

TARDY JUSTICE

THERE went from Victoria to Ottawa, last month, a group of men who had a claim to present before the government—on the face of it a very righteous claim, but one that the government of Canada has never really considered. When the country was taken over by Canada the Indian tribes were placed in reserves. In the central provinces little trouble has arisen because the wishes of the red men were taken into account, and the lands set apart have been of real value. In British Columbia, the reserves were arbitrarily selected. About 20 per cent of the land is tillable, the rest is useless to Indian or white man. It is impossible for the tribes to exist if they confine themselves to the reserves, and it is impossible for many of them to leave the reserves because they are of necessity of lower intelligence and possessed of less training than the average white. They can work practically as slaves in the canning factories, but that is about all that is open to them. However, that is not the point. They used to have the right of hunting and fishing for food for their families. This right has now been denied them at the request of the canners. They are not even allowed to catch the dog salmon, though they die by scores of thousands in their rush up the rivers. The Indians have over and over again sought for an understanding but have never been able to get the Indian department nor the government to move. Their case was finally submitted to the privy council, but it had been held upon the promise that the Canadian courts will try it. Yet everybody concerned knows and admits that no Canadian court has power to give judgment in the matter. And so these tribes have been played with by the British Columbia legislature, who evidently fear that justice will make the province a debtor to a wronged race, and by the Dominion authorities, who are naturally inert in all such matters as this and particularly so where big interests are concerned. The people of Canada are weary of delay in matters of this kind. They are as jealous of the rights of minorities—even Indian minorities—as of the rights of commercial institutions. So there is a probability something will be done.

The argument for taking away the land from the Indians in the first place is the old one that they were not making use of it. If that is right why does the government have speculators in possession of the farms, timber resources, mines and water privileges all over the Dominion. As a people we are acting unfairly, and the sooner we correct our faults the better.

MORAL TRAINING

The problem of training in morals has rarely been more clearly presented than by Mr. Letham, of Winnipeg, in a recent address.

The Home and Morals

THE home claims the greatest portion of the child's time, and the influence of the home is therefore so great that it should be the highest and the best.

But how many homes are there to-day where no sincere effort is made to establish those moral principles of action upon which the church and the school are supposed to insist? How many homes are there where there is no true consciousness of parental responsibility and where there is not that healthy atmosphere of discipline and control in which the finer nature of the child can thrive and grow? Reports of juvenile delinquency during the war have been both illuminating and startling. They go to prove that the child always responds to his environment, and that where parental control is withdrawn the child will readily succumb to the baser influences that cross his path. It is one of the tragedies of modern civilization that economic and social conditions should be able to destroy the moral fibre of domestic life, and this is a situation that is all too common to-day, but after allowing for all the conditions over which men and women have no control, we are bound to admit that there is a passing need for a new vision of the possibilities of home influence in making national character all that it ought to be.

Home and School Inseparably Linked

The home and the school are inseparably linked up together. You cannot dissociate the one from the other, because the home lays that foundation upon which the school must build the superstructure, and so the task of the teacher will be rendered all the easier if the elements of obedience and respect and reverence and moral conviction have already been planted in the mind of the child. But the moral atmosphere of the school must also be of the very highest and this can be achieved only when the teacher is a person of the finest moral character. Child intuition is exceedingly keen, and at once perceives the moral weakness and appreciates the moral strength of superiors. As we look back upon our own school days what is it that stands out as the greatest single influence that entered into our lives? Is it not the subtle power of personality, the sincerity and the moral enthusiasm of those preceptors to

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whom we had entrusted the guidance of our young lives?

Some of them have been completely forgotten because they failed to make any such impression upon us, but others again have woven themselves into the very warp and woof of our beings, and so their influence can never die. As we look back upon it all, we can see very little relation between ethical standards and the fifth proposition of Euclid or the geography of the North American continent, but something else was present and to-day we realize that sterling personality was one of the most potent influences of childhood and youth. That is why the teaching profession should be regarded as one of the most sacred, and that is why only the highest type of men and women should enter it. Character is just as essential as cleverness, and if intellectual brilliance is not directed and re-inforced by pure character and moral worth we cannot have the ideal environment in either school or college.

THE EIGHT-HOUR DAY

WHEN one turns away from little souls to listen to what a great man has to say, he sometimes gets a refreshing thought. The other day Edison expressed himself on this eight-hour problem. Everybody knows how the great inventor works. All his life he has been at it from 15 to 16 hours a day, and he does not even yet think of saving himself. He is very insistent upon it that a man can never do a man's work in eight hours a day. Any man who has really known what it is to work will agree with him. What a person needs for his own sake is work and plenty of it. "There is," as Carlyle says, "a perennial nobleness in work, were it never so mean." But in these days we need the work, not for man's sake alone, but because it is necessary to national safety and world peace. The sluggard, the man who plays at his job in these times is criminal. He is not fair to himself, his employer, his nation or to humanity. In business, as in war every slacker deserves condemnation. The fact that there are gross injustices in industrial life does not justify laziness and deliberate stalling. It is altogether dishonest for workmen to live up to only fifty per cent of their capacity. That they do this by design requires no proof. Any contractor will justify the statement. If Canada is to attain to a position of leadership among the nations she must learn to work. There is no doubt at all, a growing consciousness of this fact. Young boys are beginning to feel it. Young girls are beginning to realize it. The races that work are the races that thrive. It is so in the world's history. It will be equally true in the history of Western Canada. Is the good old British race to die out? Are Canadians to lose their inheritance? It all depends upon capacity for and willingness to work.

BEATING THE H. C. L.

SIX young girls, between fifteen and seventeen years of age stood on the street corner. They were talking about the price of hats. Every one of the six had made her own hat, and there wasn't a poor or unbecoming hat in the lot. That is the result of two things, first the teaching of art millinery in the schools, and second the protest against the prices charged for headgear at fashionable stores.

What is true of hats to-day will be true of dresses to-morrow, and of boots the day after to-morrow. There are a thousand things people can do for themselves under compulsion and they are fast learning to do them. Excessive charging drives people to help themselves. Profiteers can outdo themselves. Said a good citizen recently: "I cannot afford to have a man cut my hair, black my boots, press my clothes, wash my collars. I cannot afford to buy eggs and potatoes. I can't afford to pay a man to saw my wood or paper my house. I do the whole thing myself." How many thousands are saying the same thing? If Boards of Commerce and the like are helpless, cannot people help themselves?

OUR WATER POWER

FEW people guess what wealth we possess in the water power of our great rivers. A careful investigation and measurement is now being made. The recent invention of a Manitoba professor whereby transmission can be effected at half the usual cost, will put Canada first among the nations, for she has raw materials in plenty and when the power to handle these is provided, there is no limit to the possibilities in sight. Iron,

gold and copper mines are all awaiting development. Forests of pulpwood are standing ready to be converted into paper. Lumber mills, flour mills, abattoirs, box factories, cabinet shops, and a hundred other enterprises are possible. One can scarcely be too optimistic in this matter.

Canada's day has come. Are Canadians to benefit from the development or are strangers to come in and possess the wealth without any movement on our part? Would it not be better for us all to forget our little family troubles and to unite in a movement to go in and possess the land?

THE GERMAN REVOLUTION

THE expected has happened in Germany. People call it a revolution, but nobody is quite sure that it is not rather the working out of a deliberate programme, according to which the junkers are to assume once more the direction of government. Germany is unfortunately in this position that no one trusts her. Every movement, every declaration is open to suspicion. When she says that there is no thought of restoration of the Hohenzollerns to the throne of Prussia, people generally accept this as the best evidence that such restoration is aimed at. This is perhaps one of the saddest features of the war—that a great nation has lost the confidence of an entire world.

But granting that there is a genuine revolution at the present time, what does it mean? First, it means a division of the Empire into North and South, each with its own ideals and its own ambitions. It means revolt against the despotism of Prussia. That is in itself a good thing, for the curse of Germany has been Prussian militarism.

In the second place the revolution means for the world something more alarming than a civil war. It means that the junker class have not learned that they were wrong in national and world policy and hopeless in their leadership. It means that they still believe in their old ideals and methods and that they are determined to work towards another world struggle. Let no one be deceived.

At the same time Germany may as well rest assured that never again will the nations of the world go to sleep. They know what is going on in Prussia, in Saxony, in Wurtemberg. They know, too, what is going on in Russia and Turkey, and in the nations in between, and they are not going to permit a programme of silent preparation to be carried out. The world requires peace, and peace it will have, even though it means drastic action in the near future. When the nations watch closely the forces that are at work within their own borders and check up the activities of the defeated but not repentant Germany, they may feel somewhat secure. The nations are not going to sleep.

A HOME RULE PROPOSAL

There is nothing new in the idea of Home Rule for Scotland. For many years an organization in Scotland has advocated that proposal with great earnestness. There has also been earnest advocacy against the use of the word "English," instead of "British," as, for example, in speaking or writing of the British Navy. As for Home Rule for Scotland, there are many excellently sensible arguments advanced in support of it. Needless to say, it is a question which concerns the people of Scotland and England themselves; when the two countries became one, under the name of Great Britain, the Scottish parliament was merged in the parliament at London. Something new in this connection is the appearance of an organization on this side of the Atlantic which announces as its purpose "the restoration of the Parliament of Scotland." From St. Louis, Mo., there has come to the Editor's table a circular letter from one who describes himself as the organizer for America of the International Scots' Home Rule League, suggesting that the W. H. M. should make a donation towards that movement. It is stated to be the intention to "raise a large fund for the advocacy of self-government for Scotland on lines consistent with the unity of the British Empire." The further statement is made: "There is no demand in Scotland for separatist self-determination, but there is a strong feeling in favor of reducing the enormous burden resting on the House of Commons, by referring Scottish business to a Scottish Legislature in Edinburgh, while retaining our representation in the Imperial Parliament." The proposal, it is also declared, "is a national movement for a Scottish parliament for Scottish affairs, as part of a federal scheme of government for Great Britain." Undeniably there are many excellently sensible arguments in support of this practical, business-like proposal. But, speaking for himself, The Editor finds Canadian affairs quite sufficient to engage his attention and his endeavors to do what he can towards getting managed rightly, without his concerning himself about the local affairs of Great Britain. He writes this as a Canadian, without any desire in the world of saying anything against Home Rule for Scotland.