

The Referendum

THAT which was predicted has taken place. Manitoba has decided by a two-to-one vote of her male population to close all her saloons. They will remain closed for all time. What this will mean in increased happiness and wealth and in improved moral conditions no one can estimate. Recently a member of the cabinet in Saskatchewan said that the closing of saloons in that province meant a gain of \$15,000,000 a year. Think what the saving in Canada will be when the whole country goes dry. And the saving of money is the least thing about it. Men and women are freed from the awful dread that their children will grow up exposed to the powerful temptation of drink. Vice and crime will be lessened by seventy-five per cent. Happiness will visit many homes that have never known anything but misery and desolation.

The taking of a vote does not end this matter. Administration is everything. The people of Manitoba have confidence that there will be no failure in this respect. The mandate was so pronounced that it is comparatively easy for a sympathetic government to insist upon absolute fulfillment of all the conditions of the Act. Of all the happenings of the past year nothing was of greater importance than the decision of the Manitoba electors on the 13th of March. Well may they afford to smile. Well may they praise the referendum as a principle of good government.

The Training of Youths

IT is more necessary than ever for our country to consider seriously the training of its young people, and more particularly the boys. Thousands of young men have taken up arms and, judging by happenings up to this date, many will not return. More than that, it is the young men of courage and spirit and of strong loyalty who have gone, while the loyalty of some of those who remain behind cannot be depended upon. It is necessary that an earnest effort be put forth to develop in growing boys a feeling of responsibility and power to carry on the work usually entrusted to men. Life can never again, in our time, be as care-free and as purposeless as it was. We enter into a new world.

Training in the Home

The preparation of boys for life will begin in the home. Parents who are wise and loyal will think of service in the home, in society, and in the state as well as in the vocation. The time has gone by for men to think of themselves and their families alone. The conception of brotherhood must be broadened to include all mankind, and particularly all of one's own nationality. A writer in a magazine published in a neutral country points out that even if the motive behind German unity is unworthy, even if it is brought about through misrepresentation and, in a measure, by coercion, the unity is still there. Each man lives not only for himself but for his state. Possibly the writer was here thinking of the common people, for no one will accuse the bureaucracy of Germany of being other than supremely selfish. To them the idea of German supremacy means ultimately their own personal gain. Yet, the idea of a whole people interested in each other and working for a common advantage, has its lessons for us. There is no doubt but that in the end it is a united people who will attain to true greatness. So in the home this idea of the greater brotherhood should be emphasized. Family devotion is good, even party loyalty is commendable, but higher and more glorious than either is that patriotism which compels every man to consider not his own things but those of his neighbor. It is easy

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in the home to develop the spirit of co-operation and kindness. The parents who neglect this are no true friends of the state.

Training in the School

The preparation of the home is continued by the school. The school is not primarily an agency for teaching, reading, writing and arithmetic. These should be regarded as mere incidentals. The school must build up life and prepare for life. These are its two missions. It must touch the boy on all sides of his being, and look towards service in all fields of endeavor. On the one hand there will be an attempt to develop the physical, the intellectual and the moral natures of the pupils, and on the other a

The Mother

My heart was too full when he told me,
Though I scarce could sense the blow;
He came where I sat in the firelight,
And said he felt he must go.
And I knew without the asking
Where he must go and how,
For the music and drums had beat it
Into my soul—and now!

"And why must you go?" I flashed him,
"To join in a crime insane,
"Patriotism!"—I sneered it,
"Mad sentiment, strip and plain.
Why should we place it higher
Than mother, child or wife?
God gives us these to cherish
And we throw them aside—and life!"

Well, God forgive my anger
And the things I said to the lad,
As I tried to quench with doubting,
The highest desire he had.
For the glow that lit his features
Died out; he turned on his heel.
A son can never fathom
How deep a mother may feel.

But as I thought in the firelight,
I somehow came to see,
A mother can hardly reckon
The man her son may be.
And I saw that Patriotism
Was more than a fancied spark;
'Twas a fire, without whose burning,
The world would go back in the dark.

I had wanted other mothers
(God knows they have hearts like me.)
To let their sons go dying
That the freedom of right should be;
That I, and those I cherish
Might reap where we did not sow.
Then I honored my son for feeling
What it took me so long to know.

So I called the lad to the firelight,
Sullen he came and slow.
I told him how proud it made me
That he should be brave to go.
Then he laughed aloud and kissed me
When he saw that my pride was real.
'Tis well a son cannot fathom
How deep a mother may feel.

—Margaret Minaker.

methodical attempt to fit for the duties of the vocation, and for all the duties of life. Even in the elementary school, the activities of home and society can be had in mind all the day long. In such activities the exercises of the school will centre. The school garden will prepare for better home gardening, the school reading will lead to home reading, the study of civics in school will look to co-operation among the members of the community. Book study, unrelated to life, will not be the stock-in-trade of the class-room. Every department of life will be enriched and bettered because of the work done in the school. It will be a true auxiliary to all institutions and educative forces in the community.

Training Outside of School

Among the forces outside of school that may assist in preparing for community life,

two are worthy of special consideration. First, there are the forces inherent in the life of the community and expressed in its institutions. The character of parliaments, courts, councils, trades unions, church life, is reflected in the behaviour of both old and young. "The forces operating through the social milieu are probably greater than those proceeding from any other source." The best thing a man can do to help his family and his own affairs, is to enter wholeheartedly into the social and political life of the community. If these are wrong, all will be wrong.

In the second place, there are things which a community can do by organized effort to supplement school and home education. The community is wise that includes public playgrounds and recreation centres, public libraries, and other public necessities, as a part of its programme. The whole community rather than the individual home is the real unit for purposes of education. The greatest need to-day is the cultivation of a community spirit. Even if for no other reason than self-defence it is necessary for a man to consider the children of his neighbors. Community provision for community needs is just as pressing as family provision for family needs. This should be regarded as axiomatic until it is generally so regarded, or community life cannot be considered as ideal.

The World View

IT is said with some degree of truth that Canadians are quick to adapt themselves to new conditions. Pioneer life makes many demands upon both men and women. There is one sense, however, in which pioneers are the slowest of all in the matter of adaptation. On the social side they are necessarily compelled to think in terms of the locality. They are the last to feel the pulse of new movements in civilization. They carry on churches, schools, homes, and other social organizations, as if the customs of a past generation were to be customs for all time.

Nothing is more certain than that the war will make necessary for all people in all lands a new order of life—economic as well as social. Men and women can no longer be local, provincial or even national in their outlook and their sympathies. They must be children of the Empire and citizens of the world. And so it must be good-bye to the old school, the old church, the old conditions of trade and industry, and the old modes of culture. It remains to be seen whether Canadians will be able to get out of the rut and adapt themselves to the new order of things.

Nowadays we have not many good things to say of Germany—that, is Germany as a military power; but there is a story told of industrial Germany from which we, and all the people of the Empire might well learn a lesson. One of our great corporations required a great number of steel shovels of a certain type. They wrote to one of the largest manufacturing concerns in England asking for prices and terms. The answer came back to the effect that the firm had been making shovels for forty years, and if the kind of shovel it was producing was not good enough, the order could be placed elsewhere. The corporation then wrote to a German firm which immediately altered the form of its shovels to suit the demand. The story of the rapid commercial development of Germany may be partly explained by such an incident. It is for us to profit by the illustration. In the world of the future, provincialism in thought and action will be suicidal. Our reading, our schools, and all other forms of culture must unite to give us the broader outlook. This does not mean that every locality may not have its own individuality and charm. It is hoped that these will never be lost.