

country with a very small population. It is capable of being peopled in numbers beyond any calculation yet made, although I do not think that therein greatness lies, but it should be peopled much more than it is. The trust in our hands as to the nature of these newcomers, as to the civilization we now offer them and particularly as to the civilization likely to arise from their mixture with ours, is as great as that of any nation in the past history of the world. Every night in our lives as we think over the events of the day, we should pray that we may be fit for the trust.

Our Two Great Races

Sir George Garneau, Quebec.

THE 50th anniversary of Confederation comes at a time when the whole world is convulsed by the throes of a deadly struggle for supremacy between two radically different ideals of national life; on the one hand, autocracy, domination by the State, and the principle that "might is right"; on the other, government by the people, individual liberty and the respect of those traditions of honour and chivalry, which are as essential to the nation as they are to the individual. For three years Great Britain and France have fought and bled together to uphold those ideals, which they have in common, against the mighty hordes of the Teuton races, arrayed against them in the mad effort to impose their "kultur" on the rest of the world. Canada is a young and heterogeneous nation, and its last census returns show that its population is composed of 3,896,985 people of British race, 2,054,890 French, 522,423 German and Austro-Hungarian, and 732,342 of divers other nationalities. In other words 82 per cent. of the population belong to the British and French stock, and upon them devolves the responsibility of educating and forming the other elements to become true Canadians. To accomplish this successfully it is essential that these two great races should set the example of mutual confidence and respect for each other's racial characteristics, in the spirit which inspired the great Canadian statesmen who evolved Confederation. Misconceptions and prejudice, due to ignorance are the worst enemies of Confederation. How shall we combat them? By calling upon all who love this country to encourage in every possible manner closer intercourse between the two races. From that closer intercourse will spring mutual respect and trust, and a proper appreciation of the good qualities in each, the co-existence of which is an invaluable asset to Canada.

B.C. and the Orient After War

A. M. Chisholm

(The Man from Windermere, B. C.)

NOT long ago some well-meaning gentleman considered the time opportune to urge upon the Canadian Government the desirability of removing or relaxing restrictions upon Oriental immigration. I am not sure they did not want to give Orientals votes. At any rate, they belonged to some league based on the brotherhood-of-man idea. Their high cards were East Indian Troops and war contributions, our Japanese Ally, and our Chinese, more or less ditto.

But they got very little encouragement from the Canadian Government and the Canadian Press. After the war, said both, it would be time enough to consider this. Then—?

British Columbia is Canada's gateway to and

from the Orient, and is vitally interested in all matters pertaining thereto. There is no doubt that the huge, unwieldy, little-known Orient is stirring in its sleep of unnumbered centuries, grumbling, turning over, and possibly about to awaken to modern life. A modern day may be dawning in the East. Nippon is not the Japan of Gilbert and Sullivan. What Japan is to-day, China may be to-morrow; and nobody knows what world consequences may spring from the entry of the unheeded, almost unnumbered millions of the East into world affairs. It is a new, gigantic factor. Introduced into the old sum it may give a new and startling answer.

But so far as B. C. is concerned, while Oriental trade is desirable, Oriental immigration is not. If one can't be had without the other, B. C. will do without either if she has any say in the matter, and she thinks she will have. "A White British Columbia" used to be a good election plank, and given the issue it will be just as good again. B. C. now has as many Asiatics as she needs for her present purposes, and she has no intention of being crowded by them. They are well enough for certain occupations for which it is hard to obtain white labour, but that, in the opinion of B. C., lets them out—which is the reverse of letting them in.

In B. C. the Hindus are mainly mill hands; the Japs cling to the Coast and fish; but the Chinaman is more versatile, ubiquitous and omnipresent.

There is no doubt that the Chinaman is useful. He market-gardens, washes, runs restaurants and cooks. Heaven alone knows what B. C. would do for cooks without him. His cooking is standardized. His soup tastes like his beef, and his beef tastes like his pie, and his pie tastes like—well, anyway, you can start at either end and get the same flavour in the same order, one and indivisible. But he is sober, and a sober white cook simply isn't—at least in B. C. There is not even the tradition of one.

Nobody objects to the Chink in moderation, while he confines himself to cooking, washing and growing the succulent radishes and cabbages. But when he horns into commerce or essays to grasp the sacred muckstick on construction work he gets in very badly indeed. White merchants and white labour will not stand for him. He undersells both. Possibly his ideas of a fair profit are more rudimentary, and he has not grasped the eternal truth of charging all that the traffic will bear. But the fact remains that his standard of living is lower, his outlook on life different, his objective not the same. In numbers B. C. does not want him and will not have him, any more after the war than before, and this sentiment goes for other Asiatics.

Some people speak of "After the War" as if it were the millennium. We are by way of being deluged by slushy, half-baked schemes under high-sounding names. We talk largely of preferential trade, inter-Imperial arrangements of various kinds, to promote unity. So far as B. C. and the Orient is concerned, B. C. is strong for protection, and both political parties are quite aware of it.

Canadian Autonomy

J. S. Ewart

(Ottawa.)

SIR JOHN A. MACDONALD was the greatest of our autonomy-builders. Linked with Galt, he secured our fiscal autonomy. To him, principally, we owe federation. Had not the stupidities of Buckingham and Derby intervened, our title would be "The Kingdom of Can-

ada"; the Colonial Secretary would have ceased to function; autonomy would have long since been complete. Sir John established the Canadian flag, and flew it on every public building in Canada.

Sir Wilfrid, although handicapped by his birth, made splendid defence against the heavy Chamberlain attacks on our autonomy, and he added to our treaty-making powers. But he sanctioned the lowering of the Canadian flag.

Sir Robert is imperialistic. Autonomy is rapidly disappearing and, ominously, the losses are being outrun by imperialistic phraseology. Sir Robert declares that he is a member of "The Imperial War Cabinet," although there is no such thing. He has agreed that Canadian resources shall be considered "Empire resources" and Canadian assets "Imperial Assets." He has agreed to "concerted action" in the development of "the Empire's resources," and to the establishment of an "Imperial Development Board" to devise methods, to advise and to guide. He has agreed to the creation of the "Imperial Mineral Resources Bureau" to consider how our resources may be "made available to meet the total requirements of the Empire." He has bound up our economic interests with all parts of the King's dominions. He has associated us with all the Allies in a "common economic policy," as against all outsiders, including the United States. Sir Starr Jameson's Committee proposes making Imperial profit out of our lands. The Earl of Dunraven declares that our fisheries "must be viewed as an Imperial not as a local asset." Sir Robert agrees that "our natural resources ought to be conserved for the general national benefit." Canada has ceased to be autonomous. She has become a "British sphere of influence."

Universities as Confederators

Sir Robert Falconer

(President, University of Toronto.)

DURING the past fifty years the Universities have been potent influences in the unification of the life of the Dominion. On the story of their struggles has been engraved the record of some of the most significant events and of some of the leading persons of our country's history. Their development shows one fact of the problem of government, so many sided as it is, for education and religion always reflect the shadow and the sunshine of national experience.

But as active creators of Western Canada the Universities have been very influential. A visitor to Winnipeg, Regina, Calgary, Edmonton, Vancouver cannot fail to be impressed by the large number of the professional men in these cities who are graduates of Eastern Canadian Universities. And these Canadians are the leaders in the intellectual life of the West. They help to set the standards and they are among the most active participants in creating professional ideals in the provinces of their adoption. Nor do they forget their old universities, for hundreds of the sons and daughters of these graduates have come East, even since the establishment of the noble universities in the West, to complete their education in the colleges and professional schools to which their fathers' memories turn in affection. The contribution of educated men and women made by the East to the West drained heavily the strength of the older provinces, but it has been of inestimable value to the unity of our Canadian life.

At present, again, the universities are serving a strong purpose in welding the East and the West together. Doubtless the French-speaking universities of Quebec have influence among those of the same race and tongue in the West;