

sun looks down on no yawning fort or menacing battleship. With these great boundary lakes as peaceful as mill ponds, Canadians have the right to ask of their brothers of the same blood in Britain and in Germany if the North Sea, swept free of all Dreadnoughts, should not be made the sphere of Teuton fellowship, rather than a wild and angry flood bearing the fleets of Armageddon.

Canada has lived at peace and has learned the worth of justice, the power of law and the true greatness of service. She has seen all the nations of history burdened with war debts and their manhood destroyed in war's incalculable slaughter. She has reckoned the cost, not in money alone, but in heroes who fell in war and in the unborn multitudes who died in the heroic dead. That price she shrinks to pay so long as reason and law and Christian civilization show the more excellent way.

Which way will Canada take? Before her at this hour opens on the one side the broad gate and the wide way through which the nations have gone in their madness and blindness and pagan folly to their own destruction. And there opens on the other side the straight gate and the narrow way of national self-discipline and international civilization which leads to the brotherhood of men, based on law and justice and honour, and bound up in the Fatherhood of God.

Canada is now at the parting of the ways, as surely as she was in the decisive days before Confederation. The issue then was the winning for Canadians of responsible self-government. The choice was then between the only way known to history—a declaration of independence—and the new, untried way, the Canadian dream of national autonomy, retaining the historical British connection. Canada chose the new way. History has approved that choice. The British Empire as a world-alliance of free nations is history's justification of Canada's first great adventure toward nationhood.

The issue to-day is at bottom the same. The choice is between full national autonomy, in which Canada's standing in the Empire and among the nations in all matters of administration and of defence is that of a free nation, and its old alternative, the surrender of Canada's control for the sake of the revived but long discredited "jingo" ideal of Empire.

Surely Canada will not be recreant to her own past. Having blazed the way to nationality for herself and for all the other overseas dominions she will not now go back. Having won national self-government Canada will go forward in her own way until she has made her own distinctive Canadian contribution to the problem of democracy. It will be to Canada's dishonour if in the free air of this new country she does nothing original and effective to make government of the people, by the people, for the people, something better than government of the people by the privileged for the few.

More than that. By standing uncompromised in her national independence within the British Empire, Canada not only helps to change the meaning of Empire from the old and doomed notion of "Imperium" to the new and enduring idea of "Alliance," but she also suggests by the success of the great world-alliance of the British Dominions the larger organization of all civilized nations upon a self-governing peace basis. Such an alliance would put war out of the question by exposing it as the useless, burdensome and disastrous folly which history proves it to be. And this new leadership can come to Canada, as came the first Imperial leadership, not by submerging her ideal of independent national autonomy in any Imperial compromise, but by making stronger her individuality, clearer her voice and more definite and distinctive her national opinion. If the cabal of jingoism succeeds Canadians may repent too late that for less than a mess of pottage they sold their incomparable birthright as a nation, their strategic position in the Empire, and their unique place of leadership in the world.