

tianity must be taught these differentiated peoples, who though they may have traditional forms, know little, if anything about vital religion. The sects should pause abashed. Denominationalism should be lost in the large air of the prairie. To accentuate religious division in the Northwest with a polyglot population would be an unforgivable crime. There are large hearted and large visioned men trying to prevent this catastrophe. The government too must be careful in the operation of its immigration policy, not to flood the country with the less desirable races to the neglect of the Anglo-Saxon type which is the best for colonizing purposes in the world. The foreigner is encouraged in more direct ways than is the British immigrant, who, of course, would not in any event pour in upon us in the unceasing flood which Russia and Southern Europe can offer; but it is the English, Irish and Scotch farmers and farm laborers we should seek for, because they are our own, and because of their robust models of conduct and life which less persevering and ambitious races are fain to copy under conditions which demand every ounce of naive pluck and fortitude. One learns of the wonderful plans of the C. P. R. for development. The ready-made farm we have seen—that happy inspiration on the part of Sir Thomas Shaughnessy, who liked the dramatic coup; the added branch lines to meet the farmer before he unpacks his trunk; the extension of the work of irrigation; the ambitions of the Grand Trunk Pacific and the Canadian Northern—all to aid in making the West a populous and prosperous centre of the Dominion—showing, in its growth, the co-mingled elements of the industrial and the pastoral, which form an ideal condition in any country. Great masses of disinherited European and Asiatic people turn to us in longing. We must discriminate as to Europe, and against Asia we have barred the door—though we are not sure that we can keep it barred. We are engaged in a stupendous task of re-modelling a world which we mould in the rough. The chief consideration for all who have the vision of the patriot and the statesman is not so much the physical material, as what that material is to stand for as respects type and character. If we were content to pay a commission on the other side for so much human freight, dumped on the prairies, the outlook would, indeed, be hopeless. With the church, the common school, the social institution, even with (and especially because of) the drain, the cement sidewalk, the arc light (which is a moral evangel) and the comforts and conveniences of modern civilisation. The supreme duty is to educate the Canadian citizen, thrilling to large destiny, forgetful of the past, enamoured of the new and hopeful conditions, and enthusiastically throwing in his lot with the country of his adoption. That is the vision which must be fulfilled. It is not five dollars a head, it is character. It is not the counting of noses in the official returns. It is the citizenship. It is not the ready-made farm. It is mental, moral and spiritual development, and virgin scenes unbesmirched and awaiting every sort of wholesome impress.

What License Cannot Do.

By David R. Locke.

License does not do the only thing which should be done with the traffic—it does not kill. I have no patience with the religious sentimentalism that whines about "licensing a sin," and all that. If a license law would shut an appreciable number of grogeries, and make it more difficult for men and boys who are not caught by the drink habit, I should say license in default of anything better. A family saved from utter ruin is so much good done—a boy saved from ruin is so much good done. The person who would do what he or she can to help humanity has no right to reject any aid. A half loaf is better than no bread, and if license could be shown to be even a half loaf I would take it eagerly.

But it is not. It does not lessen the amount of liquor sold; it does not improve the personelle of the wretches engaged in the nefarious business, and if it does drop money with one hand into the

public treasury, it takes it out with the other in increased charges and more shameless raids upon the attenuated purse of the individual victim. It does not stop the traffic. It does not stop the infernal raid upon humanity which is filling jails and lunatic asylums and feeding the gallows. It leaves the conscienceless wretches who are hunting men and boys to pursue their infernal trade, with the additional protection that law gives them. It keeps the saloon open on the most prominent corners, with its private rooms for the initiation of the young into the vices of which it is the centre and inspiration. It makes liquor free, it licenses with the sale all the horrible devices for strengthening its reign and consolidating its power. It leaves the enormous class of

weak men and inexperienced boys, which society is bound in its own interests, if not in theirs, to protect—it leaves them open to approach the same as before.

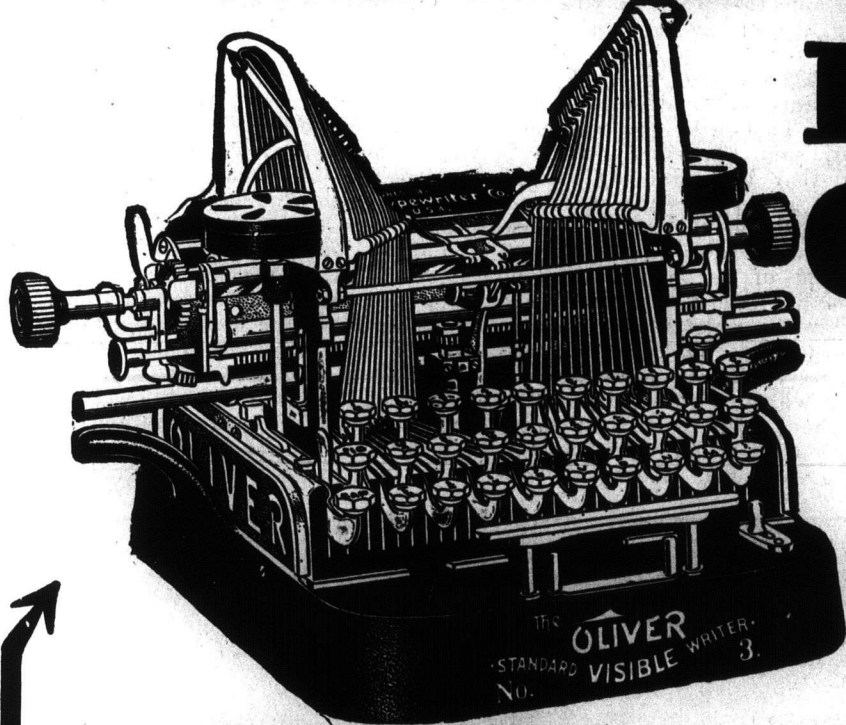
It throws no shield over the helpless wife, or the naked, hungry child. It leaves the state with the regular burden of lunatics and paupers. The mill grinds on just the same, and the never ending grist of fresh humanity, with capabilities for good, goes into the hopper, and comes out the horrible product of lunatics, paupers and criminals, just the same.

The wail of the worse than widow, the cry of the starved and suffering child goes up to Heaven, but human fatuity has interposed the shield of "Regulation," and no answer comes. Regulation, forsooth! Can the vitiated

appetite of the boy be "regulated?" Is there any way to regulate the man or boy who has implanted within himself an appetite which has taken from him every particle of will-power? Can you save a man with a fever in any other way than to remove the fever? "Regulation?" Do you want to take a census to enumerate your children and say, "I will so regulate this evil that this child shall be mine and that one the saloon keeper's?" In brief, do you want to perpetuate an evil, or do you want to kill it? If the rum power really owns the state and community, in God's name let it have its way in peace. If it does not, if humanity has any rights, if the state and the family have any claim to be considered, let the law assert itself, and stamp it out.

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