

church, a walk and a good dinner.

"Without the door let sorrow lie,
And if for cold it hap to die,
We'll bury't in a Christmas pye,
And evermore be merry."

And after dinner the favorite uncle, who has been appointed Lord of Misrule, and Mary, the mother, who will be called Mrs. Mince Pie, will insist on everybody's dancing old English country dances like Sir Roger de Coverley—and the knowledge that you will have to dance immediately after dinner is in itself a good Food Controller.

And then innumerable wax candles on the Christmas tree will be lighted, no colored balls on it, no tinsel, just a beautiful evergreen tree, and the Yule Log will be brought in, just as big a log as the fireplace will hold. It should be lighted with a brand saved from last year, for the old song goes:

"Kindle the Christmas brand, and
Till sunset let it burn;
Which quenched, then lay it up again
Till Christmas next return?"

If you didn't save a brand from last year, don't forget to do it this Christmas, it will bring you all sorts of good luck! There will be pantomimes, charades and tableaux, some are being arranged by the children themselves and others by Mrs. Mince Pie and the Lord of Misrule, and I think this Old English Christmas promises to be jollier than the most up-to-date Canadian celebrations. Don't you? Perhaps it is too late to try it this year, but next year if we are still at war, let us all vote for the Present-less Christmas!

MARY has devised costumes for the children which make them look like the real waits of the story books. A close inspection reveals the fact that these consist chiefly of their own woollen tights, mufflers and felt bed-room slippers, augmented by bright colored doublets and a slashed cape or two for the larger children. They are getting up a Christmas pantomime, and that calls for a good many rehearsals, for, if it is a success, they are going to repeat it at a concert for wounded soldiers. That will be their Christmas gift to the men who have been fighting overseas so that the children of Canada will not suffer like the poor little ones in France and Belgium. Perhaps the soldiers will enjoy their little play more than the chocolates and cigarettes which are so plentifully distributed at this season. All the Christmas money that Daddy gives every year to Mary and the children for their Christmas shopping will this year be sent to buy milk for the Belgian babies who are dying for the lack of it.

"It seems as though Christmas would never come!" sighed the littlest boy, who is even more enthusiastic about singing Christmas carols at dawn than he used to be about emptying his well-filled stocking, and as for the pantomime—just think, he is to be the Knave of Hearts and steal mince pies; and if he steals them as they should be stolen and runs away in a really professional manner, he can do it again behind real footlights to an audience of real soldiers.

And so, on Christmas morning, when they hurry to the window to see if it hasn't begun to get light, it is not that they are looking for Santa Claus to come over the roofs with his sled full of toys, perhaps the Real Christmas Spirit we read so much about, yet cannot define, will come in his place.



BRITAIN'S TEST OF FREEDOM

By WILLIAM H. MOORE

CANADA is fighting in Flanders for freedom. All the doing, dying, suffering, mourning, all the soul-stirring tragedies of the war, the Great War itself, are only means to an end—freedom. "Win the War" has been our slogan, a spiritual injunction which has penetrated deeply into the hearts of Canadians, but winning the war merely for the sake of a win, would be poor consolation. It is the cause for which the war is being waged that alone makes the sacrifices endurable, makes winning worth while. It is the idea behind the war, which makes a decisive issue imperative, which makes peace upon compromise equivalent to defeat. As well might men have talked of peace parleys in the days of the American Civil War, while men and women were still slave-bound in the cotton-fields of the South.

Great Britain seeks not territorial expansion, nor commercial advantage, nor military prestige in the war; her stand is for freedom, unequivocally for freedom, and it is the definiteness of the position which makes plain the path of British duty. But we are told by the Germans, by the Austrians, by the whole group of Central Powers, that they, too, are fighting for freedom, which reminds us that seldom, if ever, have men consciously fought against freedom. Even the Confederate States were fighting for freedom—their own—in the Civil War, which almost permanently disrupted the Republic.

Clearly this word, freedom, needs to be defined; its application to the war issues requires analysis and explanation. We must know the nature of the freedom that has been denied, must know to whom and by what right it belongs; otherwise, it is a mere catch-word which does not grip reality. There has been a sad lack of education in Canada as to the underlying causes of the war. Our publicists seem to have assumed that Canadians would intuitively understand. But we Canadians cannot be expected to possess greater powers of intuition than Englishmen, and in England scores of books have been written because it was found that large sections of the community failed to realize the true inner significance of the struggle.

There is need for such an understanding in Canada, and the greater need because in this country we have claims for freedom which have been denied.

"The political causes of the present war," say the editors of "The War and Democracy," the most influential of English war books, "and of the half century of Armed Peace which preceded it are to be found, not in the particular schemes and ambitions of any of the governments of Europe, nor in their secret diplomacy, nor in the machinations

of the great armament interests allied to them, sinister though all these may have been, but in the nature of some of those governments themselves, and in their relation to the people over whom they rule."

Thus we are told to look for the main cause of the war in the relations which some of the warring governments bear "to the people over whom they rule." Great Britain is fighting, not for her own freedom, but is unselfishly fighting for the freedom of others. To bring the matter squarely before the British people, the editors of "War and Democracy" quote the following paragraph from "Imperial Germany," a book written by Prince Bernard von Bulow, who directed German policy as Imperial Chancellor from 1900 to 1909:

"If it were possible for members of different nationalities, with different language and customs, and an intellectual life of a different kind, to live side by side in one and the same State, without succumbing to the temptation of each trying to force his own nationality on the other, things on earth would look a good deal more peaceful. But it is a law of life and development in history that where two national civilizations meet they fight for ascendancy. In the struggle between nationalities one nation is the hammer and the other the anvil; one is the victor, and the other the vanquished."

Here we have the pith of the issue. It is the opinion of the editors of "War and Democracy" that "NO WORDS COULD INDICATE MORE CLEARLY THE CAUSE THAT IS AT STAKE IN THE PRESENT WAR" than those which Prince von Bulow has written in this paragraph.

Many reasons—most of them very good ones—have been given why Great Britain is in the war. But this is the central idea. Prince Bulow's words, say the editors of "War and Democracy,"

"show us that there are still governments in Europe so ignorant as to believe that the different nationalities of mankind are necessarily hostile to one another, and so foolish and brutal as to think that national civilization, or, as the German Professors call it, 'culture,' can and indeed must be propagated by the sword."

Great Britain is fighting to stay the hand that wields the hammer—and necessarily Canada, too, is fighting to stay the hand that wields the hammer upon the minor nationalities within the Central Powers. That is the freedom for which we sacrifice.

It must be remembered that "War and Democracy" is not merely one author's view. It is the well-thought-out opinion of a group of England's best educationists—R. W. Seton-Watson, J. Dover Wilson,