

of action. A bitterness of party strife and a dissatisfaction with party subserviency have led a number of well-meaning people to advocate no-party government. "No-partyism" where tried has generally led to secret combinations of localities or cliques to obtain certain local and sectional advantages which might not be for the public good. The elevation of one important reform in contradistinction to another, such as is seen in the French and German parliamentary bodies, seems to throw legislative bodies at times into chaos. The good old dignified style of party government along the lines of general policy, which we have learned from the mother of parliaments at St. Stephen's, seems the best. However, even this may be abused. Policies, not men and not party watchwords or hereditary bias, should be our method. Western Canada has been of service to Canada in supplying new questions. New issues may disturb the partisan, but awaken the interest and supply field for the activity of the patriot. Western Canada, to use the picturesque western idiom, does not afford "an easy proposition" to the professional or "dyed in the wool" politician. The City of Winnipeg, which usually has voiced the mind of the west, has for forty years of its existence fairly divided its representation between Liberals, Conservatives and Laborites. The provincial representation of Manitoba had been "no-party" at first, and then was Liberal and Conservative in alternation. The Northwest Territories up to the time of the formation of the new provinces had a no-party government. In civic matters, Winnipeg and the other towns and cities of western Canada have given remarkable instances of a determination to subordinate class, political party, religious differences and even trade policy to the general city welfare.

It is a hopeful thing for a country when city, town and country can say to the political parties—Whig or Tory—whichever of you will present us the best policy, the best executive ability, the most progressive and most patriotic programme, will have our support. The people may at times make a mistake, but the writer is not yet prepared to give up the old maxim: *Vox populi, vox Dei*.

(c) *Language*.—What about the vexed question of language, as affecting Canadian unity?

One salient feature in the diversities of our Canadian life is the difference of the English and French languages among the original Canadian population which has prevailed for one hundred and fifty years since Canada or New France became English. The mere logician demands uniformity, and says that equality of treatment would require that German, Scandinavian and Galician should have, because they are spoken by large bodies of our western people, the same official recognition as French. But treaty rights, a century and a-half of usage, and a