

Alfred E. Zimmern, Arthur Greenwood; it was written for the use of the Education Workers' Association of the United Kingdom. The book has been officially recognized in Ontario as a book which students must read for matriculation into the University of Toronto. In other words, it is authoritative.

Let us seek further clarity on this important question, let us attempt to have the principle definitely fixed by concrete application in our minds—surely there is nothing in Canada worth more pains. By force of circumstances, usually conquest, groups of people, once freely developing towards common ideals, have come under the government of an alien nationality. This is true of the Slavs in Poland, the Danes in Holstein, and the French in Alsace-Lorraine. Germany maintains that these minor nationalities must be made subject to her culture and may at her will be limited in their own. Great Britain declares this to be a violation of the legitimate freedom of nationality and asserts that this, the most prolific source of wars, shall be ended once for all. With true pacifism, she sees in armaments only the means of war, in the clashing of nationalities a potent cause, which must be uprooted. To quote again from "War and Democracy":

"So long as there are peoples in Europe under alien governments, curtailed in the use of their own language, in the propagation of their literature and ideas, in their social intercourse, in their corporate life, in all that we in Great Britain understand by civil liberty, so long will there be men who will mock at the very idea of international peace, and look forward to war, not as an out-worn instrument of a barbarous age, but as a means to national freedom and self-expression."

It is a splendid cause for which we fight, but we cannot refuse to apply to ourselves the principles which we seek by arms to force upon others. There is, in the Province of Ontario, a minor nationality—more French-speaking men, women and children than in Alsace and Lorraine—and this minor nationality, in substance, says to the dominant Anglo-Saxon nationality: You have curtailed us in the use of our language; you have restricted us in the education which is necessary for the propagation of our literature and ideas; you have denied us national freedom and self-expression; and this in a land which was ours before it was yours and ours.

That accusation cannot be dismissed with the simple denial that the parallel between the minor nationalities of Germany and the minor nationality of Ontario does not run true. We must squarely face the evidence. We can no longer use the old arguments of the "necessities of the State," the commercial advantages of homogeneity," the "handiwork of agitators," "the superiority of culture"; we can no longer appeal to the essentialness of the common school crucible; for as we shall find—Germany has advanced all these things in her self-defence, and they have been rejected as insufficient, rejected by Great Britain, rejected by what we believe to be best in civilization. We simply cannot be Germanlike, we must, as Britain's allies, as an integral part of Great Britain itself, be unequivocally and splendidly unlike the Germans.

We believe in freedom; for that matter we believe in generosity. But we may talk of generosity as much as we please, extol it to the skies, and yet if we give not generously we merely prate. We may

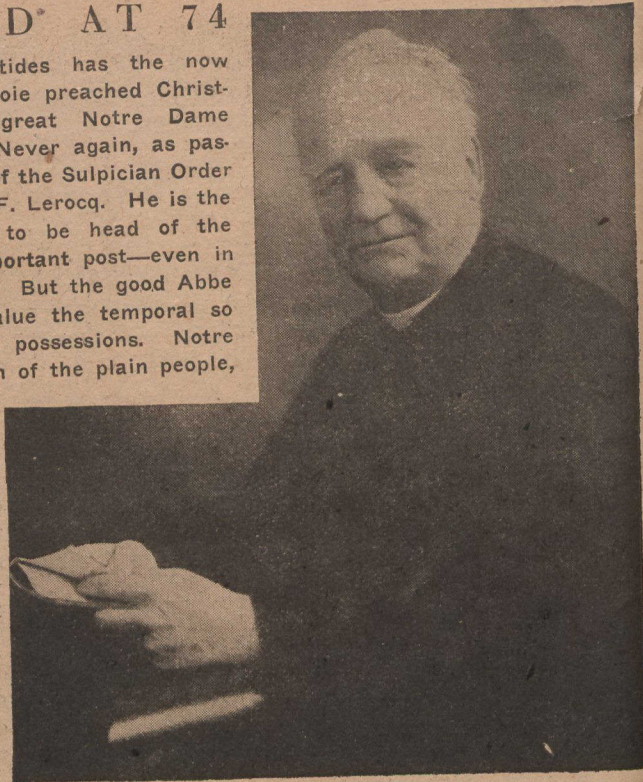
THE WORLD AND THE CHILD



THOMAS EDISON
Sloan here looks out upon a troubled world of which his illustrious grandad knows more than most people. Mrs. Sloan is the daughter of the great inventor. This little chap looks as though he might be trying to invent a substitute for Santa Claus—which is a trick his great grandfather never could perform.

PROMOTED AT 74

TWENTY Christmastides has the now venerable Abbe Troie preached Christmas services in the great Notre Dame Church in Montreal. Never again, as pastor; he is now head of the Sulpician Order in Canada, succeeding F. Lerocq. He is the first French-Canadian to be head of the Sulpicians; a most important post—even in wealth alone, fabulous. But the good Abbe at his age will not value the temporal so much as the spiritual possessions. Notre Dame, the great church of the plain people, knows this. And he will be missed in Notre Dame, which happens to be the largest church in Canada, the only church we have with two complete galleries; a vast, ornate and always picturesque democracy, especially when crammed with its crowds at Christmas.



extol the cause of freedom, we may shed our best life's blood in its behalf; but the true measure of our adherence to its cause is the extent to which we give freedom, and as Lord Acton has wisely said: "The most certain test by which we judge whether a country is really free, is the amount of security enjoyed by minorities."

It is not denied by the English publicists who have laid bare the relations of nationalities, that in the past France and Great Britain have been guilty of fighting in causes which were not essentially on behalf of freedom—security for minorities. But it is argued that while men cannot be held responsible for all the acts of their ancestors, they can and must be held responsible for their own acts. As Mr. J. M. Robertson, writing of France and Britain, puts it:

"Simple common sense, priming common honesty, has dictated the avowal by rational men that the honors are substantially even, that folly and sin played their part in both polities, and that the sane course is for the self-governing communities of to-day to live a better life, whatever their forefathers may have done."

We as Canadians must live that better life. But—and I have in mind the words of a friend who is professor in an Ontario College—there is disloyalty in French-Canada. The minor nationality within Canada has not contributed its share of men and support to the present war; has not shouldered its full part of Canada's responsibility; in a word, "the French-Canadians have not been patriotic." My friend's opinion may be taken as illustrative of a large section of Anglo-Canadian sentiment. It is DeToqueville who points out that there are two kinds of patriotism—that of instinct and that of reason—the former which is disinterested, indefinable, but associating the affections with the place of birth, the French-Canadians have lavished wholly upon this country; but the latter, that of reason, which is due to the personal interest of the citizen, and depends on his having a sense of security under the State—that the French-Canadians have not in full measure. Let us frankly admit that many French-Canadians have not felt their responsibility to the State as have most Anglo-Canadians in this war. Let us admit that their attitude is a disease of the body politic and then—what shall we do? It is vain to regret the disease, a waste of precious time to speculate on its serious outcome. Our prime duty is to get at the cause, to diagnose the seat of the trouble. And in this instance we Anglo-Canadians will find that, since the disease is mainly of our own making, it ought to be of our own curing.

In our diagnosis we may again turn with advantage to "War and Democracy"; for this clashing of nationalities and its causes are of a common origin the world over. The editors say:

"There are governments in Europe so foolish as to think that men and women deprived of their national institutions, humiliated in their deepest feelings, and forced into an alien mould, can make good citizens, trustworthy soldiers, or even obedient subjects."

We have been violating the principles which British men say ought to regulate the relations of nationalities within a common state, we have been out of harmony with the essence of national freedom, and foolish enough to think that we could escape the consequence? We say we believe in freedom. We have undoubtedly given the best that is within us for freedom in Europe. In face of this we cannot continue to withhold freedom in Canada? Certain it is, we cannot continue to force men into alien moulds and expect them to be good citizens, trustworthy soldiers, and obedient subjects.