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"The question is whether the courage exhibited in one field is now to be shown in another; or whether the pessimism which appeared to delight in ringing the public heart in hours of darkest trial is to project its warping activities into other problems in peace. As the war was won substantially by keeping to sound principles, though they were bitterly assailed and often ridiculed by the pessimists, so we may depend upon it that in the complementary work still before us sound principles will carry us much further than showy expedients."

HAVING won the war, having secured with amazing completeness the moral and material victory we set out to obtain, what is it now going to be?

The question of the hour can be broadly put: "having rendered impotent the greatest combine of material force the world ever confronted, shall the superstructure of this great triumph be inspired by doubts akin to those of 1916, or is it to be worthy of the public majesty; whether a people of the spirit and quality of the men and women who won this crowning victory are in the least likely to accept anything of the makeshift, shoddy or mean; are they likely as a reputed New and Better Order, to allow themselves to be put off with the Old and Slovenly Order, tinkered here and there and disguised with a coat of white-wash?"

Not only in 1916 (when pessimism was at its zenith) but from the day on which war was declared until a day or two before the armistice was signed, the pessimist, the makeshift, the man of shoddy and buckram, the mean man all fought hard and persistently to get an innings, but with what avail?

In the face of such utter failure to accomplish anything when the foe was seeking to tear the heart out of the nation, what effect is the pessimist now going to have in shaping the future of civilization—more specifically of the British Empire and that branch of the great family known as Canada?

It is well to recognise the common root of pessimism whether

Sound Principles OR Showy Expedients?

in war or in peace. The common root is that underlying ideas have in the past been largely deformed by low standards and the greed of the huckster. It is the shoddy side of national thought which

thropy by act of parliament is no more a remedy than any other form.

The remedy lies in lifting the social outlook boldly on to a higher plane.



THE NEW CHALLENGE

hitherto has been uppermost in social theory, and the contrast between national greatness in action and national failing in this field of reflection is none the less striking because of efforts to disguise the meanness and mitigate its consequences. Philanthropy is not the remedy, and philan-

Now it is the formative prevalent and underlying ideas of an epoch which shape its institutions and mould its history. If therefore, the New Era is in truth to be New, if the sacrifices of the war are not to be wasted, we have to set out with faith and courage, shedding obstructive

ignorance, leaving old follies and pessimisms frankly behind.

And what a record in high courage and undeviating loyalty to sound principles have our sons created afresh and handed over to us! Were they at any time or in any part a downhearted, faithless crew? Not a single note from the trenches from the moment at which the first British throat spoke out at Mons until the last shot was fired did we hear anything but "They shall not pass!" "God will never permit these devils to win!"

But what do we find at home even while that great battle fleet is being tamely handed over to its silent conquerors "On a grey November morning?" just what all precedent led us to expect—the usual crop of croakers who are without faith or outlook beyond the immediate dollars and dough-nuts.

A Craven Fear

Even in high places there are those who fear that the great triumph may be cancelled by other troubles nearer home about labor and capital. They hardly realize what their own fears mean to the most casual citizen who has the smallest bit of marrow left in his spine. These backboneless ones admit the power that makes for righteousness has won this war, but now they would limit that power to the battlefield—which is a craven fear.

The brave spirit, on the other hand, takes what has been done before an astonished world and uses the word "therefore" as a lever. Because of what we have just seen done, "therefore" all things are possible—not only possible but must come to pass. Therefore, if by a strict adherence to sound principles, namely: **The Law of God**, we broke the back of that Royal oppressor, the future has no terrors, no impossibilities for us.

"History is no blind process, but the expression of the Almighty's judgment in the sure attainment of the Divine purpose in human affairs," says a writer in the "Times." Nothing is moving