ideas and tastes we do, of course, plainly see.

PREMIER MOWAT'S speech at Sarnia, though somewhat lengthy, presents few points for independent comment. It is to his advantage and that of his Cabinet, we are not sure that it is not also to the advantage of the Province, that the attention of the Provincial Government and Legislature have for some time past been largely confined to matters of administrative detail. The battle for Provincial Rights is ended, and ended in a way which cannot fail to be eminently satisfactory to the Province, however it may be regarded from a Dominion point of view. That the public business has been fairly well managed, on the whole, few will care to deny, even though they may hesitate to chorus the song of eulogy which Premier Mowat loves so well to chant on every occasion. Whether such eulogy had better be left to be pronounced by some other person is a question of taste upon which we need not venture an opinion. The most salient features of the address, and those to which public opinion is most earnestly directed, are those related to such topics as the use of patronage, and especially the Separate Schools controversies. In regard to the former, Mr. Mowat, while defending his distribution of offices as between Protestants and Catholics as being fair and just, did not, so far as we have observed, touch upon such special charges as those of favouritism and nepotism in the bestowal of the more lucrative offices, and alleged prostitution of official influence by license inspectors and other officials. To defend himself against absurd insinuations of complicity in the passing of the Jesuits' Estates Act was an easy task. Not so easy, and by no means so satisfactory was his somewhat laboured defence of the objectionable legislation in regard to Separate Schools, to which we refer below. In regard to the vexed question of the French schools, the position and action of the Government seem to us to be much less open to assault than many other parts of the administration of the Education Department, its management of the textbook question, for instance, upon which the Premier did not deem it necessary to touch.

DEALING with the Separate School question Premier Mowat, at Sarnia, after pointing out very properly that under the British North America Act, the Provinces are forbidden to pass any laws prejudicial to the Separate Schools, and that on the other hand it is by implication made the duty of the Provinces to pass any laws requisite for the protection and proper working of these schools, proceeded as follows, according to the *Globe* report: "Now, by a provision of the Separate School Act passed before Confederation, it was provided that a Roman Catholic could get exemption from Separate School rates by giving notice that he was a Roman Catholic and a supporter of Public Schools. Then he became exempt from Separate School taxation." We have not the ante-confederation statute referred to before us, and do not know its terms. But surely the above cannot fairly represent the tenor and intention of that Act. Mr. Mowat's language clearly implies that every Roman Catholic, as such, was by law set down as a supporter of the Separate Schools, and compelled to pay rates as such, unless and until he had obtained exemption by giving notice that he, though a Roman Catholic, was or chose to be a supporter of Public Schools. That is to say, every Catholic became *ipso facto*, legally bound to pay Separate School rates until specially relieved by a formal process. The initiative had to be taken not by the Catholic who wished to support Separate Schools but by the one who wished to support Public Schools. We have hitherto maintained that the Public Schools were the normal, the Separate Schools the exceptional institution; that therefore the intention of the law would be best fulfilled by throwing the burden of giving notice upon the Separate, not the Public School supporters, and that the way should be made easy for the Roman Catholic who preferred to patronize the Public Schools. But if the sentence above quoted correctly represents the state of the case before Confederation, which state the Provinces are under

obligation to preserve and perpetuate, we are bound to confess that our criticisms have been misdirected, and that the regulation requiring the assessors to set down as Separate School supporters all ratepayers who they are credibly informed are Catholics, is just, because strictly in keeping with the conditions of Confederation. The point is certainly important in its bearing upon the discussion. We should be glad of further light.

THE *Globe* thinks that THE WEEK must have overlooked the evidence of the completeness with which the Liberals of Canada have adopted the principle of "one man, one vote." We are well aware that individual Liberals have, in the course of debate in the Commons, moved resolutions affirming the principle and made speeches in support of their resolutions. But we have yet to learn that the principle has been adopted as an integral part of the Party platform, in such wise that, in the event of the Party coming into power, its leaders would feel bound and could be relied on to introduce a bill to make it the law of the Dominion. In fact, we have but lately been distinctly assured, on the very highest authority, that the Liberal platform is at present composed of but a single plank. Past observation has taught us that it is one thing for leading members of an Opposition to move resolutions designed to catch votes and embarrass the Government, and quite another thing for them to carry out in legislation, when in power, the reforms they have advocated when in Opposition. We are glad to be assured that the Liberal Opposition are keeping this particular reform in mind, for we regard it as one of considerable importance.

FOR some time past more or less anxiety has been felt in regard to the fate of the Weldon Act at the hands of the British Government. The rumours of its disallowance that were from time to time afloat were very properly discredited. It was in the last degree unlikely that Great Britain would deny to Canada the right of self-preservation involved. The Dominion has been for years, and is now no less than ever, suffering moral contamination from the influx of a stream of criminals from the other side of the border—not criminals of the coarse, brutal kind, from whom society instinctively turns aside, but well-dressed, educated, suave criminals, bringing with them in many cases accessories of education and wealth which, however ill gotten the latter may have been, are too often the *open sesame* to social circles. It was and is in the highest degree desirable that Canada should take prompt measures to rid herself of this source of contagion. In view of the circumstances, the announcement that the Act is suspended from operation pending the action of the United States Senate on a new extradition treaty said to be in process of negotiation between the British Minister at Washington and the American Government has caused, we feel sure, no little disappointment. Should the delay prove long, as is very likely to be the case, the dissatisfaction will be serious. It is very natural, we dare say, for the British Government to suppose that to permit the Weldon Act to go into operation would be to throw away a valuable make-weight in the renewed negotiations. If such were actually the case Canadians ought, no doubt, to be willing to continue to bear the infliction for a time, in order to aid in securing so desirable an end. But it seems to us very doubtful whether the operation of the Weldon Act would affect the Senate's action. The Americans are, we dare say, not half so anxious to get back their rogues as we are to get rid of them. And if they were, it is not easy to believe that Canada's good and generous example would render them less disposed to reciprocate. In any event, moreover, it is open to question whether the Weldon mode of dealing with the difficulty is not the more sensible as well as convenient one for all parties. Let each country resolve that, whatever the other may do, she will no longer be made a place of refuge for criminals of a very mean and morally dangerous class, or of any other class, and the question of extradition would be solved more effectually than any treaty can solve it.

THE presence of Henry George as a lecturer in the city, and the discussion on Tuesday evening at the Baptist Congress in the Jarvis Street Church, are two fresh straws, added to the many to be seen on every hand, which indicate how the atmosphere of present-day thought is being agitated by sociological discussions and speculations. The general trend of Mr. George's books and lectures is well-known. What comes, perhaps, as a surprise to many of us is the indication afforded by such meetings as that referred to, and by the abounding newspaper and magazine discussions, that theories somewhat akin to his, though not