

reason that his arming had caused me to attack him? Again, if that neighbour of mine found himself dwelling in a vicinity where most of the men were armed, would you not hold him blameworthy if he did not arm himself? And if, under such circumstances he did arm himself, can anyone consistently contend that his arming himself would cause me or any of his other armed neighbours to attack him? This reasoning, again, applying as it manifestly does to an individual, appears to me to apply with equal force to communities of individuals.

Now, Canada is that neighbour; she lives in an armed world community; she is filled with resources, fabulously rich—rich in the very materials which ambitious nations covet. If her rulers neglect to arm her, how they can possibly escape the censure of all carefully thinking people it is beyond my power to comprehend.

It seems fitting to me that I should dwell with some care upon certain other causes of war which hitherto, as far as I recollect, have not, in this debate, been greatly stressed. Let me return again to individuals and their neighbours. Let us suppose that my neighbour has a sixteen year old boy. Everybody recognizes that this boy will naturally express himself. He may shout and sing a great deal, not because he wishes to annoy his parents or their neighbours, but just because he wishes to express himself. His parents naturally will endeavour to restrain him. Suppose, now, that he refuses to listen to persuasion or to reason, no matter how much we all remonstrate with him, what can we do about it? Most ordinary people would say that in some manner or another, sooner or later, force would have to be applied to that boy. If his parents did not do it, some of his neighbours, perhaps his neighbour's sixteen year old boy, would likely do it. There are boys among nations. It is because of this fact that we have come to think of collective security through alliances, ententes, leagues of nations and the like. So long as there are no alliances or leagues of nations sufficient to give this collective security, it would seem to be beyond question that each of the neighbours must be prepared, either individually or in cooperation with several neighbours, either to administer correction or to fill the rowdy ones with a measure of awe. There appears no way of avoiding the implications of this reasoning.

Here is another thought. Each race becomes passionately attached to its own way of doing things, to its own civilization, as we

call it. A people's language, habits of thought, modes of life, et cetera, constitute something which the Germans called kultur. Now, it is a well-known fact that it is the natural impulse of each human being to try to get other human beings to do as he or she does. As we say, it is the natural impulse, almost an instinct, of nearly everyone to try to impose his will upon his neighbour. It is an equally potent and prevalent impulse for everyone to resent any attempt of his neighbour to impose his will upon him; that is, as we say, each one naturally wants his own way about it. This impulse to impose one's will upon another, and this equally urgent impulse to resent such imposition, and to develop oneself in one's own way, cause ceaseless struggle among individual human beings. Generally the struggle takes the form of a clash of personality resulting in quarrels. But if satisfactory results cannot be obtained by a quarrel, there will be a fight; that is, there will be a resort to force.

Now, each nation or race is incessantly attempting to impose its will upon each other race; that is, each nation is trying to bring about universal acceptance of its kultur, its language, its religion in some cases, its education, et cetera. Just as sternly as one individual resents and resists and must resist the imposition of another's will upon him, so sternly does each nation or race resist the imposition of any other race's will or kultur upon it. Away down deep in the heart of every race this instinct resides, ever present. One of the most cogent causes of war is this very impulse. It is the impulse which has in our day resulted in a Mussolini promising his people all the land that the Roman empire ever ruled; this, too, has resulted in the passionate ebullition of racial feeling which has thrust and is still thrusting Hitler into prominence. Thus far, no one that I have ever heard of has been able to give any sufficient remedy for this cause. Canada has her own kultur, though we call it our own civilization. Is it worth preparing to defend? Every people, so far as I can judge, must be constantly on its guard, ready to defend its own culture. There are, at the present time in the world, at least five great peoples, each definitely dreaming of world dominion, each instinctively if not consciously planning to impose upon us and upon others its own kultur. (I do not believe that the Anglo-Saxon race—the British peoples—should strive to impose their will upon others, at least by any aggressive means. At the same time who can see any reason that would justify us in allowing others to impose their will upon us?