

## Editorial

## Reconstruction

**A**FTER the war, peace; after peace, reconstruction. The nature of such reconstruction is even now being determined. Happy the individual and the nation that can read the signs of the times.

World reconstruction will mean new boundary lines, new ideals of power and honor, a new sense of responsibility and brotherhood, a complete recasting of international law, according to which the strong shall guarantee the protection of the weak, and the world-democracies guarantee world-peace, or, at least, the settlement of all disputes by arbitration. More important than these will be the fact that men the world over will change their mode of thought. The "Sovereignty of God" and the "Brotherhood of Man" are terms which hitherto have been used by preachers and theologians. Henceforth such phrases will be taken up by the nations and incorporated into the life of the people. Even a proud German war-lord will yet have to say, as has been said alike by the weak and the mighty in all ages, "O, Galilean, Thou hast conquered."

National reconstruction will mean the taking over by the state of much that was previously entrusted to private effort, the supervision of trade, commerce and industry in all their details by national boards, the settlement of disputes by enforced arbitration, co-operation among classes, races, churches, the promotion of brotherly love and the substitution of service for mere selfishness. It will mean new politics, new education, new religion, and new industrial development, and all because it will be recognized that love and righteousness rather than force and greed, are the necessary ruling forces in this world.

It is not necessary to say that the key to national reconstruction is individual regeneration. "The meek shall inherit the earth." For a long time this seemed contradictory to human experience, but that is because we interpreted wrongly and because we could not see the end from the beginning. Henceforth the man who can rule will be the man who is possessed of righteousness, who is master of himself, who lives for his fellows, and who is capable of rising above mere personal ambition and private resentment. Already we see this in our towns and villages. It is the unselfish public-spirited men and women who lead and who command respect. The mission of the ideal citizen to-day cannot be very different from that of the Master, of Whom it is said, "He went about doing good."

## Canadianism

**T**HESE words from Sir James Aikins, Lieutenant-Governor of Manitoba, will find an echo in every loyal Canadian's heart:

"We realize there should not be in Canada any district or any province seeking exclusiveness, or especial privilege, or separate distinction, but all should work for Canada as a whole and the Dominion for each part so that all may prosper and be happy. There cannot be a nation within our Canadian nation."

"We must be Canadian from the Atlantic to the Pacific, one people animated by one spirit, working to one end—the building up of a strong nation in a peace-loving and powerful British commonwealth. Having thus acknowledged our fidelity to our nation and Empire and King, let us here and now avow and pledge our allegiance to the King of Kings, the Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace, on Whose shoulders rest government, Who judges the people righteously and governs the nations upon the earth. To Whom all nations are counted as the small dust of the balance, yet Who says to those who look to Him for aid, 'Fear not, for I am with Thee. Be not dismayed, for I am thy God.' Wisely did Shakespeare say: 'Let all the ends thou aimest at be thy country's, thy God's and Truth's.' Love to God and His truth, His service and the keeping of His Commandments mean love and service to one's fellow-citizens, native or foreign-born, learned or ignorant, rich or poor, mean an unceasing desire for their protection from evil, their ampler development. That is true patriotism, true religion, true Canadianism."

## Sowing and Reaping

**T**HE war has been costly, but perhaps the price had to be paid in order that the world should be freed from tyranny and military despotism. Generally it costs as much pain to have wrongs redressed, as it cost the first sufferers when the wrongs were inflicted. The sufferings of Louis XVI were typical of the sufferings of the French peasants of the preceding two centuries, the sufferings of Czar Nicholas must be in line with the endless and indescribable wrongs of the Russian people. And to-day the world is paying back in blood for its error in permitting the few to rule the many. Caesarism, Kaiserism, Czarism, Militarism and Landlordism—they are all akin. They stand for a principle hateful to God and unjust to mankind. The new world-spirit in asserting itself had to fight its way back sooner or later to the primitive condition when all men were equal. The cry of the dawning era is the cry of the followers of Wat Tyler: "When Adam delved and Eve span, Who was then the gentleman?"

In the world of force and might the law is ever "an eye for an eye, and a tooth for a tooth." The travail of to-day follows the indiscretion of yesterday. Just as the pine log when placed in the grate gives back all the heat it absorbed from the sun during the long years of its growth, so nations and communities in the awful throes of revolution give back stroke

## Canada to England

Great names of thy great captains gone  
before  
Beat with our blood, who have that blood  
of thee:  
Raleigh and Grenville, Wolfe, and all  
the free

Fine souls who dared to front a world  
in war.  
Such only may outreach the envious  
years  
Where feebler crowns and fainter stars  
remove,  
Nurtured in one remembrance and one love,  
Too high for passion and too stern for  
tears.

O little isle our fathers held for home,  
Not, not alone thy standards and thy  
hosts  
Lead where thy sons shall follow, Mother  
Land;  
Quick as the north wind, ardent as the  
foam.  
Behold, behold the invulnerable ghosts  
Of all past greatnesses about thee stand.  
—Marjorie L. C. Pickthall.

for stroke, and pain for pain, all that was endured during the years of oppression. The world to-day is paying the price, because it asserted in its foolishness that "the surest way to prevent war is to be prepared for war." Prussian arrogance to-day is paying the price because in its self-sufficiency it dared to challenge the Man of Nazareth, and to attribute to human weaklings powers that belong only to the Almighty.

## The Decline of Party

**T**HE recent debate and vote on conscription spell the end of party government during the war. It is to be hoped that the system as we have known it for five decades will never be revived. The distinction expressed by the words Liberal and Conservative is no longer a real distinction. Little is to be gained either in politics or religion by adopting out-worn creeds or shouting ancient and meaningless battle-cries. A party system that has nothing in it beyond "Tweedle-dum and Tweedle-dee" is ruinous to public conscience, and it is high time it was discarded. The emergence of a real issue in Canadian politics clearly demonstrated the superficiality and unreality of the party distinction. What fools we should be to divide on a question of names when great principles are at stake!

One of the best illustrations of the absurdity of retaining the old party names in present-day conflicts is that afforded by the recent election in Saskatchewan. It is quite probable that most of those who supported

the government were descended from the old Liberal stock, and that the members of the opposition were descendants of Conservatives, but there was absolutely nothing in the platforms of the two parties that savored of Conservatism or Liberalism. Then why in all honesty should the old names be retained? The triumph of the government was a tribute to Martin, Calder and the rest, and in no sense an endorsement of Liberalism; the defeat of the opposition party was but a proof of personal inability, and in no sense a condemnation of Conservatism. Let those who deserve the credit receive it. The fact is, that even if the party terms were admissible in federal affairs, they should never be used in local contests, where the issues involved are so completely different. In both provincial and federal politics the use of terms that were meaningful in a by-gone age, only serve to becloud issues and produce moral inertia. We are indeed fortunate, if as a result of the discussion on conscription, we have advanced beyond ancestor-worship, and have prevented the domination of local and municipal affairs by the federal party machines.

Anyway, why should one become unduly enthusiastic when the party whip is cracked? One can defy the whole Conservative press and Conservative party to state what distinctive ideas the party stands for in practice to-day. The same is true of Liberalism. This, of course, is in the field of federal politics. Years ago, in the town of Perth, Sir Clifford Sifton stated that in the matter of trade policy there was no difference between the two parties. He was all-powerful at the time, and he probably knew what he was talking about. Since then he has stepped aside, but his successors have not had the wisdom or courage to adopt the old Liberal platform. As regards trade-policy, Liberalism is dead. It may be that in some other questions it has distinctive views, but if so, it should begin to assert them. Honest administration is a matter of men, not of parties. Unless parties have distinctive differences in policy one group of men is just as likely to be trusted as another.

Every age has its problems, and every problem has different forms of solution. Hence arise schools of thought, and political parties. If men and women accept the leadership of their grandfathers, it is a sign that they are not facing on their merits the problems of the day. A strictly honest man must find himself in a new group on every great problem. The great national problems of to-day are connected with conscription, transportation, trade and industry. They are not the problems of 1837 and 1860. A good Conservative of that time might well be a good Liberal to-day. Let us forget names and agree to divide or agree on great issues. The only partyism worth while is that which is open to realignment.

## Our Future

**W**E need not get discouraged. The world will be what we will it to be, if we will it with our whole heart. To quote again from Sir James Aikins:

"But what of Canada's future? It will be what Canadians will it to be, what they will themselves to be. If to be soulless, wealth-chasing, pleasure loving, then farewell, a long farewell to all our greatness; but if Canadians now and ever will themselves to be God reverencing, upright, industrious and intelligent, then until the earth itself shall pass away Canada shall endure and its people shall be blessed."

## Two Very Plain Truths

**I**F those who came to Canada from non-English countries are not willing to throw in their lot with us, and teach their children our ways and our language, so that they may more fully co-operate to their own and our advantage, it is always possible for them to return to the lands from which they came. Canada is not going to be a Balkan state. That is settled. But there is equal opportunity in this land for all as Canadians.

There is a difference between a pact and a kind concession. Britain did not enter into any pact at the time of the conquest of Canada, but granted many concessions. Let us not get a twist in our thinking.