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Scotch-Canadians.

Perhaps to no other class in Canada does the coming election bring so many conflicting thoughts as to those who heretofore have called themselves Liberal Scotch-Canadians. No class has stuck closer to its political leaders and to its political beliefs during the half century of Confederation; no politician ever had any misgivings as to how the Liberal Scotch-Canadians would vote, none doubted for a moment their unwavering allegiance to the cause of Liberalism. To them for a quarter of a century Sir Wilfrid Laurier has been more than a leader, almost a demigod. Their admiration for Sir Wilfrid has been reciprocal, and in scores of speeches Sir Wilfrid has gone out of his way to say a kind word for the good qualities of the Scotch-Canadians. And so the Liberal Leader has been followed through the school question, through his tariff policies, his navy policy, and their faith has never been shaken. To their minds Sir Wilfrid has always been right; his opponents wrong.

But now in the twilight of his illustrious career, can the Scotch-Canadians follow Sir Wilfrid on the one outstanding irrepressible question of the hour—the issue that strikes to the very homes of Canadians—are the Canadians on the fighting front to have adequate reinforcements, or is Canada to “slink” or sneak out of the war? That is the question each Scotch-Canadian, man or woman, must answer for himself or herself on December 17. There is no evading it; that is the issue, “nothing else in God’s world matters”; a straight question requiring a straight answer. On December 17, Canada votes to stay in the fight against the Hohenzollerns and the Hapsburgs or votes to quit. The Union Government policy is to stay; the referendum policy of Sir Wilfrid, tagged by the prayers of Bourassa and the Nationalist following to repeal the Military Service Act, means to quit. The intelligence of the Scotch-Canadians, when they study the question, will accept no other conclusion. **Referendum means delay when the wastage among Canadian troops is greater than the voluntary recruiting.** The immediate enforcement of the Military Service Act means adequate backing up to those brave men in Flanders. In this crisis Sir Wilfrid is wrong. We believe he’s honestly wrong. No one who has followed his career closely would impute anything else. As a party leader it is his privilege to father the referendum policy, but it is the privilege of Scotch-Canadians to vote as they please. **In this policy Sir Wilfrid has taken a course which Scotch-Canadians cannot follow.**

And why? Simply because men in whose veins run Scottish blood will never quit. Too much Scottish blood has stained the heather in years that are past; too much Scottish blood has flowed on the “far flung battle line,” gaining honor and freedom, for present day bearers of Scottish names to quit on this the greatest of all fights for freedom. Too many young men from Canada once showing in frank open faces their Scottish ancestry lie beneath “where poppies blow in Flanders’ fields”; too many young men of the same gallant breed are still fighting and suffering in the same Flanders’ fields—too many of them for Scotch-Canadians at home to think of voting to quit in this war. And yet that is what the Laurier-Liberal policy means. The party hacks and partisans of former political contests may rant and rave over the “constitutionality of it,” may argue over the labor shortage, may shout themselves blind over other side issues, but the Scotch-Canadian voter should and will remember that that policy means to “Slink out of the war.”

What the Casualty Lists Tell

Whether in the kilt or the less picturesque kiki, the Scotch-Canadians have given of their best. The dreadful casualty lists reveal the price the race is paying that freedom may live. The casualty lists tell of the toll of Scotch-Canadian lives, and of Scotch-Canadian suffering. Here is one example, and