

The free use of the terms loyal and disloyal in Canadian politics naturally suggests the question, who is to set the standard of loyalty for this country? What right, one may ask, has any section of the Canadian people, however important it may be in its own eyes, to call in question the loyalty of another section? Is not the very essence of free and popular government the right to present and advocate a variety of policies for the good of the country? What is the meaning of free discussion, a free ballot, and rule by majority, if no policy or ideal but one is to be mooted or advocated?

It is by no means a matter of indifference what national ideal we have. But it is only by freely and frankly discussing the various conceptions of the national welfare which are held by considerable sections of the people, that the more imperfect are eliminated and the more perfect, or at least the more acceptable are brought forward. Under free popular government the loyalty of every conscientious citizen must be taken for granted. Only the criminal is a traitor.

But there must exist the possibility of sifting and testing rival ideals, of enabling the various sections of the nation to act and re-act on each other to the end that common standards of political life may be reached. The primary requisite here is that all sections of the nation should be able to share in its common thought by means of a free interchange of ideas. But there is only one medium for the exchange of ideas and that is language. A common language is, therefore, the most elementary and indispensable need of a nation whose political structure is built upon freedom of speech and rule by popular majority.

Here is the key to the whole difficulty in Canada. The fact that we have two races in Canada would matter little if we had a common medium for the exchange of ideas. Without that we are not two races, we are two nations, two peoples living within one state, with rival ideas most successfully insulated.

But instead of calmly and rationally facing this situation and asking ourselves, English and French alike, how are we to get into intellectual and social touch with each other? how

are we to become a united nation? we continue to blink the whole question. The more honourable and well-meaning continue to cry peace, peace, where there is no peace, while the more ignorant and prejudiced, whenever anything occurs to force the actual situation upon their attention, freely chorus the cry, down with the traitors! to the tune set by the political partisan.

But the race cry, once raised, instead of bringing us forward a step towards the peaceful solution of our greatest national problem, simply embitters our relations and engenders unreasonable suspicion as to harsh and violent methods to be employed in subduing one element or the other.

Among the evil tendencies of this situation is that which sets province against province, identifies race with political party, and leads to the employment of the race issue in provincial politics where it has no meaning but where it may be employed through prejudice to discredit one party or the other. When are we to rise above our self deception and frankly face this great national problem?

THE student who does not know his duty as a student and who does not know when his duty is done, is not likely to be a success in the larger world beyond college walls. This seems to be a fact so self-evident that one feels apologetic in mentioning it. Yet that there is need of such a warning is patent when one recalls the number of college graduates who either do not know their duty or whose constitutions lack the stuff that presses a task to a completion. In these days when so much seems to be demanded of every minute, and when events are so closely connected that for a mistake to be made in one thing puts a hundred other things out of joint, accuracy comes to have an ever-increasing importance. This is particularly true of the professional man. If a farmer fails to plow a field at the right season the loss is his own, but if a surveyor does inaccurate work he may incommode a whole city or county. If a minister fails to improve his opportunity of a Sunday an earnest listener may receive impressions