

## Editorial

### The Final Struggle

UNLESS Providence intervenes, this month will see the beginning of the greatest struggle the world has ever witnessed. It is greatest because of the number of men engaged, the character of the weapons employed, the modes of warfare adopted, the cost of maintaining the forces, the suffering and loss to all people, and above all, it is greatest because of the issues involved. The freedom of the world is at stake. Should Germany lose, democracy is safe; should the Allies lose, the hands on the clock of time will move back three hundred years. Three hundred years—aye more, for there will be a re-appearance of human slavery in a form more horrible and brutal than the world has ever known. Let anyone who has read the story of Prussian cruelty, lust, and heartlessness, and the added story of Turkish brutality and slaughter, imagine what the world would witness were these arch-fiends to have their will without let or hindrance. Let any Canadian picture what it would be right here in a few years with our children and our children's children, were the Brutish Hun to take possession of our fair land.

There is no need any longer of mincing matters. We are face to face with the gravest danger—not a danger that the Allies will lose in the present war, but that the victory may not be so pronounced as to make it impossible for militarism ever again to raise its head. It must not be that anyone can say of us, "We have scotched the snake, not killed it." Every man has to pass through this world but once, and his duty and privilege is to leave it a little better than he found it. It will not be well for us if we entered a world comparatively free and leave it in bondage. It will not be well for us if, when the people were learning to assert their liberty to think and legislate, and act freely, we, through our selfishness and passivity, our blindness and unbelief permitted the masses to become slaves to the most arrogant and tyrannical despotism that has ever existed on this old earth. In all seriousness we must get heart and soul into this struggle. And that means prayer and sacrifice.

It means prayer, because if we believe at all in God, He must be somewhere in this great conflict. And if He be the God of righteousness and love, He will not be heedless of petitions from those who are like-minded. We do not ask that Canadians cringe and fawn as cowards do, but that they bring their minds and resolutions into harmony with the Divine, and thus, through their consecration and earnestness, bring the answers to their own prayers. It is not childish, it is not womanish to pray. It is the very essence of wisdom, for it is the mainspring of courage and devotion and sacrifice. Prayer is not saying words nor repeating dull insipid commonplaces, but it is the subjection of an individual will to the Greater will of Deity. Have we got there? If not, it seems we have not yet sufficient determination to carry the war through to the last ditch.

Now, we cannot get into this attitude—for prayer is an attitude rather than a speech—without knowledge of facts and conditions. And so we welcome those reports from the stricken lands, those tales of Belgium carried into slavery, and prisoners of war bayoneted in their barbed wire enclosures. Through such stories we appreciate the awfulness of German atrocity, and the need of sacrifice and perseverance on our part, if the enemy of the race would be overthrown.

Sacrifice! The word is old to us, but the thing itself we scarcely know. Before the season is out we must, perhaps, know it from stern necessity. To eat less, to spend less on pleasure, to live in smaller quarters, to do without accustomed luxuries, to wear simple clothing, and to be satisfied with brown bread—all this is comparatively easy. It is only the beginning of sacrifice. Germany does this much and more, and Germany is not fighting for principle but for power. People fight and suffer to attain power, but some other people die for principle. Are we among that number? That is the sacrifice our men are making. And it is none too great, for there is no sacrifice too great for truth and righteousness and freedom. Can we afford to stand idly by and see them die? Would it not be better to put our all into the scales, until before God's eyes the balance tips downward—love triumphing over hate, democracy over autocracy, right over wrong.

### Responsibility

IN the long run it is the character of a people that counts. It is of comparatively little importance how wealthy we become if our wealth does not mean a nobler type of manhood and womanhood. If the war has demonstrated anything, it has been that the true asset for an individual or a nation is character. Everything depends upon what a person puts first in life.

Now all people do not put the same thing first. Some have an ambition to excel in sport, others in business, others wish to distinguish themselves as

social leaders or as students of religion. All of this is well. It is not to be expected that all good kernels will be tarred to the one stick. And yet all kernels should be good, and the essence of goodness is contained in such words as bravery, kindness, faith and moral responsibility.

It is this last which is worth so much just now; and which will be increasingly important after the war. To train boys and girls to accept and feel responsibility, to make them know that each has a solemn obligation in life, and to fit each for the discharge of his special work, this is the duty of parents and educators of all kinds.

There is a danger right here of making boys and girls feel and act as men and women before their time, and this would be a mistake. Yet something can be done during adolescence to develop the feeling of responsibility. Too often there is a lack in this regard. It will do no harm if we get into our blood once more the spirit of the old Scot and the ancient Persian. To these life was a series of obligations, not a perpetual picnic. In other words, it will be well for us all in Canada to become a little less churchy and a great deal more religious. No man these days is worth anything who is not serious.

### Food

THE war is not ended as yet, and we may as well reckon that it cannot be won except by force of arms. It is necessary to have men, munitions, ships and food. Just now the last is our chief concern.

There is no doubt at all that the world is short of food. There is a shortage such as has not occurred in modern times. Speaking in September, 1917, a well-informed writer said: "The Argentina wheat crop was short 100 million bushels, Australia 50 million bushels, the U.S. crop more than 200 million bushels, and Canada very much less than the average. The reserve of wheat is very small, a fraction of what is available at this time under ordinary conditions."

There is a shortage not only of wheat but of sugar. The production in France has been greatly curtailed. If the Allies are to depend upon the supplies in the United States and Cuba, they will have to go on very short rations. It is calculated that if each person on the North American continent reduces his consumption by one-fourth, there will be a saving of 1,200,000 tons.

A third fundamental is fats. These are needed for food and for munitions. The only way to secure fats in abundance are increased production, decreased waste and readjustment of food rations.

The attempt at increased production last year was praiseworthy. Too much pressure cannot be exerted upon people everywhere to outdo the effort of 1917. The corner lot, the poultry yard, the hog pen are all important this year as never before.

It is reckoned that we throw away in North America each year about 800 millions of dollars of food which, in a European country, would be utilized. By careful management much of this would be saved. The saving may win the war. It is for private families as well as restaurants to save every ounce of food. Somebody, somewhere, may be starving because of our carelessness. Fortunately, a great deal has been done in towns and cities to reduce waste. The good work can still go on.

But there must be more than a reduction of waste. It is necessary, by voluntary effort, or by enforced rationing, to readjust our programme of purchasing foods. The standard loaf is the beginning of reform. Why should we not go back to the times of our fathers and live chiefly on oatmeal, potatoes, and the coarser vegetables? By such a change, even in moderation, we could forward to our Allies no less than 200 million bushels of wheat above the amount they are now receiving.

To reduce the sugar used, it is only necessary to stop candy-making, to use less of sweet soft drinks: to take tea and coffee with a little less sugar to the cup; to eat beets and carrots in abundance in order to compensate us for our loss—if we feel the loss, which in most cases would be very doubtful.

The saving in fats can be effected through using beans and peas, but even this is not so necessary because, as in the case of sugar, our people consume, as a rule, much more than they require.

There may be abundant food, if only our people are prepared to do their utmost in the way of production and conservation. They require education. It is quite in order for newspapers, schools and all other organizations that touch the people, to use their influence in the directions indicated. Much has already been done, through the Food Controller's office and otherwise. The good work should go on. It must go on, because only by increasing our supply of food can we win the war. And the war must and shall be won.

There is one good thing about this programme of food conservation. It entails sacrifice, and sacrifice is the first law of service. Unfortunately, all who

are connected with food supply are not making equal sacrifice, and here is the injustice of the thing and the cause of all disaffection. It is because the people of Canada feel that there is unequal sacrifice, and that no real effort has been put forth by those in authority to secure equality, that indignation and wrath have been so pronounced. The Food Controller is to be commended for all that he has done to encourage production and diminish waste. He is to be condemned if he has in any case overlooked practices which imposed needless burdens on the consumers. In this war everyone must be conscripted for service. The few must not fatten on the many.

### The Way to 'Peace

IMAGINE a number of ribbons stretched across this page, each divided into segments of varying hue. Imagine each ribbon to represent a nation, and each of the hues to represent some class or interest in the nation. Now, some people in looking at the page would see nothing but the ribbons as wholes, and others might, perhaps, looking up and down the page, see nothing but distinctive colors—that is the various classes of people.

Up to the present time the thought of nation-building has been most pronounced. Whatever may happen to classes the nation must live. This is the thought of nearly all contestants in the present war. "The right of the small nations," is the slogan of the Allies; "The nation (Deutschland) over all," is the slogan of Germany.

Over in Russia, however, there is a new cry. The Bolsheviks refuse to look at the ribbons. They will not let their eyes move from left to right. They are concerned with classes the world over. They look up and down in being loyal to the past. One's land is dearer to him than his Union or his Guild, and this because it stands for more. It makes a broader and more unselfish appeal to him. And so the narrowness of nationalism cannot be corrected by substituting the more pronounced narrowness suggested by such titles as "The Workers of the World," "The Money Kings of the World," or any other combination such as this.

The way out of our troubles was indicated two thousand years ago, and there is no other way. "Brotherhood is not in the nation, it is in the world." And so there is in the mind of the Russian soldiers and peasants, and labor unions, the thought of a great brotherhood the world over united in friendly sympathy. The class bond must take the place of the national bond. The ribbons must run up and down the page rather than across.

Now, it is clear that this will be no solution of the world's trouble. If it be true that emphasis on the national idea has promoted strife and armed conflict, emphasis of class distinctions the world over will lead to struggles far more bitter and far more prolonged. It is no relief to change one's hatred from the man across the boundary line, to the man who lives next door.

The way to world peace is clearly not by substituting one form of opposition for another. Nor, indeed, would such a thing be possible, for whether there be reason in it or not, men still persist. Each individual in the nation must feel that he is his brother's keeper. Each must live for all and all for each. Then each nation must find itself only as it loses itself in service to other nations. Thus will national distinctions and class distinctions be united in the Christian conception of a world wherein dwelleth peace and righteousness. In the end of things, when all discords are reduced to harmonies, it will be said on earth as in Heaven:

"O Galilean, Thou hast Conquered."

The building up of nations is not wrong in itself, but every nation should accept its two-fold responsibility, that of reconciling the antagonisms within itself, and that of co-operating with other nations for world-peace.

### When?

AN American writer, Richard Washburn Child, who returned recently from the other side of the Atlantic after a sojourn in Great Britain and France records that both the British and French realized long ago the worse than futility of the question "When will the war end?" They learned that insidiously, quietly, imperceptibly, the persistent tap, tap, tap of this little question cannot but have a disintegrating effect, dulling the edge of determination, entering the subconscious mind like a slow disease which would drain off fighting spirit. It is a question which no high-spirited people will allow to haunt their mind, beating upon their will like the constant dropping of water upon a stone. The thing is one which every one of us can put the test for himself, by asking himself which of two men would he trust for strength of character, courage and sense and for unflinching determination when something has been begun to see it through—the man who is given to asking "When will the war end?" or the man who is constantly doing all in his power to help towards "carrying on?"