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Up-to-Date Russian Policy

HAVE WE MODERN IDEAS of handling the immigration problem of Canada? Or must we go to the borders of the Orient and learn from that once-supposed stick-in-the-mud, Russia? Russia has been colonizing her enormous holdings in Central Asia in a very business-like manner. Only Russians whose religion does not prevent them from doing military service are encouraged to migrate, but these are most carefully looked after.

First of all, intending emigrants have to send a "messenger" (one of their number selected for the purpose) to choose the land to which they intend to go. A messenger can represent never more than five families.

Secondly: He is given special railroad and steamship rates and cheap food while travelling.

Thirdly: The intending emigrants, having received his report, are given fabulously cheap rates for themselves, their children and their belongings. Under this special rate one may travel 6,000 miles (more than the full width of Canada) for 13 roubles and 5 copeks, or approximately \$4.89! At that rate one could cross Canada for \$4.08. Luggage of all kinds is proportionately cheap. Meals at railway depots cost less than a penny. Sick people and children are fed free! Persons very ill receive free hospital accommodation and treatment.

Fourthly: The new settler is given government loans running for long terms. In some places free lumber for buildings is supplied.

Have we anything to teach Russia in this respect? Or should we study modern immigration methods and land settlement policies—in Russia!

Still Learning?

BACK IN THE EIGHTEENTH CENTURY Sir Sydney Smith vented his wit on the then prevalent notions of scholarship. He wrote thus:

"A learned man—a scholar—a man of erudition! Upon whom are these epithets of approbation bestowed? Are they given to men acquainted with the science of government? Thoroughly masters of the geographical and commercial relations of Europe? To men who know the properties of bodies and their action upon each other? No; this is not learning; it is chemistry, or political economy, not learning. The distinguishing abstract term, the epithet of Scholar, is reserved for him who writes on the *Æolic* reduplication, and is familiar with the *Sylburgian* method of arranging defectives in Greek verbs. The picture which a young Englishman, addicted to the pursuit of knowledge, draws—his beau ideal of human nature—his top and consummation of man's powers—is a knowledge of the Greek language. His object is not to reason, or invent; but to conjugate, decline and derive. The situations of imaginary glory which he draws for himself, are the detection of an anapaest in the wrong place, or the restoration of a dative case which *Cranzius* had passed over, and the never-dying *Ernesti* failed to observe."

Sixty-three years later Gilbert Hamerton took up the same cry.

Now—who knows Hamerton?

Yet our very Canadian universities are only beginning to emerge from the scholastic follies derided by Smith.

Again: Englishmen in Canada

APPARENTLY it is necessary to repeat on this page what was written two weeks ago under the caption: Englishmen in Canada! In that article this observation was offered: that if Englishmen did not, as a general rule, succeed as well in Canada as Irishmen and Scotchmen, the explanation might be found in the attitude of the Englishman toward the new country. It was suggested that the Englishman was inclined to offer only a second-hand affection to Canada, and that his hope and dream too often was to make enough money out of Canada

to go back to live in England and die in England. The observation is repeated because we continue to believe it is true, in spite of the denials of a number of Englishmen in Canada. It is not repeated with any desire to offend the feelings of Englishmen in Canada. We have made occasion not infrequently in these columns to hold up for admiration passing examples of the traditional good qualities of the people from whom we are descended. Not all Englishmen in Canada do Canada and themselves the injustice to which we referred. Those Englishmen who have adapted themselves to Canadian conditions and who have identified themselves, their fortunes and their hopes with Canada, and her fortunes and hopes—these, we venture to believe, are the Englishmen who succeed and deserve to succeed in Canada. They are men enough to admit their duty to the new soil and its hopes of statehood. But of Englishmen who come to Canada to mend their fortunes, to find opportunities they could not find at home, to win wealth, happiness and new courage in a new country—and who, when they have found these things, hie them back to England to air their new-found wealth, and to spend their Canada-given fortunes in a London suburb—may heaven deliver us! And many there are who, though they may not be able to return to England themselves, keep their hearts there and half resent the very power of the newer country to hold them here.

It is not only among Englishmen that this way of regarding Canada as a temporary residence is to be found. Americans, too, visit us as though we were a mining camp and, having taken what they can, depart. Irishmen and Scotchmen, too, are guilty, but the Englishman is peculiarly open to the charge and the charge stands. Henry Rickards, of Strathcona, Alberta, writes denying that Englishmen fail in Canada—the *Courier* did not say they did, but referred to the complaints of Englishmen in our newspapers and, for example, in an Englishman's letter on this page in the August 5th issue. Mr. Rickards claims that he, for one, has done well. He is to be congratulated. It is interesting to observe, however, that this man, after confessing what Canada has done for him, signs himself not, "A Canadian," but still "An Englishman."

Allegorically Speaking

ONCE UPON A TIME a young man had a great mother. She was clever and rich and noble and powerful. All her children worshipped her. Other families were afraid of her.

Now it came to pass that this fine mother had not quite enough to make all her children happy. To tell the truth, she favoured some of them a bit more than this particular one, but that made no difference to him. He loved her just as devotedly even when pinched on 30 shillings a week wages.

One day the young man saw a beautiful young woman who had a tremendous fortune. He ignored her beauty, but was fascinated by the fortune. He went through a form of marriage with her. With her help he prospered and yet—no sooner was he prosperous than he wanted to desert his wife and go back to the old mother. In short, he knew no real affection for his wife. He was obsessed with filial piety.

MORAL:

That mother is the old country.

That young man is the old countryman who does not prosper at home.

That rich wife is Canada!

But who would treat a wife that way?

The Prolongation of Life

NOT LONG AGO A CANADIAN had occasion to compliment a friend who had passed the allotted span of life.

"Ah, my friend. I am far from well," the older man replied. "I suffer from an incurable disease."

The younger Canadian expressed surprise and regret.

"Yes," continued the other, smilingly. "I am afflicted with old age and from it there is no recovery."

This man was not a disciple of Nitchnikoff, the great scientist, upon whose work for "The Prolongation of Life," so many have leaned with a yearning hope that it might mean for them a few more years. But it reminds us that Nitchnikoff is now dead, and the sceptics have their innings.

"He could not add to his own life. He has done nothing for others. Another charlatan," they say.

But the work of Professor Nitchnikoff is not to be so lightly dismissed. His reputation has suffered at the hands of too enthusiastic admirers and the

writers for sensational journalism who made "copy" by distorting Nitchnikoff's claims. On the other hand, many conservative scientists have endorsed the Nitchnikoff theories and the work carried on so largely from the Pasteur Institute under his direction. Loudon M. Douglas, in an elaborate treatise on "The Bacillus of Long Life," assigns to the work of this distinguished Russian the greatest importance. He places great stress on the value of fermented or soured milk in the human diet.

The Common Desire

PHILOSOPHERS AND POETS have penned well balanced lines, caustically commenting on the futility of life. It will be remembered that Southey compared life to travelling. "There is a good deal of amusement on the road, but after all, all one wants is to be at rest." Few there are who, down in their hearts, agree with Southey. It may be taken for granted that the work for the prolongation of life along the lines of Nitchnikoff will be continued with undiminished interest.

Power in Canada

HORSE-POWER IS TO THE LAYMAN an ambiguous term when it comes to measuring electric energy. Taking it at its popular acceptance we have in Canada's waterfalls equal to just 17,746,000 "horses," or in more scientific language, we have in our rivers the power to raise 293,469,000 tons one foot per minute during the whole year and every year so long as our watercourses may run!

But of the total available horse-power, how much have we developed? Just 1,712,193 horse power! The estimate of what we could develop if we wished does not include additional power that could be had by installing systems of storage and control.

These figures deserve study, particularly by those who see for Canada nothing but an agricultural future. True, farming is our present mainstay and must always be among the most important in the country. But this power running to waste every year is, in a sense, like so many millions of acres of good soil lying idle. Plans for Canada's development must include the use of this power not only to make our farms more productive and more habitable, but to create more factories.

A Point in Democracy

ANICE POINT IS RAISED by the Outlook in an editorial on the American presidential election. It is, whether judging between two possible chiefs of a democracy, that man should be preferred who gives his fellow-men leadership, or that one who reflects more accurately the actual will of the people or the majority of the people. The Outlook raises this point against Wilson that he has failed to give leadership.

Whether that is so or not the point is important. Do we elect Borden or Lauriers merely to sit in a high place and guess which way the wind blows in the public mind—and having guessed, shape their policy to meet public approval? Or do we expect Laurier or Borden to choose a course and by that course stand or fall?

We believe Canadians expect the latter and condemn the former sort of craft. The one is statecraft and the other "opportunism." It is difficult and dangerous for the general public to make decisions on great public questions, except after much study. What an electorate would do to-day, in the heat of the moment, it would be shocked to contemplate in some calmer moment. It is for statesmen to use what means they have, in themselves and their advisors, to anticipate a right course of action and recommend it with all their power. They must trust to the electorate in some wiser and cooler mood to confirm their judgment. It is difficult not to side with the Outlook against Mr. Wilson.

The Challenge

QUEBEC IN 1667 HAD 3,918 inhabitants; in 1681, 9,677; in 1754, 55,000; in 1790, 161,311; in 1900, 1,648,898, and in 1910, 2,002,712. In that last decade Quebec increased 21.46 per cent. Ontario in the same time increased 15.58 per cent. Quebec's increase is, moreover, from within, and does not include the numbers spared for settlement in Northern Ontario and in our West. After all, it is population that counts, and if Ontario is to continue dominant, the size of her families must increase.