

## NATIONAL POLICY.

SUFFERING under the depression of trade in 1875 and following years, the people of Canada, upon the call for a general election in 1878, gave an unqualified vote in favour of representatives pledged to the adoption of a "National Policy." It was not clear whether that term was intended to indicate the narrow lines of a system of protection to all Canadian industries, or to assert a right on the part of the people of Canada to legislate in the future entirely in view of the best interests of the Dominion, untrammelled by considerations of the Imperial connection. The first outcome, however, of the system was the adoption of a tariff restricting purchases of foreign products and manufactures within the smallest possible limits.

The tariff adopted, while having in view to check importations as far as practicable, was framed to bear least heavily upon importations from Great Britain. Under the policy then adopted the result aimed at was fully attained. Imports of all kinds were reduced to a proper relation to the exports of the country. Factories for the production of the various commodities for the supply of the population were erected throughout the country, and for some years a condition of prosperity and development without parallel in the history of the country was the result. The lapse of time, however, demonstrated that Canada had neither the population for sufficient consumption nor special advantages in production which would enable her to compete successfully in foreign markets.

The opponents of the National Policy point to the existence of unprofitable factories as a demonstration of the futility of the system, while its advocates contend the result thus far, notwithstanding the present depression, has been favourable to the Dominion, the erected factories and accumulated earnings of operatives representing the increment to the present time; and, moreover, that Protection was merely a temporary expedient to check undue imports, as the plumber turns off the water before he can repair the leak; and that Canada, having accomplished that object, is now prepared to consider and adopt any measure of more liberal interchange with other countries that may not imperil full employment of the labour of the Dominion.

Since the adoption of the National Policy, Canadians have been made to feel that their position was misunderstood in the Mother Country, as her people have failed to recognize the fair interchange of products of industry, *Fair Trade* instead of *Free Trade* between nations. They have resented what they erroneously considered antagonistic legislation on the part of Canada, not discriminating between a policy adopted by Canadians as a measure of self-preservation, and that adopted by their neighbours, the United States, with the avowed purpose of excluding the "pauper labour of Europe."

Having accomplished much in the way of self-reliance and self-help, Canada is now prepared to enlarge the scope of her industries by entering into competition with the products of countries that will fairly reciprocate with her, and her people will naturally and loyally look to Great Britain in the first place, and will, no doubt, be prepared to make liberal discounts from her tariff for equal advantages in the British markets to the products of Canada. To this end it is encouraging to see that "Fair Trade" is likely to secure at least a respectful hearing in the Commons of England.

When Great Britain will have decided that a 6*d.* loaf paid for by the labour of her operatives is better than a 5½*d.* one with the labour product rejected, Canada, and no doubt other countries, will respond with readjusted tariffs fostering reciprocal trade to mutual advantage, the current of which will at the same time tend to direct the course of emigration from Great Britain to her own colonies.

M.

## INDIAN SCARES.

It is not to be supposed that our Far West, like that of our neighbours, is going to escape the conventional Indian scares of the frontier. The scares will occur periodically, and if Mr. Frederick White, Comptroller of the North-West Mounted Police, was not fully alive to the real dangers of an Indian uprising, a few more massacres would have to be thrown in than have happened. A few years ago a Half-breed family was scalped and murdered near St. Joe, thirty miles west of Pembina, Dakota, near the International Boundary Line. The murderers were Sioux, and they finally met a just fate from United States troops, at Fort Totten. They had escaped punishment for a number of years, but were finally run down by the cavalry.

Ever since the insurrection and the Frog Lake massacre there has been great uneasiness in the Calgary and Macleod districts.

The people of Fort Macleod and vicinity—where the Indians are more numerous, and perhaps more hostile than they are in the vicinity of Calgary—are not so easily frightened as are those of Calgary, and this may be readily accounted for from the fact that the Macleod people, for the most part, are experienced frontier people. They have more self-reliance than those of Calgary, and although they are as fond of preserving the integrity of their anatomy as any people I know of, they are, however, not so apprehensive of an Indian uprising as are the more recent arrivals in the Territory. There is something in this. People who have been accustomed to live on the Indian frontier often get a little reckless, it is true, but it is a greater mistake to show fear to an Indian. It is much better philosophy to pretend that you are as brave as a lion, ready to annihilate any red marauders that dare commit themselves. It may be said that to simulate bravery requires a great deal of the real article itself. Not so with our frontier Indian. The term "brave" with him is a misnomer. He is brave only in the sense where his companions are numerous and the enemy insignificant. It is in cases of this kind that the warrior endeavours to show off. It makes little difference whether it is Sioux or Apache, Blood or Piegan, Cree or Chippewa, bravery, as the term is appreciated among white men, is scarcely known among our Western nomads. With the marriage of Hiawatha and Minnehaha, the romantic portion of our noble red men disappeared, for it is a sad fact that even the Indian maiden, so celebrated in fiction, is as cruel as some of the fabled goddesses of old.

But whence these war clouds in the West? Who has become scared now? Is it the same electrician who saw Blackfoot teepees "moving west" on that memorable Sunday afternoon in the decline of last March,—the same "Majaw" who applied his ear to the ground, and distinctly heard the muffled tramp of the war moccasin coming to clean Calgary out and tear up the Canadian Pacific Railway line a few hundred miles, and then wind up by forming an alliance with the white agitators, and establish a Provincial Government with Crowfoot at its head, and a rising local politician at its foot?

Surely a war chinook is a new form of zephyr, one that is less to the purpose than a genuine Manitoba blizzard would be! But Calgary wants notoriety; seeing that it cannot be made a separate Republic of, that the Dominion Government persists in introducing its authority there, it would seem that the warlike element, which is not by any means the Blackfeet, are determined to raise a war cloud; but Eastern people, especially the Eastern editors, are greatly mistaken if they think that a certain Dominion Government official at Ottawa is not fully alive to the exact situation. No man in the Dominion has better sources of obtaining correct information than has Mr. Frederick White, the Comptroller of the North-West Mounted Police. He is familiar with every fact of importance that transpires, and that bears upon the protection of the North-West settler so far as it concerns him and the force which he so ably manages.

It is true that he may not always be able to move the Government to his way of thinking, and that often, if they had accepted his advice, certain disasters that have happened might not have occurred; but Mr. White is not the supreme grand ruler either. There is such an individual as the political head, and political heads, so far as a new and undeveloped portion of a country is concerned, might often be dead heads for all the good they do. The political heads have a great deal to answer for in the management of North-West affairs, and therefore it is a hopeful sign to see them travelling in search of information, though how much more genuine information they would obtain if they were to travel quietly and unostentatiously? They would certainly arrive at more correct conclusions than they do. There is a way of shaking dust in the eyes of the political magnates from the East who appear as "pilgrims" in the West, and who are not found unsusceptible to flattery and what is commonly called soft soap.

But returning to the Indian question, to use a Western sentence, "The recent rumours have been big Injun stories at best." Undoubtedly Rev. Père LaCombe is an excellent authority on the Blackfoot Nation, and so is the Rev. W. McDougall on the condition of the faithful Stonies. Father LaCombe is anything but an alarmist, for I well remember the distinct assurances which he gave to the Calgary people in March last. So apprehensive were the Calgary people lest they would be massacred that they begged the reverend gentleman to go to the Blackfoot Crossing without a moment's notice, and ascertain how the Indians were disposed. After service on the eventful Sunday already referred to the good Père went to the Crossing on a locomotive, and that night I think there was really some disappointment when he telegraphed the Mayor and the "Home Guard Committee" that he had never in his experience found the Blackfoot Indians quieter. So surely had some of the choice spirits of Calgary