



READERS OF THE WESTERN HOME MONTHLY will notice several new features in this month's issue. The aim of the publishers is to produce a monthly which every Western home will welcome. It will supply in concise form, thoroughly up-to-date thought, and in character be clean and wholesome. A journal for the West should deal with Western problems; being aware of this, the publishers have opened with this issue a correspondence department through which the needs of our growing country will find a voice. The title of the department is "The Making of the West," and the columns of the journal are open to all who have a genuine contribution to make. A young and growing country has of necessity many needs. What are they? Write and send them to us, so that all may be helped by your bright ideas.

A WORD ABOUT OURSELVES.

A FEW WEEKS AGO the entire Dominion was in a state of explosive indignation over the educational clauses of the proposed Autonomy Bill. Then came the compromise. The compromise has been the "dope" to stifle the patriotic sensibilities of the people and their representatives. The recalcitrant members of the West are now again in line with the government policy, and even the Toronto Globe, which on this question deserted the party, by recent articles gives unmistakable signs of coming recantation. But what is the difference between the bill and the compromise? Practically there is none, except in the word "compromise." Compromise in this connection is void of content. The Autonomy Bill promises two things: the maintenance of separate schools in Alberta and Saskatchewan forever, and that these schools be entitled to the same government support in money as the public schools. The change made by the compromise is that the separate schools shall be entitled to government money only as they comply with the regulations of the Northwest Territories in regard to the present separate schools. This is a distinction without a difference, and should not serve western representatives as an excuse to lower the standard of their independence.

THE BILL AND THE COMPROMISE.

SIR GEORGE DRUMMOND has done signal service to the Canadian bookseller in calling attention to the high postage charged on English periodicals. From his speech we learn that the rate for newspapers, magazines and periodicals from England to Canada is eight cents per pound, and the rate from the United States is one cent per pound.

CANADIAN POSTAGE.

This leaves the Canadian bookseller at a great disadvantage in the race with his American competitor, as he must charge nine cents per pound to distribute his goods, while the United States bookseller places his wares on the market for three cents per pound. Sir George rightly says "The bookstalls of this country are monopolized by American literature and periodicals; and that the appearance of an English or Canadian example is a rare exception." Every loyal Canadian will thank Sir George for calling attention to this serious injustice. If one wishes to consult the first-class English periodicals he must pay a big price for them, or go to a public library and take a precarious chance of getting a glimpse—a study is out of the question. But the worst evil of the present situation is that our country is flooded with American ideas and influences, which are not always in keeping with Canadian sentiment.

FOR AN HOUR OR TWO every week we yield ourselves to the spell of the man in the pulpit. We sit in silence while he attempts to mould us to his pattern of manhood. But very often our silence is deceptive; quietness is not quiescence, it is often critical. We have ceased to regard the preacher as an authority in all things in heaven and earth. If he is ignorant, no amount of ecclesiastical cloth will cover his ignorance. When he enters the kingdom of commerce, with little knowledge of its complex conditions, and denounces it with the cock-sure style of "Frenzied Finance," the business man may smile benevolently, or take sittings in another church. That pastor who undertakes in thirty minutes to solve the economical problems of a century, creates sympathy for the social reformer who indignantly affirms that sky pilots should care for the things of the sky and leave the earth to be steered by more skilful navigators. But for all that we love the man in the pulpit. There is no one more kindly received, more easily forgiven, more honored and respected. Why? Because there is a conviction in the minds of the majority of us that the minister is always on the side of justice and the things that make for righteousness.

THE MAN IN THE PULPIT.

SIR WILFRID LAURIER is more valuable than correct in his tirade against the school system of the United States. The fact is, the Republic owes her greatness and prosperity to her national schools; without them she could not be a nation. Where is the country that has the absorbing power of the United States? Every year immigrants come to her in thousands, but their coming does not rob her of her vitality. Instead she baptises them into the spirit of her free institutions and the old world dross clinging to them goes to the bottom. The American school is the most potent force at her command to work this transformation. It is strange that Sir Wilfrid Laurier, who is temperamentally a seer, cannot perceive the decay of national esprit de corps which would inevitably follow were his system of separate schools put into operation. Immigrants need to forget the past and labor with Canadians to build up a nation free from the accumulated bandages of past ages. The mission of Canada is not to perpetuate the iniquitous systems of European countries. It is to give everyone coming to her shores the opportunity of making a contribution to a national life in which the best interests of all are served.

SIR WILFRID LAURIER AND AMERICAN SCHOOLS.

ONE OF THE CRYING NEEDS of our western country is a university, properly equipped to give scientific instruction to specialists. This the college cannot do, because of the enormous cost of scientific apparatus. The college is necessary, and its course in classics, mathematics, philosophy and other academic subjects will always be the foundation of a liberal education. But while these subjects give poise and polish, they do not enable the student to meet the demands of advancing civilization. Western men in particular, should have the fullest instruction in engineering, electricity, chemistry, geology and mineralogy, and only a great university, with plenty of money to back it, can teach these subjects as they should be taught.

WANTED—A UNIVERSITY.

At the present time, McGill is the only university in Canada which can hold out attractions to students seeking special training in the subjects named. This she can do because of the munificence of Lord Strathcona and Sir Wm. Macdonald. But McGill is in the far east—almost beyond the pale of our interest. Manitoba University is little more than an examining body for a number of affiliated denominational colleges.

It is true that it has a building and teaches two or three subjects, but it is not in the class of McGill, Yale, Harvard or Chicago. The West must have a university in practice, not in theory. Let our educational prophets open their eyes to this vision and preach it as a new crusade.

THE DAILY PRESS of the old land has departed from its usual practice of giving scant space to religious topics and has been publishing without stint news from revival centres. It has been forced to do so on account of the wide spread interest the United Kingdom is exhibiting in spiritual matters.

REVIVALS OF RELIGION.

Wales, London, Liverpool, Leeds and many other places are feeling the thrill of a new experience. But the interest is not confined to Great Britain. From the United States comes the news of vast meetings full of soul-stirring power. Chicago, Southern California, Louisville, Ky., are aglow with a fire divine. The revivals are ethical too. This is good news. The objection to most movements of like character is that sentiment and ecstasy dominate all other interests. In the present crusades there is sentiment, but it does not evaporate. It is a regeneration which is followed by reformation. The jails are almost empty, the saloons cease to be the places of public haunt, and the magistrates have time to catch up with back work. Fathers and mothers are realizing for the first time what the responsibilities of parenthood are, and are taking up those responsibilities with the joy of a new discovery. We cannot have too many of these revivals.

FOR THE NEXT FEW MONTHS the state-ly park and humble corner lot will be the scenes of conflicts fierce and sometimes bloody. Sport will be king. We want, in our crowded cities and fast age much of

SPORTS AND A SUGGESTION.

a genuine physical culture. The mission of outdoor games is to fit us to perform the duties of life with pleasure and skill; and it is a healthy sign of the times that so many take an interest in one or more of the sports which minister to the building of a robust manhood. But there are too many who do not actually participate in the games; their interest begins and ends in the play as seen from the grand stand. The player gets the money and the muscle; the spectator does the paying and the applauding; that is, he pays the other fellow to take the exercise he should take himself. The professional provides mental interest, but not muscular effort. This is not meant as a condemnation of professional sport, but rather to point out one of its dangers. Watching a game is not as healthy as playing it. The professional games played in the amphitheatre was the beginning of the end of Rome's greatness; the coming of the gladiator was the passing of the Roman.

FROM A SUPERFICIAL GLANCE at the comic papers we had gathered that the cup of Hooligan's happiness was full to the brim; current literature, however, has dispelled the illusion. With arguments drawn from many sources and fortified by an array of startling figures, Hooligan is proved to be anything but the joyful being we had imagined.

UNHAPPY HOOLIGAN.

Who is Hooligan? He is vice and filth personified. He is rags and wretchedness articulated—is the product of the slum, the outcast of a selfish commercialism. The problem confronting reformers is "what shall be done to Hooligan?" The war office sent him to the front; but he was weak and anaemic and failed as a fighter. The socialist would make him happy by bathing his body and changing his surroundings, but Hooligan has an insuperable objection to water—inside and out. On the other hand the church maintains with the persistency of a great conviction that Hooligan's heart is the seat of his disease. Change his heart and he'll be happy. So the debate goes on. The test of a nation's moral greatness is its ability to make Hooligan happy. For the present it is refreshing to hear the leaders of church and state ask "What shall we do with Hooligan?" "Am I my brother Hooligan's keeper?"