



T. W. L. PROWSE
MAYOR

Mayor's Office

CITY HALL

Charlottetown, P. E. Island,

CANADA

Apr 23rd/31.

Dr. J. Macmillan
McGill University
Montreal P. Q.

Dear Cyrus:- Just a line to ask a favor of you; as you are away there has been appointed a new Bishop for Charlottetown Bishop O'Sullivan from Toronto, he is expected here about the middle of May, and of course I will have to present to him on behalf of the City an address of welcome; and I thought you might write it for me that is if you have time there is not anybody here I could trust to write it



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for me, who would not advertise the fact around the City, and I would not want anybody to know that I had to seek somebody's help in this matter.

Hope you can see your way to help me out with kindest regards to yourself and Miss Macmillan.

I remain

Yours sincerely

Bilby Prowse



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CHARLOTTETOWN,
P. E. ISLAND

May 19th / 31

Prof Cyrus J Mac Millan
Mc Gill University
Montreal P. Q.

Dear Cyrus! - Please accept my sincere thanks for your address which arrived a few days ago, and was delivered by me last evening in the Bishops Palace, it certainly was a masterpiece, everybody thought it was the finest address they ever read, again thanking you and hoping at some future time I may be able in some small way return the compliment - with best regards.

I remain

Yours sincerely
Belby Prowse.

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To His Lordship, The Right Reverend P. J. O'Sullivan,
Bishop of Charlottetown -

My Lord:

My Lord: On behalf of the Corporation of the City of
Charlottetown, it is my honour and privilege to extend to
you ^{your} our most cordial welcome and to assure you of our
very best wishes and our sincere congratulations ~~upon~~ upon
your Lordship's consecration as Bishop of this Diocese.

The high ecclesiastical place to which your Lordship
has been called is an inspiring place of service, - a place
hallowed by the memories of great men and great ~~achievements~~
achievements. ~~The~~ The province of Prince Edward Island is a
province of deep spiritual feeling. It is a province in which
reverence for the traditions of the past is on the whole more
marked than in any other part of Canada. There are no
new experiments or fantastic theories in economics, in
statecraft or in the worship of God. The time-surviving
conventions of life upon which civilization rests, the
conventions established and followed by great and divinely-
endowed minds in days gone by are here still held in
sacred respect. Here we have ~~less~~ relatively less crime,
less poverty, less disruption of homes, and at the same
time less great material wealth than any part of our ^{past} ~~present~~
Dominion. But we have here an abundance of life as it
best, and of the things that make life worth while; we have
here God's plenty and we have tolerance and prosperity
and peace. And these ~~and~~ ideal conditions have
resulted largely from the heroic efforts of the religious
leaders with whom our Province has been blessed since
its earliest days.

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Our Province was first Christianized by the French settlers who came among the Indians and brought them civilizing influences. When the Colony passed from French to British rule there followed the great pioneering efforts of the Scottish, the Irish and the English settlers, and the establishment and development of ~~the~~ ^{your} prosperous towns and villages and country districts ~~you will~~ ^{for} which your Lordship will later visit. ~~It was~~ those pioneers changed the forests and the rocky hillsides into what is now ^{rightly} called "the garden of the ^{Empire}", - the garden province of Canada. By their faith and their toil they brought about the fulfilment of the prophecy of old, - that ^{ultimately} the wilderness would be made and the solitary place would be made glad, that the desert would rejoice and blossom as the rose. The monuments erected at Scotchport, at Belport, and elsewhere pay eternal tribute to their toil. They were ^{always} inspired and strengthened in their endeavours by the hope and comfort and discipline of religion. They were always guided in their struggles by the light and the promise of the Cross.

I shall not attempt to estimate the work, or to call the roll, of your Lordship's revered and distinguished predecessors. Their names are forever enshrined in the history of this ~~province~~ place. They were of those in whose lives and labours Christianity appeared in perpetual bloom, in its austere simplicity, in its strength and tenderness, in its tolerance, its integrity and its deathless hope for mankind. In the life of our province, with its diverse races and tongues and creeds, all ~~now~~ dwelling together in harmony, their benign influence everywhere remains as a healing,

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reconciling and saving grace, and here it will remain forever. The Roman Catholic Church in our Province was nurtured by a noble company who toiled for high ends, in the light of their ideals, in the splendour of their achievements, and in the high perpetual cheer of their example, spiritual guidance ~~and~~ and peace was brought into the lives of countless numbers, and your Lordship will find here the happy tradition of their sympathy, their wisdom and their confident faith.

We are all proud of our garden Province. We are all proud of our city. We are all proud of our religious institutions and of the glorious traditions with which their records are adorned. We are deeply proud that your Lordship has come to our Province, and I assure your Lordship that we all join fervently in the ~~express~~ humble hope that the richest blessings of God may rest upon your Lordship's labours among us, in the high and holy office to which your Lordship has been called.

Introduction.

When ~~today~~ we look back over the space of eleven or ^{twelve} years and ~~visualize~~ call up in memory the incidents of the war days, ~~that~~ which seem near to us either faint or far, we realize that the loyal comradeship and mutual help and unflinching trust of that time have not been ^{fully} maintained in the intervening period. The years between have taken away much that we then thought sacred and imperishable, much that we ~~would~~ ^{hoped to} perpetuate in the years to come. Those of you who lived through those ~~dark~~ ^{and night} distant days of mingled faith and fear, of agony and relative happiness, recall the nobility of the relationships that existed between man and man, between non-commissioned officer and man, between officer and man and between superior officers and leaders ^{on the one hand} and those of lesser rank ^{on the other}. All toiled together in a common cause. Selfishness was not tolerated and was on the whole unknown. The life of the trenches was ^a communal life in ^{the real sense} ~~its reality~~. There was no shirking of responsibility or of the common task. There was a ^{and cheerful} bearing of one another's burdens. The strong helped and protected the weak ^{or the faltering} or the exhausted. Men knew

that they must fail and conquer and endure
 together! They shared their food, their clothing, their
 equipment, their shelter - even if it was but
 a strip of sheet-iron or tarpaulin or a ^{shell} hole in the
~~poisoned and broken~~ ^{ground} of earth. They shared their thoughts, even
 the most sacred, which at other times men cover
 in their hearts. Even their recreations were the
 same, - a simple song, perhaps, coming from
 a stammering, discordant gramophone but none
 the less sweeter than harmonious symphonies of
 other days; or perhaps a chorus of a ~~singing~~
 platoon singing up the line to the music and
 the words of a haunting memory or an eternal
 hope. You recall tonight these ^{but undying} vanished moments.
 In those hours of silence, so ominous and ^{together}
 tense, before an attack, they waited, waited,
 - all with similar but unuttered thoughts,
 knowing that for some of them the Shadow ^{had} was
 waiting, just around the corner; and in
 the hour of attack or of repulse there was an
 inter-dependence, ^{or} one upon the other, which gave
 strength and confidence ⁱⁿ to the fight. Leaders,
 whether of platoon or battalion, of section or
 battery, of brigade or division, were trusted to
 do their best in the hour of shock and flame and
 death, and ~~was~~ but seldom, if at all, was
 the trust misplaced. Never again ^{shall} ~~shall~~ the
 world witness such splendid comradeship,
 such human brotherhood, such mutual

respect and trust, such inter-dependence, such communal spirit. Then again shall we see, ^{to the same extent,} men show the great and divine love in which friend lays down his life for friend. With all the horrible and hateful images of war, into all its ghastliness, that splendor of sacrifice and friendship, and brotherhood is one of the precious ~~and~~ heritages which can never be effaced from ^{our} memory, ~~and~~ for upon its time can never lay its conchaling dust.

Then came the Armistice, ~~and~~ and a few months later, we who remained came home. Our old communal life was ended. Men who had lived and shared and toiled and laughed and bled together, ^{trusted} as brothers, separated and drifted apart. Officers who had led and cared for men, and shared their hardships, dropped back into civil life, and each man who came back, officer and non-commissioned officer and man, tried to pick up again the broken ^{path} thread of peace, where he had left it some months or years before; ^{he} tried to pick it up in his own way, often intent only on himself.

And yet we came back with a spark of hope burning, - hope that the ~~old~~ way of life we had known in the war years would not be abandoned or forgotten. We would perpetuate it in days of peace. We would still keep alive

in the home-land the ^{4 war-time} beauty of friendship,
and brotherhood and mutual help and respect
and trust; we would still give our best to help
and guide our comrades; we would still share the
joys and the agonies of life. We would make ^{the} ^{of} ^{Bombardier}
better world in which to live and in which to make
a living; we would not let the old fires of
comradeship and love die out. Our hopes for the
future were high. We would continue to bear one
another's burdens in days of peace just as we
had done in days of war.

Yes; high hopes, based, it is true, on actual
experience, but destined unfortunately to be soon
shattered! Many causes may account for their
failure of fulfillment, but I shall mention but one
or two. When we came home we found after a
very brief period a strange resentment of any
attempts on the part of returned men to give advice
or to take a prominent part in affairs. ~~There had~~
~~been a home while doubtless appreciating the~~
~~service of the~~ ~~This resentment may have had~~
in the readjustment period. This resentment
may have had but a shadowy foundation; it
may have been a phantom in ^{the} returned men's
minds. But it was there and he believed it. When
he mingled or tried to cooperate with those who had
been at home, he found a different code of service,
a different basis of relationship. He missed the

old comradeship, the old friendship, the old trust. Often he was alone, far removed from any of his old companions, ~~and~~ even in the same locality, old friends of the trenches, seldom met and with the passing of the years they drifted farther and farther apart, meeting only in memory as each in his own mind recalled the past. To meet the situation and to revive the comradeship of the old days, Veterans' Societies were organized. But they had but little cohesion; often they were ^{un}divided. In attempt to unite them under one head, as the various units were united under one Canadian corps, the Canadian Legion was ~~born~~ brought into being. But meanwhile ~~many~~ the great majority of officers and men had dropped back into the old ^{pre-war} ways, each intent upon his own affairs and on his own immediate world.

Sadly [^] Perhaps as a result of lack of unity, these ~~today~~ ^{of concerted} ~~there~~ are conditions that continue to call for our ~~united~~ ^{concerted} action. These are conditions that ~~require of us~~ ^{can only} all can only be met by a re-establishment of the old code of the trenches, - each for all and all for each, - the code known on the sea as "standing by" when a ship is in distress or is in need of help. Many of our comrades ~~comrades~~ of other days are in need of our assistance. We must "stand by" until they are out of danger. We must revive the old friendship, the old trust,

the old helpfulness, the old ~~comrades~~ brotherhood of the
 war days. There are many survivors of those days who
 are, what may be termed, "burned out." From every
 man who served at the front, his ~~service~~ years of
 service took a terrible toll. I am not going to dwell on
 the sacrifice of those years, on the suffering, the sorrow,
 the strain on body and mind, the shock and ~~wound~~ ^{pain}
 and grief. That is all behind us. Not will I dwell
 on the ~~the~~ splendid heroism and unexampled
 courage. That too is ~~safe in our~~ part of our nation's
 story; it is a proud record; it is safe, I trust, in
 our country's keeping. Our concern today is with
 our broken comrades, who need again ~~our~~
 aid and our guidance. They are, ^{the} ~~men~~ ^{whom I call the men}
~~whom I call~~ ^{of the tragic}
 but silent and heroic battalions of lost youth. Some-
 where in France or Belgium lie their broken hopes,
 their vanished strength, their springtime of life
 from which the harvest has been ^{blottered} ~~blottered~~
^{who, as the soldiers' saying is,} ~~gone~~ ^{blottered}
 Unlike their comrades who fell ^{and who will}
^{forever} ~~will be forever~~ ^{young} ~~young~~ ^{many of these}
~~men~~ ^{young} ~~young~~ ^{who remained,} ~~men~~ ^{have grown old}
 before their time. They passed through the fire and
 the scars are still upon them, ^{these} ~~these~~ ^{are} ~~are~~ ^{honourable}
 scars, but they have not been ^{as they should have been} ~~honoured~~ ^{honoured}
 by their ~~country~~ ^{country}. They are the legion of lost youth who call
^{today} ~~to us~~ ^{for} ~~support~~ ^{support}. We who are their officers must
 answer to their call. We must become again
 the leaders, the ~~platoon~~ commanders of platoons

and company and ~~with~~ battalion and section
 and battery, and ~~to~~ ^{guide} our men ~~from their place~~
 of their object; ^{to} adequate and honourable treatment
 from their country in just return for what they
 gave to their country in the hour of their
 country's ^{greatest} need.

Our war experience is one of the greatest, if
 not indeed the greatest, experience in our lives. It
 has given us memories of that cannot fade
 this side the grave, memories of faith in each
 other and of the nobleness of life. It has taught
 us not to approach anything with fear, no
 matter how ^{difficult} terrifying. In our hearts of in
 peace, as we were united in war, with the
 same golden code to guide us, I am convinced
 that our ~~effort~~ efforts for our stricken and
 broken comrades will not be in vain and
 that into their lives will be brought ^{from their country} the
 comfort and the happiness which they merited
 when they laid upon the altar of their country
 all that life holds dear.

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The Conquest of National Fear.

I am going to speak to you for a few minutes today on "The Conquest of National Fear". The title may suggest to some of you that I am going to divulge or discuss ^{at length} ~~at length~~ ^{some} sure and ~~tried~~ tested tricks or methods of overcoming terror in the individual or in the group. ~~Others among you~~ I hasten to assure you that such a psychological or neurological discussion is not my purpose. Nor is it my desire or intention to bring ^{long} its memory over those days of trenches and of death when men ~~overcame~~ ^{always} conquered their fear and met the unseen with a cheer and with the red badge of courage on their breasts. I am not going to speak of war. I am going to speak of peace. I am not going to speak of ~~the~~ Europe but of Canada. And the irony of ~~the~~ my remarks is this, - that it should be necessary to plead for the conquest of fear in days of quiet, when it was ~~not~~ ^{often} necessary to plead for courage during the days of the world's unrest.

I am not here to give advice, for I know that advice may be too generously bestowed where it is least needed or desired. ~~The~~ giving of advice is a common ^{perhaps a common human failing} ~~human failing~~. The young lady who has just made her entrance into society finds in her maiden aunt the readiest and most valuable adviser as to the proper course to pursue for getting married. Advice is sometimes incongruous. I wish merely to ~~point~~ ^{obviate & suppress} refer to a few facts in the life of Canada today, I am not going to march ~~these~~ ^{these} facts on the chalk-line line of my own drawing. They are ~~obvious~~ ^{obvious} all for they have been ~~respectfully~~ ^{respectfully} ~~magaphoned~~ ^{magaphoned} throughout the land.

There exists in ^{some quarters of} Canada today a definite fear with regard to the present state of the country and with regard to ~~its~~ ^{its} ~~own~~ ^{own} ~~future~~ ^{future}. The rumblings of discontent, and discouragement and pessimism have been heard for many months, and unfortunately they are increased in volume rather than decreased, by many discordant voices. ~~To~~ ^{try} to change the figure, the fire of unrest now lighted soon after the war, and instead of trying to extinguish it there are many among us who are today endeavouring to add fuel to its flame.

Now I do not suggest that Canada has no ~~no~~

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great problems to solve. Canada has ~~not~~ no monopoly of peace and prosperity. Like every other country on the globe, Canada has difficulties and dangers within her boundaries. Her foes are not without, but within. Her problems are internal, - problems of ~~taxation~~ debt, of taxation, of cost of living, of unemployment, of railways, of immigration, of labour, of provincial jealousy, and ~~mean~~ ^{disfranchisement and unjust} sectional demands. Youth is restless under the sometimes clumsy compulsion of age and refuses to yield obedience to its elders. "Wait until you are old enough to know better" is a bit of advice no longer listened to, we are sadly told. ~~It is the~~

We all admit that these problems exist; indeed if they did not exist our country would be the only Utopia on the globe, an mythical earthly Paradise, or the buried sea city of Atlantis whose only discord is the music of its hollow silver bells. But while we admit the existence of these problems, we must also ~~admit~~ admit that the wail of our pessimists on these problems is echoed from ocean to ocean. Luxury is rampant, they tell us. Extravagance is unprecedented. There is no thrift, no high seriousness. Nero-like we fiddle, while the Rome of our hopes is burning. Darkness has come upon us; the sun is hid and the stars have withdrawn their shining. Only a sure and ~~sure~~ ^{prompt} bankruptcy awaits us, and that doom we are slowly dying. But hope that ~~doom~~ hour of our doom has finally struck we shall have broken as a united country. The Maritime Provinces will secede to independence! The prairie provinces will pass to the United States. I do not think I over-colour the picture or overstate the facts. ~~Speakers~~ Speakers declare them rightly; ^{hourly} newspapers print them daily, and they are sent abroad as an expression of ~~the~~ ^{on} the people's thoughts.

Now, this ~~constant~~ ^{constant} continuation of fear has a most depressing and injurious effect upon our country. It is very much the fashion, particularly ~~with~~ ^{among} those who pique themselves on their patriotism, to decry ~~the~~ ^{this} our country. They are never tired of announcing that we are an elevated rock, - that Canada is "played out". I have little respect for this type of

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patricism which is always prepared to acquiesce in the accusation of inferiority. A nation which cannot stand on its own feet and which aims at imitating another nation is by implication inferior to that other nation, - and is unworthy of our support.

In my judgment there is no ground for this spirit of violent self-depreciation. We are not a country overtaken by the decay which is advertised with trumpet-blasts throughout the land! A spirit of modesty and effort is ^{undoubtedly} necessary and desirable, - but this rancorous self-abuse, confined to no ^{particular} party, can only lead in the end to a realization of their terror. What we need to do is to take a dispassionate survey of the facts, and that survey will, I am convinced, show us our superiority in comparison with other lands. Even if our condition is as terrifying ^{as we are told} the pessimists would have no ^{look} when we can ~~meet~~ the facts in the eye and meet their face with courage. We can conquer our fear and grapple victoriously with despair.

The grandeur of our situation today is no greater than our ancestors often feared through, and ~~is~~ we of this generation feared through. ~~We~~ To succumb to our fear is to falsify to our fathers and to forget the glorious pages of our history. Think for a moment today of our inheritance. Think of the courage and the will that lie at the ^{foundation} ~~base~~ of our national edifice, of the ~~unflinching~~ ^{unflinching} hands undismayed brains that dreamed our country and the unflinching hands that realized the dream. And then ask our generation if the nail of despair that rises from amongst us is worthy of our part. Surely ^{it is not true that} the heroic lay our builders saw for more than three centuries is no longer true. ~~It is~~ ^{now} ~~no~~ ^{is} ~~more~~ ^{in our country} before to ours has no more.

I need not remind this audience of the courage and the vision of the French explorers, nor of the faith of the black-robed priests who went with them ^{into} the wilderness in their determination to Christianize as well as to explore, - to heal as well as to explore. We ^{are held} ^{on} ^{today} ⁱⁿ school ^{of} the feats of the ^{valiant} Argonauts, in their ^{class}

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untroubled classic splendor, ~~and~~ of Jason, and his restless search for the golden fleece, of the clear eyed Ulysses and his men of iron will, ~~striving~~ ^{striving}, ~~seeking~~ ^{seeking} determined always to strike, to seek, to find, and not to yield; of Arthur and his fearless knights, amidst their scenes of nature's beauty, ^{westfully} gazing at the rounded moon through the tall mill on the rolling sea, - and following in its wake. But when among all these heroic saga of our school days is their a story ^{that con} ^{quered} - ^{in its greatness} and its vision the dream of the forest - ^{the most} a tragic but triumphant drama - in which the French and Scottish explorers played the leading role. They are our first national exemplars of our conquest of fear.

Think again of the early Scotch immigrants to the Maritime Provinces and ^{to} Ontario - the ancestors of many of you around this board! They fled from religious hostilities or restrictions, from harassing political, economic or social conditions. They crossed the Atlantic in countless crops and took the serious risk of attempting to secure a foothold in fresh and free Canada; they left home and friends in search of some better opportunity for a successful and happy life than was offered ^{to them} in their native land. They took the risks of the uncharted shore, of the untrodden wilderness, the Indians, the untried climate, and the unknown diseases. ~~By~~ But they too, - their undaunted women with their men, conquered fear because of their undaunted courage and their fervent faith in the future of their new land.

Their attitude was ~~parallel~~ emulated by the first pioneers to our great west, - the men and women of the Conquest days, the ^{story} ~~record~~ of whose hardships and brave and conquest of fear can never be adequately ~~told~~ recorded.

Although we are a young country and a small country we have frequently been involved in war, but we never lost our pride nor fell victims to our fear. In 1776 we made our choice of allegiance to the monarchical system of government. In 1812 we had a handful of ~~a~~ soldiers we kept the British flag flying on

McGill College and University.

Faculty of Arts

REPORT OF SUPPLEMENTAL EXAMINATIONS.

Date.....

NAMES OF CANDIDATES

Examination Supplemented, Subject and College Year,
Sessional or Christmas

PASSED OR FAILED

Name of Examiner

Whereas the Prov. of Canada, N.S. & N.B. have
expressed their desire to be federally
united and one done under the Crown
of U.K. & B. & ruled under a Council.
Similar in principle to that of U.K.
And where such union would confer
the welfare of the Prov. & promote
the interests of B.S.

Examination and awarded subject and College Year

Faculty of Arts

Faculty of Law

Date

SUPPLEMENTAL EXAMINATIONS

Faculty of Arts

McGill College and University.

Year of Examination

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this continent, - and we knew no fear against a stronger foe. We fought our first ~~at~~ unaided and alone. Then in 1837 we solved by comparatively peaceful means the problem of autonomy within the Empire and at last secured the same justice as was enjoyed by our kindred across the sea. Our ancestors never feared for the future of our land.

If you read today the preamble of the British North America Act its very first paragraphs will impress you with the vision of the Fathers of Confederation, - that group of men whose vision, ideal and touch and mentality has never been surpassed in the whole British Empire by one group at one time deliberating on our ~~to~~ problem. I know that comparisons are odious or unfortunate, but that is my deliberate judgment. They do not know in history even the group that defeated Charles the 1st and saved him to the scaffold for freedom, or the group that warned George the 3rd of the folly of the American War, ~~and~~ when they found the way for colonial autonomy. Their preamble to the British North America Act states that the ^{ultimate} object of the Confederation was the future stability and solidarity of the British Empire. They did not seek Union for its own sake. They sought it for Canada, for Britain, and for the peace of the world. The path they took for some years was a path of thorns, but they never faltered. Sir John Macdonald, a named man, ^{stated that} while their vision was of the Empire, ~~to~~ ^{to a friend} ~~they~~ ^{he had tried to annex one English province to another.} ~~he had~~ ^{he had} tried to annex one English province to another. Yet, in spite of discomfiture they conquered their fear, and left on the history of this time a representative imperishable. Sixty years have gone since that God-gifted organ ^{was still today} ~~was still today~~ first uttered their hopes for Canada, ~~and all are silent~~ are stilled. Should they have been sixty unclouded years for our country. Should we not regard it as a discreditable anomaly if today we neglect the land for which that Confederation was framed? ^{achieved!} ~~achieved!~~ It is not shocking to

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suggest that the union they accomplished is in danger of
disruption because of our confusions. We must go back to first
principles and determine precisely what Canada means, as this
sixty years hence, when our voices are silent, it will not be
said that because of our fear we destroyed the edifice built
so splendidly and courageously sixty years ago. We
may look at the future with eyes undimmed by the confusion
of our ^{own} ~~own~~ ^{present} ~~present~~ ^{days} ~~days~~.

In the days of our later years we expressed our fear.
During the Red River Rebellion days when Gladstone proudly
declared we were asking him to march, and when he really
desired that we might cut the painter and venture alone
on the blue waters of independence, we were not dismayed
We had faith in ourselves. During the Boer War we had no
thought of disaster but met the problem with a smile.

By this troubled period ten years go it is needless to
speak here. We cannot refer to it without emotion. You and
and brother men there. What that kind thing it can be
pays its sacrifice, its determination, its pride, its smiles even
though it tears? No whisper of fear was heard of home.
The ^{men and boys of the} Canadian Corps may have been criticised for many things
by more orthodox and conventional soldiers, - but they were
never accused of ^{lack of courage} ~~fear~~. They dreaded not the face of glory; they
bowed to no master upon the earth; and for their blithe
young hearts death itself had no terrors, for they knew their
ground to be just. Who can pay the price in our country and in
our Canadian badge and uniform, - a price that "sweeps all the
country's face of things and sentiments, of memory and hope into
the grasp of its overwhelming ^{of these years} ~~torment~~?" Surely we will not
allow this emotion to be transients; surely they will not be
allowed to pass away, while we talk flippantly of national
bankruptcy and secession, ^{and decay} if we do not use our best
endeavour to as individuals and as organizations to stop such
talk, and to overcome such fear, our fathers have struggled
in vain and our soldiers dead have died in vain, and we
are traitors to their ideals and to their memories.

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Now, I do not believe that the numerous disorders and the real depression and despair are typical or expression of Canadian thought. But we must silence the numerous, ~~no~~ man, unless he is the basest of traitors, desires ill for his country. But unthinking men and ^{selfish} capitalists sometimes spread ~~and produce~~ ^{dangerous} rumors. There is practically no feeling for secession in the Maritime Provinces. There is practically no feeling for annexation in the Prairie West. There is no great inter-class strife in Canada. In Canada, as a rule, are no ~~feelings~~ not unwise enough to assume that there is a conflict in interests between different classes of citizens. The conditions that bring good dividends to the shareholders and opportunities otherwise for the profitable investment of capital bring good wages and abundant markets for the wage-earner and good markets for the farmer. It was the late President Wilson who said that all residents of the continent, — miners, manufacturers, producers, bankers, lawyers, preachers, teachers, — are all necessarily business men, and that consequently inward strife there can be no real conflict of interests. But there must be genuine cooperation along the whole line to attain mutual advantage throughout the world and the personal happiness that springs from common prosperity at home. Can not the cure come, in part at least, from cordial co-operation and conference, on business matters, between substantial, sober, business men; for judgments can be often perfected through frank consultation. While business prosperity is not the chief concern of individuals, the bringing about and maintenance of conditions essential to business prosperity is the chief concern of modern governments. We must not produce less wheat, less potatoes, less stock upon the ranges. In this will mean more hungry, helpless mouths in our grainy cities to be fed. The increasing population of our cities does not fascinate us until we can be assured that ~~along~~ there is a greater growth in our rural districts. That such a growth will eventually come I have no doubt. The pendulum swings. It swings very slowly indeed, but it does swing. Still does it swing in the wrong direction, but the day is coming when it will begin to move in the opposite direction. That should bring us back to a more normal state, mentally and physically.

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In the meantime we must make the best of our situation with
fear.

The conquest of national fear rests in the last analysis on each individual. Society is made up of individuals and any fundamental peculiarities of character which they present is inevitably reproduced in the aggregate of which they are units. If the individual cannot conquer his fear, his shadowy terror, his nameless dread as he looks upon his country's future, then his nation will stand cowed and palsied with despair. It is sometimes surprising to read ~~the~~ the utterance of pessimists far from our shores who see only disaster as our destiny. Only this week a famous Englishman - whose proposal is too often the gospel of gloom rather than of sunlight - stated in an address in England that "the French - English Canada are increasing very much more than the English and they are squeezing us out of the Province of Quebec and threatening to squeeze us out of other places too." ^{He looks upon the French as the ~~main~~ ^{chief} British.} I need not discuss the absurdity of that logic. As a native of Ontario residing in the Province of Quebec I have experienced no desire on the part of my French fellow citizens to squeeze me out. We are living at peace with our neighbors - and whatever our ancestry and our creed we are all true to British traditions and British ideas. But apparently pessimists thousands of miles away know more about our condition than we know ourselves. It is perhaps a tribute to our tolerance that too often such statements pass unchallenged - In our land is still -

"The land of ^{this} freemen till,
That colon-sundered freedom chose,
The land where, girt with friends or foes,
A man may speak the things he will."

From the beginning of our history, our poets and prophets ^{and advertised} have preached national pride. It is one of the characteristics of our race. They are not merely the recorders of our sorrows, and our tears, but of our victories. It is sometimes said that our neighbors to the south carry abroad with them a screaming ruffe or a flapping flag. But if they do, their attitude towards

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their country is but re-erected Anglosia transplanted ⁱⁿ a new world. It alone of the Anglo-Saxon and characteristics of the Anglo-Saxon and the Celtic races is pride and faith and self-reliance. We need more of this spirit in Canada. Let us frown on self-depreciation and on despair. Let us remember our history and our glory. Let us be reminded that a spirit of determination and hard work is spreading; that the demand for business and dissipation is growing less, and ^{that} application to the day's work is growing greater. What we need in Canada ^{today} is hard work. One of the great lessons of history is this, - that no nation has deteriorated from hard work, while many have deteriorated from luxury and ease. The idler is surely the peasant.

But we must combine idealism with fruitful effort. We must not merely rebel between dynamic disgust at conditions which seem intolerable and acquiescence in evils we feel unable to eradicate. And we need more honest and pardoned pride. We need more of the spirit of Joseph Howe who said to his young fellow countrymen "Boys, brag of your country. When I am abroad I brag of anything that New Scotia is, has, or can produce; and when they brag me of anything else I turn round on them and say how high do your tides rise? In I feel sure that no place can has the tides of the Bay of Fundy. You boast of the beauty and fertility of England! Why there is one valley in Nova Scotia - when you can ride for fifty miles under apple blossoms, - just today there is a land in Virginia Peninsula where you can ride in a fertile land of ^{hard} peach blossoms are in bloom. It is needless for me to speak here of our great resources, - of our vast western supplies of wheat - greater ^{also} than the greater part of Europe, of our mineral wealth, of our forest splendour. ^{in our daily} ^{opportunity} is here ⁱⁿ hope that can mend our effort and expectation and desire, and something more above all. There are our cities with their pulsing life. And here too is nature, - more glorious than in any other part of the Empire, -

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Every day the sun and after sunset night and her countless stars. Such a land is not destined to decay or to oblivion. To conquer our fear we must know our past and appreciate ^{our} present, and silence the traitorous voices which would make us ^{quail} with the pallid terror of the slave.

We hold in our hands the threads of the past and of the future. No one of them is broken or can be broken except by our trembling selves. There is a peculiar obligation resting upon ^{all} individuals to conserve the treasures of human creation left to us by our fathers. We need today clear thinking and firm conviction, for the strength of a nation lies in its moral and spiritual vigor and in its unflinching courage.

In spite of the noise of discontents, I believe that a general stillness will fall upon us in which no discordant note will sound. ^{But} only strong men will be adequate to the ^{task}. That task will not be slight, for Canada's flag will ^{always} be the flag of humanity. ~~Now~~ Let us instill our ancestral pride into our children in home and school. Now, you remember, advised the teacher that in eight years when they celebrated the anniversary of the Province their children ^{would} ~~should~~ ask "What mean ye by these things?" and be instructed that in the answer they should give. Let us answer our children with courage when on Dominion Day they ask "What mean ye by these things?" There has never been an age and never a country in which the perpetuity of a successful solution of problems has been greater than the age and country in which we live. Our hopes may be grounded for a time on the sands or rocks of fear. But if we unlock the gates of our moral energy and we effort our ~~to~~ pride the broad flood will come sweeping in to float ~~us~~ ^{our} legs forward ~~to~~ the ocean of our triumphant destiny. In no hour can happen to our country if we conquer our ^{demons} shadowing terror on ^{our} ~~our~~ fathers' faith.

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Say with the struggle might awake
The calm as the winds are vain
The many faints and now fainter
And a thing has been they remain
By hopes and days, fear may it be
As may be in you some concerned
You cannot clear can now the plain
And now for you press to bed.

not by such words only
When daylight was over to light.
In front the sun does show the sky
By eyes instead but to land is high

National Year

DEPARTMENT OF THE INTERIOR
BUREAU OF LAND MANAGEMENT

LANDS
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It is not possible to express in words the thoughts and memories that come to my mind or the emotions that ~~so~~ move my heart. An honour such as ~~that~~ we have received today is one that always earns appreciation, but when that honour is bestowed by our alma Mater it ~~is~~ calls out unspeakable gratitude. This is my alma Mater. "It is a small college" said the great Daniel Webster about his Dartmouth College; "it is a small college, but there are those ~~that~~ ^{who} love it." And as we love this place ~~and~~ for what it has done for us and for our country. I shall not ~~refer~~ ^{speak} of the many kind references to myself and my ^{show you have honoured} Montreal colleague, other than to say that we are humbly grateful for these warm words of kind approval.

This is indeed a thanksgiving service. We have come lately through days of stress. It was intended that all our educational facilities were to be taken from us, and ~~for~~ for a year the doors of this place were locked against our students. ~~They~~ They wandered in search of lecture rooms in other places. But they were not dismayed. Today under the guiding hand of God the college has returned unto its own.

The founders of the Presbyterian College and ~~the~~ its generous benefactors dreamed

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of the service this Institution could render to the
Canada and to the world. We think of those founders
and benefactors today; their generous hands long
since folded, their encouraging voices long since
stilled, - and we know, if they could speak to
us, what a fervent prayer of thanksgiving would
be upon their lips. The dreams they dreamed will
continue to be realized; the College they built will
still minister to the objects for which they toiled.
This Presbyterian College has stood always for high
standards. It has been dedicated to the search
for Truth. It has been consecrated to the
beauty of service. Standing alone among the
Divinity Schools on the Campus of the ~~best~~ great
university to which it is affiliated and which
was cradled in Presbyterianism, it has been
ever a material monument of spiritual things.
To the numerous Presbyterian students who in
all departments through McGill, it brings daily
memories of ^{hallowed} traditions and home and unforgettable
faith. In ^{provinces} Quebec, in a French Canadian
Roman Catholic Province, it has stood for what
was best in our Protestant creed, and by its
tolerance its witness for civil and religious
liberty, it has won the friendship of ~~the~~ and
respect of its neighbors of another race and
another belief.

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The history of my self, my university and my country, may I
express heartfelt gratitude for the honors you have done me in
confering upon me your honorary degree and in asking me to
utter a few words of advice to your graduates. I feel myself
one of them, - as ~~to~~ a graduate today, - but perhaps they
will pardon me if out of my respect I may give them a
longer message with the diploma. I come today
not as an alien or a foreigner, but as a neighbor and a
friend to friends. I am in Montreal as my far
Burlington. A neighborly fence divides us. ~~The~~ Our
gardens are adjoining gardens. The same water flows
through our farm lands; the same embanking hills
rise in your country and in mine; the same prairie
extends through our territory. We speak the same tongue
- whether in Vermont or in the Eastern Districts
of Quebec; behind ~~us~~ ^{are} the same traditions and the
same anxiety; ~~we stand~~ ~~on~~ no part of your
oppress along our frontier; our dead sleep today
side by side in foreign lands, ^{dead} in support of this liberty
which our race has always struggled for. It is little
wonder then that I feel a kind among friends.

But I am supposed to give a few words of parting
advice to the youth who today and this college course will
take up their share of the world's burden. To me, as doubtless
to you all, there is at once something joyous and sad about
Commencement Days. It is a day of memory, colored perhaps
with regret for the vanished golden years of comradeship that
cannot come again. It is a day of hope, - hope for individual
achievements and for world advancement, because of the young
reminis going forth to us. But above all it is a day of new
consecration to duty, - solemn in its dedication of young
hearts and minds to unselfish service.

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For four years you have lingered here to gather strength and wisdom for the business of living. Your education, it is no surprise, has sought & discerned those deepest realities of the soul which lie nearest to the Source where all souls spring. You have here learned to see things as appearances & realities. You have here learned to penetrate all disguises and to compare the old with the new. You are to apply what you have learned to the conditions which exist in your world. We live in days of mystery, of perplexity, of confusion of mind. There is all around us a tendency to complain and a desire to return to the old selfish ways we know before the war, but we know that there is still to remember that "there is some soul of good in things evil, would men discerningly distil it out." It is obvious that civilization is passing into new phases, that new occasions must teach new duties. It is painfully clear that all our demands are really genuine. Stricken, they are eighteenth century machinery for expressing the national will is ill adapted to the necessities of the present century. We are trying to think in terms of law and of justice rather than in terms of force. Whom things as many men do think of terms, that the failures of our demands is my insurance, that they are lived with great dangers, and that the whole structure of our civilization is today on shifting and unstable sands. But these things cannot cloud our clear sky of faith nor darken the stars of hope that shine out by our serene and triumphant past. The world forgets many things. There are many lost arts, lost kingdoms, lost theologies. But the cause for which men have died as we forgotten; and let us the generations pass away in this season, just comes continuous structure & order.

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For this world, spiritually weary world and a doubtful
world of jostling shadows, the college men should bring rest
and light and hope. The college trained man is expected
to take - stand in evil things and set them right. He should
have an utmost reliance in his own power to do anything he
undertakes to do. He is not a respecter of ^{blind} intellectual forms.
He shrinks as a rule from excessive emotion or from excessive
credulity, so that his words neither of function nor
rightly. His sense of fair play can be depended on. He
is suspicious of permanent differences of rank or privilege.
His education should fit him to serve, and should
develop in him qualities of value & mankind. What
then will the world demand of you, - what does it most
need which you can supply as the result of your training in
this place.

First of all, that the world needs is sympathy. The
world cries for a quick responsiveness to the interests of others.
This is natural to the young. But it is developed by that
humanizing studies you have here pursued. The world
needs & craves for sympathy. Young men and women should go
out from college with a true democratic spirit, - with a
ready sympathy for all classes of people, and with a helpful
attitude towards all problems of state and society. If you fail
to honour the state's claim on you as citizens your education
has been a failure. Self preservation is said to be the first
law of nature. But there is another first law, - the
struggle for the preservation of others. You remember how
Plato ~~is his law~~ "defines the good citizen. He is one said
The great teacher, who honours his own soul; obeys the laws,
meets the just demands of the state with endurance; who
holds virtue above all other good; teaches children reverence,
instead of boasting on their riches; who sets a good
example, believes in the sanctity of contracts, and the

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suffering; who is trusted because of his truthfulness, does
no injustice, exerts good influences, is unobtrusive without
envy; who is gentle, forgives the penitent, loves not self
unduly; who is cheerful and joyful in misfortune,
who is nice and moderate and courageous in opinion.
That is a high definition of the good citizen. But in all
you look to the one word sympathy. The good citizen, after all
is one who's true to his own best nature, and who towards
others is just, truthful, unselfish and helpful. Such an
attitude should result from education. In the old Greek
said education is "that which gives to the body and to the
soul all the beauty and all the perfection of which they are
capable." No man is today privileged to lead an unproductive
life, for our world demands the best expression of ^{and the best application} every man's
best ability.

But there is a danger that sympathy, for which the world
craves, may degenerate into excessive emotionalism, or even
into useless sentimentalism or fanaticism. It can only
be kept steady and sane and wholesome by a controlling
intelligence, which should result from good education. It
is necessary in our world of facts and theories and "isms" to
think clearly and to keep on thinking clearly in the heat of
action and under the pressure of all emergencies. The
problems of today require prolonged intellectual effort. ~~Therefore~~
~~we~~ shall we be easily distracted without destroying
the motions and making the machinery that produces it?
How shall patriotism be divorced from hate and reconciled
with humanity? You cannot attack ~~the~~ problems like
these with a local or a narrow mind. ~~That~~ One of the
great evils in your country and in mine is the evil of
sectionalism, - the glorifying of the part at the expense of
all the nation. Broad minds with broad outlooks must
abolish these evils and bring in again the ~~the~~ view of the wide
horizon.

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These minds must come from our colleges.

~~Do not let them~~ In a year later President Wilson was said -
"Our ~~colleges~~ ^{colleges} ~~should not~~ ^{should not} ~~forget their common origin~~ ^{forget their common origin} and join a class; for no class can ever save America. I have dedicated every power there is ^{in me} to bring the colleges that I have anything to do with ^{to} absolute democratic regeneration in spirit, and I shall not be satisfied, and I hope you will not, till the nation shall know that the men in the colleges are saturated with the same thoughts that pulse through the whole great body politic."

Again, what our country needs, and what this Ministry has given you, with sympathy and intelligence, is discipline. I mean the discipline that enables a man to play the game of life bravely, to lead a follower as leader, to unite his efforts with those of others for the common good, to play the part assigned him as a member of his country's team, and to do his duty until the whistle blows. I mean the discipline which we know and realized during those years of war together - the discipline that enabled a man to take his place as a leader in command or in the ranks and to occupy his own domain and to own glory for the sake of a common victory. It is what you colleges have given you. It is a quality feared by the public opinion of your college world and by the sentiment you revere of loyalty and honor. It is a quality greatly needed in your country and mine.

I sincerely hope that in your struggle for the welfare of your country you may keep before you the buoyancy and freshness and hope of those golden years which today are closing indeed. Keep in hope you the vision splendid, which appears always to the eyes of youth - the vision which means a continuous development towards greater power and higher character and knowledge and usefulness.

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Remember that labor is the secret of happiness, and that
big things effort and things work is the creed of our century.
Proper though toil is the condition of life, and a Carlyle is
"immense interest in honest, healthy employment would
soon cure all the ills of society and state." There are ~~more~~ ^{other}
vagabonds ~~than~~ than the idle tramp; there are the mental
and moral vagabonds with no fixed purpose in life.

In any way to that in your search for happiness, tragic circum-
stances may sooner or later surround you. There will come
the loss of friends, the wreck of fortune, or the failure of
dreams. But your education should teach you to be
unshaken by external things. Remember that the
biographies of success are ~~of~~ ^{of} ~~as~~ ^{as} on the serene biographies of failure.
Most great men have struggled with difficulties and have
quitted about their objects. ~~To them~~ Deep in mind the
words of Stevenson "To have suffered, may I suffer, sets a
man edge on what remains of the apocryphal. This is a great
truth and one to be learned in the fire. In almost all
circumstances the human soul can play a fine part. ...
To me, morals, the conscience, the affections, the passions,
are, I will own frankly and sweepingly, so infinitely more
important than the other parts of life than I conceive men
rather trifles who become immersed in the latter. To
see the medicine bottles on my chimney and the blood
on my handkerchief are accidents; they do not color
my view of life. ... I have not put here I enjoy ourselves; I
am not God's purpose; and I am prepared I argue it is not
our sinners wish. ... There do not want, and I do not think
they could accept, happiness; what they live for is victory,
effort, victory. God is not happy in the action in the
most hard of danger and fatigue."

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You have ~~just~~ enjoyed some superior parties, which
 is your duty & interest & other. Stand firm against the
 the principles of conduct you have here been taught. Utter
 to your country the truth you have here been taught.
 Remember that it is the spirit of your nation and not
 its material progress that will compare in the end,
 and that ideas near the world. You will meet with many
 men, in life or in some place, who have no ideal
 standards of citizenship, who believe in public gain rather
 public service. The influence of these men you will find
 is very & great, if you keep your colors flying ~~well~~
~~by the~~ and if you believe them which there is ~~large~~ than
 is life, and if you turn all your knowledge and power to
 the purpose of today's duty. Remember that the
 disinterested is the strong; and the world is as the feet of
 him whom it cannot tempt; and as your own part
 should be taught as there is ~~the~~ unbounded strength
 in "one faith against a whole world's unbelief," one soul
 against the flesh of all mankind!"

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You go forth today into the sunlight of life with the great traditions of this place & maintain in your ^{future career} ~~life's work~~. You are all young, - and the envy of the old you elders. The chance of youth is always the greatest chance in the world - the chance of the uncharted sea ^{of the untraveled land, the unexplored front} of the undiscovered country. You are going forth & battle in one of the greatest periods in the world's history. I am not a pessimist. To me the outlook for the world is bright so long as we keep our faith. & indeed perhaps the outlook for our world was never so bright as at the present time. But it needs the strength and the idealism of ^{you who are} the young & ~~really~~ ^{truly} make ~~them~~ ^{these} hopes realities. Your responsibility for ~~your~~ ^{your} ~~generation~~ ^{generation} is such a responsibility as the race has never known. ~~There is~~ ^{There is} a ~~challenge~~ ^{challenge} & human worth and human power. You dare not ~~fail~~ ^{fail} ~~it~~. Remember that what does not perish in man is his personal influence. We are all creatures of environment and heredity, and if we strive to shape ^{to shape} ~~the~~ ^{our} ~~environment~~ ^{environment} of those about us and to transmit to them what is good in us, we shall live. and the mass of time shall dash impotently against our lives' force. We cannot ~~buy~~ ^{buy} ~~life~~ ^{life} with gold nor with great achievements that pay dividends only in dollars; we can buy it only with service and with self, made into deeds of unselfishness. You are setting out today, then, & ~~for~~ ^{for} ~~your~~ ^{your} ~~generation~~ ^{generation} ~~you~~ ^{you} ~~have~~ ^{have} ~~received~~ ^{received} & be thankful for your equipment and your inheritance. Behind you is the great tradition of this University, - a tradition of service & ~~the~~ ^{the} ~~world's~~ ^{world's} ~~mark~~ ^{mark}. Behind you is the teaching of the civilized ~~world~~ ^{world} ~~the~~ ^{the} ~~wisdom~~ ^{wisdom} of ~~all~~ ^{all} ~~the~~ ^{the} ~~ages~~ ^{ages}. Behind you is the tradition of the Anglo-Saxon race ^{all} ~~of~~ ^{of} ~~which~~ ^{which} you and I belong, - with its courage, its patience, its justice, its deeds of valor, its earnestness, its protection of the weak, its chivalry and its stern ideas.

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Behind you - Puritan New England with its tolerance and its liberty. Behind you ^{are} the traditions of this countryside and this state, with their memories of Ethan Allen and his right arm Green Mountain Boy, and the records of sacrifice for country and for God. Behind you are all these sources of inspiration which must also be the sources of your strength. Before you ~~are~~ are beleaguered cities crying for your aid; before you are the forts of folly still entrenched against ^{the walls of} your fathers' pioneer ancestors ~~cut down~~; need be, I lay down their lines. See to it that you do not fall into a caudal, superficial, chaotic, mollescous world of thought. See to it that you distinguish between timeliness and timeliness in your march & the goal of your endeavor. The path of material progress ^{with its competing shade, its glittering light and its velvet sky} may lure you; and you may be filled with a desire to feed on the roses and lie on the lilies of life. But as long as you keep in mind the traditions and the teaching of your University, you will follow the way of the spirit with its search for the Kingdom of God. Then at the end, when in the twilight of a serene life, you return to these sacred precincts to ~~meet~~ meet with the wrinkled remnants of your class of '24, for your last class reunion upon the earth, you will be satisfied. Do you will have remained true to those wonderful words in the original order instituting Memorial Day, issued from the ^{Headquarters of the} Grand Army of the Republic in 1868, - words should be echoed to the young on every Commemorative Day, - "Let no vandalism of a voice and neglect, no ravages of time, testify to the present and to the coming generations that we have forgotten as a people the cost of a free and undivided Republic.... If other eyes grow dull and other hands slack and other hearts

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Speech: Currier L.L.D. at Univ. of Vermont?

cold in the solemn trust, our shall keep it well as long
as the light and warmth remains to us? That is an
ideal of which no individual and no nation should
be ashamed. And in maintaining it to the end, do not
be discouraged, ~~but never lose~~ ~~our~~ ~~head~~
disimally on the "good old times"; remember rather that
the good time is in front, and that you must march
"head foremost." Keep in mind the words of that Victorian
poet, whose language was good and wise:

When the dumb have clothed in blue,
Bring the dream about my ~~head~~ feet
Call me not so often back,
Silent voices of the dead,
Lead the lonely way behind me
And the sunlight that is gone
Call me rather silent voices
Forward to the stony track
Whispering up the heights beyond me
Open and along me.

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We are to determine how best we can draw together in the bonds of peace, friendship and commercial prosperity the great branches of the British family. In the presence of this great theme all petty interests should stand rebuked, - we are not dealing with the concerns of a city, a province, or a state but with the future of our race in all time to come... What we want is an elevator to lift our souls to ^{the heights of} this great argument. Why should we not, these three great branches of the family flourish, under different systems of government, it may be, but forming one grand whole proud of a common origin and of their advanced civilization? We are taught to reverence the mystery of the Trinity and ~~to~~ our salvation depends on our belief. The clover lifts its trefoil leaves to the evening dew, yet they draw their nourishment from a single stem. Thus distinct, and yet united, let us live and flourish. Why should we not? For nearly two thousand years we were one family. Our fathers fought side by side at Hastings and heard the curfew toll. They fought in the same ranks for the sepulchre of our Saviour - in the earlier and later civil ~~rose~~ wars. We can wear our white and red roses without a blush ~~and~~ glory in the principles thus conflict established.

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Our common ancestors won the Great Charter and the Bill of Rights, — established free Parliaments, the Habeas Corpus and trial by jury. Our jurisprudence comes down from Coke and Mansfield to Marshall and Story, rich ~~and~~ in knowledge and experience which no man can divide. From Chaucer to Shakespeare our literature is a common inheritance. Juneyon and Longfellow write in one language which is enriched by the genius developed on either side of the Atlantic. In the great navigators from Cotterel to Hudson, and in all their "moving accidents by flood and field," we hear a common interest. ~~The~~ May the flags of our two countries be ever draped together, fold within fold, and let "their varying tints unite and form in heaven's light one arch of peace."

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We share with the United States, down to a certain period, the vicissitudes of a common history, and the treasures of a literature bequeathed to us all, who have, since the Revolution divided us, made for ourselves a noble country out of a wilderness, while we survey your prosperity without envy, and cherish attachment to the parent state, have not forgotten the trials or traditions of a common ancestry. Nova Scotia has adopted the little "Mayflower" as the ~~the~~ emblem upon her escutcheon; and those who laid the foundations of her society and built up her towns and seaports were proud of their Pilgrim stock. Though Halifax dates 127 years later after Boston in point of time, - ~~the~~ still we are following in your footsteps, envious it may be, but I think I may assure you that throughout the British Provinces on this continent there is no feeling but that of cordial friendship towards your noble States. . . . ~~We~~ We know that the mutual prosperity and success of both nations are to be found in peace, harmony and brotherly love.

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Joseph H. Howe

The above named person, the undersigned of a committee of the Faculty of Arts, who are members of a literary department of the University, have, since the graduation of the class of 1875, conducted a correspondence with you, and in consequence of your friendly interest, and your attention to the papers sent, have been preparing a volume of a series of papers, which will be published in the near future, and which will contain a full and complete account of the history of the Faculty of Arts, and of the progress of the various departments, and of the various changes which have taken place since the graduation of the class of 1875.

The first volume of the series, which will be published in the near future, will contain a full and complete account of the history of the Faculty of Arts, and of the progress of the various departments, and of the various changes which have taken place since the graduation of the class of 1875. The second volume will contain a full and complete account of the history of the Faculty of Arts, and of the progress of the various departments, and of the various changes which have taken place since the graduation of the class of 1875. The third volume will contain a full and complete account of the history of the Faculty of Arts, and of the progress of the various departments, and of the various changes which have taken place since the graduation of the class of 1875.



House of Commons
Canada

Address of Canada

(incomplete)

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with ~~repeated~~
vain

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DEPARTMENT OF ENGLISH

in 1812 when her beautiful of people, retreating speaking,
still ~~she~~ stood as the cost of death itself for the old forms,
and determined to work out their ^{own} destiny. ~~But~~ Since that
time many circumstances have stretched the tie, some-
times almost to the breaking. In 1837 we ~~met~~ ^{resolved} the
problem of autonomy within the Empire. In the fifties
there were rumblings of discontent. Later when Manitoba
was added to the Dominion of Canada, complaints were frequently
made in England of the cost of maintaining the Colonial possessions
in North America. Justin Mac Carthy in his "History of Our Own
Days" says "In some years a feeling was spreading in England
which began to find expression in repeated and very distinct
suggestions that the Canadians had better begin to think of
looking out for themselves. Many Englishmen complained of this
country being expected to undertake the principal cost of the
defences of Canada and to guarantee the railways schemes."
And you remember how ^{the Post Magazine} ~~how~~ Dennyson rebutted this feeling in
his country with his stirring lines

"And thus true North, whomever we lately heard
A strain to shame us, 'Keep on & govern us;
So loyal is too costly! friends - your love
Is but a burden; loose the bond and go!
Is this the tone of Empire? Here the faith
That made us rulers?.....
What shock has fooled her that she should speak
So feebly? Is it
The will of Britain or a smothered hand,
Some third-rate note half-lost among the seas?"

Dennyson's hope ~~and faith~~ for Canada was justified in 1914 and
the subsequent years when ~~the~~ ^{the} ~~front~~ ^{front} ~~lines~~ ^{lines} ~~we~~ ^{we} ~~over~~ ^{over} ~~the~~ ^{the} ~~map~~ ^{map}
had more than a word of mouth, and when they were the greatest conquest
of the old mother in her hour of trial. ~~But~~ ^{But} ~~the~~ ^{the} ~~days~~ ^{days} ~~Dennyson~~ ^{Dennyson}
joined his rebuke the clouds which threatened to darken our
peace have disappeared. We have read our grievances in the golden
time. We have had our contests with intolerant or resented

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statesmen and absurd ~~and~~ outworn systems of government
but now we are free. We govern ourselves today as completely
as any of your independent states. We have responsible
government in reality. I would ask you then & think of us
as we really are, not as we were in darker times; think of
us as you equal in many respects, your rivals in every
line, in all things honourable, but even your brethren; your
friends, your neighbours. When you will realize that we have
still a steady pulse, that the ancient energy of your
fathers is unimpaired, that we ~~are~~ are bearing our
burden without fear and without tears and that we
will discharge our obligations and see that the debt is
paid. There may be muffled murmuring of discontent
and of criticism at times. But that is a ^{part of the} ~~part of the~~ ^{normal} ~~normal~~ ^{process} ~~process
perhaps, - the airing of his grievances, rather than the
muzzing of his mouth in silence. ^{to keep it} But ~~is not~~ ^{is not} an airing
does not mean ~~to~~ desire for annexation or absorption
by a neighbor state. It means rather a consciousness
of our own strength and of our own power to settle our
own problems in our own way.~~

Another ^{or called} "interpretation" of Canadian thought
gathered from Pullman's observation is the strong
state pronouncement that we are ~~still~~ ^{still} drifting under
French domination, and that the English strain in
Canada is ~~now~~ slowly but surely disappearing. One
of the latest additions to this rail of lamentation is
an English bishop, who would be much better employed
in dealing with more clerical subjects. He passed quickly
through ~~Canada~~ ^{Canada} and then ~~to~~ ^{to} ~~be~~ ^{be} ~~announced~~ ^{announced} on his
arrival ~~by~~ his sad discovery. Now let me say in all
seriousness that in my country ^{with} ~~with~~ ^{you} ~~you~~ ^{native}
land there is no English problem and no French

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over eastern Canada

of the French and the English intellects was by far the most important fact of the 18th century. We have in Canada today the intellectual communion of these two races to a greater degree than in any other country on the globe. It is no longer a doubtful experiment; it is a fact. The two races are blended and are moving onward with the same ideals and the same aims. The tattered flags of the two races which have come down to us from ~~the~~ ^{early} ~~past~~ ^{struggles} are sacred & great memories. ~~When you follow today the trail of the French and English~~ ^{armies of nearly two centuries ago} and view the ~~peopled~~ ^{happy} ~~villages~~ ^{along the} ~~now~~ ^{nestling} ~~along~~ ^{that} ~~once~~ ^{broken} ~~road~~ ^{you can} ~~will~~ ^{reclaim} with Stevenson

" We trampled in the prints of older wars,
Yet all the land was green,
And love we found, and peace
Where fire and war had been.
They pass and smile, the children of the sword,
No more the sword they wield;
And O, how deep the loam
Along the battlefield!"

Racial ~~jealousy~~ ^{is} ~~not~~ ^{outworn.}

The bitterness engendered by conflict has evaporated today in the clear air of mutual understanding. When a belated patriot, whether he be English or French, laments & denounces the other race, the country not only turns a deaf ear but it is destined and obviously so. The real love of Canada does not spend his time and exhaust his energies in denouncing the French on the one hand or the English on the other; he devotes himself to giving a united country sound legislation; he tries to inculcate in the rising generation a reverence for our common flag - a reverence which stirs the heart rather than moves the tongue, and he talks about the responsibilities of the two races and united in one rather than of their individual achievements. No, he is not concerned when you hear the irresponsible and unimpaired mourning about French domination in Canada. There ^{is} ~~is~~ ^{no} ~~no ^{such}~~

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words in our country.

The real danger in Canada today, - if indeed it can be rightly called by so alarming a word - is not from the old boggy of American annexation or absorption nor from French and English fracture or rivalry, - both of which are ~~large~~ ^{long} myths, but rather in the possibility ^{first} that we may become too provincial in our demands, that provincial adjustment may be placed upon national welfare, that the old motto "each for all and all for each" may not be significantly protested; and second, that we may become too temporal in our ideals and in our vision. These two dangers are common to all countries. A nation's greatest foes are not those from without, but those from within, for it is with nations as with smaller groups, a man's enemies are sometimes those of his own household. The first of these is avoided by a movement of wise leadership under which party or partisan exigencies are ignored for national well being. In Canada the old provincial rivalry is disappearing. With regard to the second danger or difficulty, we must learn to think in centuries not in years. We have barely started on the road to our goal. ~~Many years~~ ~~have passed~~ ~~on~~ ~~past~~ ~~has~~ ~~is~~ ~~may~~ ~~pass~~ ~~Wisdom~~ ~~may~~ ~~lie~~ ~~in~~ ~~front~~ ~~of~~ ~~us~~ ~~and~~ ~~not~~ ~~behind~~ ~~us~~. The past may influence us but the future must decide. It is only ten thousand years since civilization began to dawn, ~~and~~ ~~conspired~~ ~~with~~ ~~that~~ ~~period~~ ~~our~~ ~~brief~~ ~~span~~ ~~of~~ ~~Canadian~~ ~~national~~ ~~life~~ ~~is~~ ~~but~~ ~~that~~ ~~of~~ ~~an~~ ~~instant~~. Immense changes and developments lie before us. Sixty years hence will undoubtedly be nations will rise and decline and disintegrate but only to reintegrate into fresh nations. In these inevitable changes in the world's ^{future} history what part will Canada play? No man can answer, but ~~to~~ ~~us~~ ~~who~~ ~~call~~ ~~it~~ ~~home~~ ~~feel~~ ~~that~~ ~~it~~ ~~must~~ ~~endure~~. In there we have the enthusiasm of youth. There ~~is~~ ~~in~~ ~~our~~ ~~cities~~ ~~with~~ ~~their~~ ~~pulsing~~ ~~life~~, ~~that~~ ~~man~~ ~~is~~ ~~not~~ ~~ridden~~ ~~by~~ ~~so~~ ~~many~~ ~~disgraces~~ ~~as~~ ~~in~~ ~~other~~ ~~lands~~; there in our vast open spaces and boundless forests we have "hopes that can never die, effort and expectation and desire, and something divine about it". So distinct is our doubt to future is than

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the cowardice of little faith. But we must keep before us the ideal of the betterment of Humanity and stop talking about French domination and American annexation. We should idealize "let him who can bring take, and let him who can retain, survive." That ideal is the ideal of the jungle. Today we must learn to think in terms of other people and to cooperate unselfishly for the general good of the world.

You remember the words of your American poet James Russell Lowell in 1847 when he spoke with a tinge of pessimism about his country and contrasted her mood in this year with her mood in 1861 a quarter of a century before. He recalled somewhat sadly "that great national passion obliterating all lines of party division and hurrying all bandwagons of political politics." What that saw is, he asked, "will we find that enthusiasm of loyalty for the flag and for what that flag symbolized which 26 years ago swept all the country's force of thought and sentiment, of memory and hope into the grasp of its overwhelming torrent." There are times when Canadians look back somewhat sadly at the days of 1914 and subsequent days when the ~~new~~ ^{new} Canada was ~~not~~ ^{now} worn with pride, by men who had no recitation upon the earth, the men of the Canadian Corps who ~~had~~ ^{had} tried and tested in the greatest tests of body and soul and who never knew defeat or ~~any~~ ^{any} despair. War made great demands on the men in the trenches, but it also made great demands on ~~them~~ ^{the folk} back home. These demands were met with a smile of hope, with unprecedented public opinion and private sacrifice. There are those who say that these instances of emotion are transient; that they are stumbling for a time but that they surely pass away. So a certain extent that may be tragically true. The veterans of the war with their wonderful experience of sacrifice and service will vanish in due course; ~~but~~ ^{as one of the} the ranks will grow thin with time and each year will see a loss. But ~~it~~ ^{the} Canada will

Canadian Club, B. C. Oct. 1945.

It is indeed a pleasure and a privilege to speak to the Canadian Club today on matters pertaining to our country's welfare. As one who was born in Britain and has lived the past few years in Quebec, perhaps I can speak a word of understanding to the ^{Provincers} farthest west Provincers. For we all share a common heritage in Canada, whatever our Province and whatever our language, and we all ~~share~~ ^{have} the same hopes with regard to the future of our country.

No man who reads or listens today can fail to realize that we are passing through a somewhat uncertain period. At least, men speak falteringly at times of the condition of our country and of our country's future. It is not merely that we are passing through the heat of an election contest with its recriminations and aspersions. Apart altogether from political differences, there are strange murmurings of discontent and of doubt as if men for a season had lost their faith in the land their fathers made, and in their own ability to make of that land the country of which their fathers dreamed. As you journey across Canada you hear at times discordant and dissatisfied voices crying that all is not well. Down in the Maritime Provinces, ~~not all the~~ the old Provinces by the sea, from ^{so} ~~where~~ many of you first saw the light, and where your fondest memories linger, - down there you hear the cry of "Maritime Rights" -

but no one then can tell you adequately just what Maritime Rights really mean. There is complaint without suggested solution. And in the central provinces of Ontario and Quebec, the cradle of western immigration, there is the complaint of unemployment, and emigration to the South and business depression. There is vague declamation without a cure for the disease. And across the prairie provinces, from which the wheat was lately garnered in measures to astonish the world, there is a muffled murmur of unrest. In British Columbia, this sunset land of beauty, there ~~has~~ has been also ~~some~~ some discontent. We in the East hear much of "freight rates"; but I shall not dwell upon that.

Now, strangely enough, in spite of all these murmurings and declamations, there seems to be peace and prosperity and happiness throughout our land. I do not profess to have a panacea for all the ills complained of, but I think I can point to a few defects in our national thinking and our national methods. There can be no denying the fact that Canada as a result of the war ^{in the eyes of the world} reached a height of importance and respect ~~now~~ ^{in the eyes of the} ~~never~~ ^{never} before reached by an overseas Dominion, - a height not thought possible of attainment. Today the League of Nations is presided over by a Canadian of French ancestry. Canada looms large in the eyes of the world. One

reason for this changed status of Canada is unquestionably Canada's success ^{the late} in war. For in that war the Canadians were masters of themselves and masters of their foes, and in their initiative, their endeavor and their accomplishments, they bowed to no master upon the earth. I am not trying to dignify warfare. I know that no pomp or circumstance, no waving of banners, no talk of dancing plumes can ~~lead~~ lead to war time dignity. I am merely stating a proven fact, - that the Canadian citizen, - the average Canadian citizen who enlisted in a great and noble cause for the preservation of the just and equal rights of men, - that he proved his prowess and his ability in competition with the best ^{trained} soldiers the world has ever known. Beside the achievements of these Canadian boys, from the farm, the desk, the forest, the mine, the school, - beside their achievements the so-called glorious exploits of history's vanished annals ~~fade~~ ~~and~~ grow pale and dim.

It is my belief that if the qualities that made the Canadians great in war were nurtured and applied in peace, our country would advance and would be saved from the fruits of the calamitous pessimism with which from ocean to ocean it seems now to be beset. These qualities are not difficult to enumerate. First of all there was the discipline which means order and efficiency. That discipline implied obedience

To duty without grumbling, - whenever ~~to~~ duty
 called! There was no hesitancy and no desire to
 lean the task to another. There was a duty for
 each man to do, and without a moment the
 duty was performed. It was not always easy and
 not always pleasant. But it was carried out with
 promptness and willingness and indifference
 to other more alluring calls. Does that discipline
 exist in Canada today in our peaceful walks
 of life? Does it exist in our rising generation?
 Another quality of the Canadian of war
 was his willingness to work and his capacity to
 work. Men were amazed at their own powers of
 endurance and their own power of work. There
 were no union hours in the trenches; there
 was no watching of the clock. And yet, in the
 comradery of labour and of effort there was
 joy. "Whosoever works, it is well with him," said
 Carlyle; and "The secret of happiness is labour!"
 It was so at the front. Is it possible that we are
 losing in some quarters in Canada the quality
 of industry and that the honest toil which our
 fathers held in favour is not in favour in our day? We
 are told that ~~is~~ the difference in labour and in
 effort between the other countries and our own is
 very marked and that the emigrants who leave
 us for other lands toil harder in the places of
 their adoption than they did at home, - in
 other words that the cause of their failure at
 home was indolence while the cause of their
 success abroad was industry and application.

After all, honest labour is the condition of national progress and there can be no advancement without intelligent effort. Perhaps, to speak plainly, there is in our country too much complaining against more or less imaginary abuses, and too little ~~hard~~ work for the advancement of the individual and the nation. More of the war time effort would be beneficial in peace.

Another quality of the Canadian in war was his unselfish attitude towards his comrades, and in his own expenditure of effort. The old gospel "each for all and all for each" was ~~his~~ always his code of conduct. There was no sectional prejudice in those war time days. Each man sacrificed himself gladly for the good of the whole and thought only of what he could contribute to the common welfare. There was a harmony of effort and a unity of purpose such as the world has seldom known. We sometimes wonder why this should be abandoned in times of peace. Our country is torn by sectional jealousies and prejudices. East disagrees with West, race is suspicious of race, and creed is intolerant of creed. We have prayed for peace, but while peace ended war on foreign fields it did not end discussion within our own borders. Can not the old spirit of mutual respect and understanding be restored? Can it not be kind again at home as it was kind abroad ten years ago and

his ancestors. The pioneers who made your land
 new thoughts of failure, as with wearied steps
 on the wilderness trail they pushed on
 towards sunset and the Pacific. Their faces
 were to the West and in their firm purpose
 they never faltered. No hardships was too great
 they encountered in their attempts to realize
 their dreams. They had an implicit faith in
 the future of this country. Their ~~eyes~~ ^{eyes}. Do their
 religious dissensions and sectional mistrusts
 were equally absurd. Do their party names
 were nothing in comparison with their country's ^{welfare}
 and with that proud inheritance of liberty and
 of law handed down from hands long folded
 and voices long stilled. They sought the unity
 of all sections of Canada through the prevalence
 in all of mutual respect, through the assurance
 in all of local freedom. You remember perhaps
 the retort of Patrick Henry in the first
 Continental Congress "I am not a Virginian, but
 an American". And our fathers, and our
 Canadians in war, could say alike, while they
 still ~~kept~~ ^{kept} their local pride "I am not of East
 or West, of Alberta or Quebec; I am a Canadian".
 At no time in the history of our country was
 this spirit more needed than in our own
 day. In a spirit worthy of the memories of the
 past let us set ourselves to accomplish the
 tasks that ~~await~~ ^{await} completion, - the
 task of establishing optimism and tolerance
 and mutual respect, and faith in our country.

8

When we think of our vast wheat areas, of
of our boundless natural resources, ~~on~~ and
of the world demand, daily growing for our
products, there need be no fear for the future of
our Dominion so long as we keep our faith in
ourselves. ~~And~~ sometimes there is a
the lessons of the war and of the qualities by
which Canadians lived and died are being
too readily forgotten. We who knew these
qualities in darker days would wish to keep
them in remembrance. We are a slowly
diminishing ~~part of~~ group, for we
are members now of an army to which there
come no recruits. The artillery of time,
with its ruthless attacks, is ^{and leaves its gaps} against us, and
~~in time~~ in due course the war will not
even be a living memory. But its lessons of
discipline, and industry, and selflessness,
and patriotism and tranquil courage,
should not be allowed to ~~be~~ vanish. By
them alone Canadians lived in war, by
them alone, our country ~~will~~ will live in
days of peace. And above ^{all} the lesson of love
for the land our fathers made, and faith
in its ultimate destiny of greatness, must
~~not be allowed to~~ ~~ever be~~ kept before the
generation that is and that which is to
come. For to every true Canadian,
"There may be other lands of rare delight,
Where flowers blossom under fairer skies
But to this land we pledge our hearts aglow

The priceless gift of love that never dies,
No matter where the fates may bid us roam,
This will remain the dearest land of all,
Forever in our hearts is still be 'Home'."

1925

Sam. Clark, Vancouver

~~1925~~

Lawrence Street

moth and rust
cannot corrupt them

Armistice Day - 1927

(10 days) 1/2 min's
they cannot be ~~approach~~
this side the grave

Armistice Day ~~will~~ ^{shall} always be a day of memory, of grief, of pride, and of new consecration to duty. The ~~memories~~ ^{recollections} that crowd upon us today, the pictures that so vividly arise to us from the prints of our remembrance cannot be classified and cannot be expressed in words. ~~Some~~ ^{Some} of them are too sacred to be clothed in speech, and they ^{will} remain ~~treasured~~ ^{as} hidden treasures in the mind and heart throughout all the ^{future} years. Other memories are those which men today discuss as links of ~~friendship~~ ^{comradely} in a vanished ~~time~~ ^{time} but forgotten time - memories of ~~great~~ ^{great} adventures, or of ~~splendid~~ ^{splendid} ~~conquests~~ ^{conquests}. But while today many a mind of ~~memory~~ ^{recollection} may remember of us of the past, this day is sacred ^{above all else} to the memory of the men, ~~our~~ ^{our} ~~conquerors~~ ^{conquerors} who do not answer the roll call and whatever may happen to our country, above all the vandalism of ~~our~~ ^{our} ~~ance~~ ^{ance} or neglect, above all the ravages of time, this day will bear stern witness ^{freedom &} that we have not forgotten as a people the cost of ~~freedom~~ ^{freedom &} and ~~freedom~~ ^{freedom}. Today, throughout our country as for eight years past men will gather to do honor to those who ~~have~~ ^{have} died in the defense of their country. However ~~inadequate~~ ^{inadequate} our attempts to keep the day ~~meaningful~~ ^{meaningful}, who remain and who knew them in their ~~conquests~~ ^{conquests} in case at least repeat honestly the touching words of another, long ago, "If other eyes grow dull and other hands slack and other hearts cold in the solemn trust, ours shall keep it well as long as the light and warmth of lips remain to me."

The world as a rule forgets many things. It is too often a world of forgetfulness rather than a world of ~~good~~ remembrance. There are, we know, forgotten arts and forgotten empires, forgotten ~~early~~ philosophies and forgotten faiths. But the world, thank God, has never wholly forgotten courageous youth, and unflinching valor, and unswerving self-sacrifice.

The world on a day like this ~~brings~~ ^{puts aside} out of sight the petty things ^{of} the insignificant, the unheroic and the brief out in the light the higher and greater things ^{of existence}. And in putting aside on Armistice Day our petty things, we can also put aside our doubts and that post-mortem disillusionment which has sometimes saddened our minds.

And days like Armistice Day keep us in perpetual remembrance of these things -

Whatever may happen in our world, and no one is wise enough to discover that clearly, our loss and pride for those who gave their lives remains unharmed. Their sacrifice for country and for civilization is complete. It is taken out of our hands. It is lifted up beyond the reach of our uncertainties and our scruples. We may think, ~~as~~ ^{as} many

^{wise men} do, that the future of ~~the~~ the world is beset with ~~many~~ dangers and that the whole fabric of our civilization is very insecure. Yet these shadowy fears affect only us and our children. They cannot cloud that clear sky of memory in which we behold as stars far off and beautiful the images of those who once were and are still to our friends and comrades. We may have doubts about ourselves; there can be no doubts about ~~the~~ ^{our} dead.

~~They~~ Their story is in their country's keeping. Their ~~has~~ record of their heroic deeds ^{is} ⁱⁿ ^{the} ^{eyes} ^{of} ^{them} ^{who} ^{live} ^{on} ^{the} ^{names} ^{of} ^{and} ^{deeds} ^{are} ^{as} ^{involved} ⁱⁿ ^{eternal} ^{lies} ^{on}

states send
to
of
to
of

What happened in these fields of ~~the~~ carnage but also
 fields of glory the world should never forget for its own sake
 as well as for the sake of those who perished there. On these
 fields it is true nothing was missing in the list of man's
 abominations; but ^{in many our eyes} nothing was missing in the list of
 human valour. All that had ever been written about
 courage was but a pale in eye of what was there displayed.
 "These were months of battle," ^{not} ~~said~~ a keen observer, "in which
 our men advanced through slime into slime, under the
 slash of machine gun bullets, shrapnel and high
 explosions, wet to the skin, chilled to the bone, plastered
 up to the eyes in mud, with a dreadful way back for
 walking wounded, and but little chance of wounded
 who could not walk. The losses in many of the battles
 amounted almost to annihilation of many battalions;
 and whole divisions lost as much as 10% of their strength
 after but a few days' action. Napoleon said that no body
 of men could lose more than 25 per cent of their fighting
 strength in an action without being broken in spirit.
 Our men lost double that and more than double that
 but kept their courage though ~~at~~ At times they almost
 lost their hope." Of the men who fell on these ~~stricken~~
 and other fields ~~55000~~ ^{then} names are engrained on the
~~Memorial~~ Memorial as men but the names of
 53000 men who have no known grave, men "to whom
 the fortunes of war denied the known and honored burial
 given to their comrades in death." ^{But there must be no pity eyes for them} ~~But~~ we may say
 of them what Pericles said over the Athenian dead, -
 they have ~~the~~ the most honourable of sepulchres, - not
 that in which they are buried but that in which their
 glory survives. Even those without burial must not

their hearts, for unto them a tomb is the universe, and one of all the universe have reason & stand with gratitude when we contemplate their memory. Their sepulchre is in the hearts of men and women and little children for whom they died.

And yet on this day when memory of their deeds and their sacrifice comes to us, we cannot wholly forget grief. I know that grief is here, in the hearts of this assembly. Sorrow ^{is the} may be transmuted into something nobler than mere mourning but sorrow must remain as long as we recall the ^{faces of those who fell}. There is always, I suppose, compensation for grief. And to most of their friends and kinfolk that compensation comes at times, perhaps at no times more clearly than on Armistice Day. But to many a broken spirit it never comes at all. Today the fugal part, the bright chord, the music ^{which} rolls with its mated melody, there is the sound of marching or of dancing feet, - but there are countless men and women ^{in our country} who must go mourning all their days. There ^{are} ^{things} that cannot be put into words, emotions too deep for human expression or ^{those who} remain listen for the footsteps that come ^{again} no more.

Your memory, fond and loyal, and grief too poignant for any adequate utterance in words are not the only feelings of this day. There remains pride. We are ~~pride~~ proud that these friends and kinfolk and comrades of ours did not fail in the hour of duty. The ~~remembrance~~ ^{splendid} remembrance of gallant youth, and ^{as they went to their rendezvous with ~~glorious~~ ^{glorious} fall} during the sense of irreparable loss, these are mingled today with feelings of exaltation. In

They had all their ^{& the chance of} friends, - youth and men and friends
and hope and bright hope. But the ^{war} ^{is} ^{all} ^{away} ^{with} ^{the} ^{day} ^{called} [.]
This is a national pride in which vainly and
happily have no part, - a pride in knowing that when
our national existence was threatened the men whom
today we know ^{gladly} gave their all. ^{Our} ^{pride} ^{is}
untouched by all that has been done or can be
done to confuse the issue. ~~People~~ Some have
wondered since the war whether the dead did not die
in vain, whether nations are able to learn anything
from experience, whether a civilization incapable of
cooperative effort can be preserved or is worth
preserving. But that wonder ^{and that doubt can} ~~does~~ not dim our pride
in those who made the test, were sent to death,

And lastly there is ~~the~~ on this Armistice Day, the
new consecration to duty. It is only by such consecration
that we can keep faith with our comrades who
~~fell~~ fell and who call to us ~~and~~ ~~not~~ ~~to~~ ~~take~~ ~~the~~
~~trust~~ to be worthy custodians of their trust. In these
sacred moments devoted to the memory of the dead and
to the reconstruction of the living, there should be no
room for divisions of opinion, for bitter debate about
specific issues of our national duty and destiny.
That ~~changes~~ ~~are~~ ~~required~~ ~~as~~ ~~a~~ ~~country~~ ~~we~~ ~~must~~ ~~can~~ ~~be~~
It is obvious that civilization is passing into new
phases. Yet it is equally obvious that the machinery
for expressing the national will in a civilized age
is ill adapted to the necessities of the present time.
New occasions tempt new duties. What the future
has in store for us no ^{one} man is wise enough to
accurately discern. But it matters not

what dangers are before us, what ^{my threaten} foes ~~attack~~ us from
 without or what treachery ^{very} ~~is~~ attacked us from within,
 is matters not so long as we keep before us the
~~the~~ sacrifice of our heroic dead and the principles
 for which they so gloriously died. I shall do no wrong
 to the sentiments or to the opinions of this audience if
 I voice one aspiration for my country. We are ~~not~~
 we keep before us the glory of sacrifice. War has its
 sordid side, but it also has its glories - and the
 greatest of its glories is sacrifice. Brief life has been
 the portion of the men we honor; brief and unaided
 will be the existence of many more, - but that life and
 their existence ^{carry} ~~carries~~ a meaning that imparts new
 worth to the life of the world. We are not here to
 pity but to praise these men, to lift their lives in our
 honors, to bow before them as we behold them
 exalted in the fond immortal memory of their country.
 They helped to achieve something that, by its terms,
 will be of immeasurable ~~value~~ ^{benefit} to mankind. There
 are they that came out of great tribulation. In the
 integrity and perpetuity of their home land they washed
 their robes, and made them white, in sacrificial blood.
 Not to be commemorated, they, but to be counted happy in
 their ~~part~~ ^{part} in their ~~act~~ ^{act}, in their lives and
 enduring fame.

And what is the lesson of their lives to those of
 us who remain to grow old, and to the future
 generations of our country. It's simply this, - that

for the right ^{an individual or a}

only by sacrifice, can a country become great. She was
in which our country did us a man for the preservation
humanity. Nothing less was a state than the integrity
of the moral life of the race, the moral fellowship of
mankind, the reality of justice among men and
nations, the right of all people great and small to express
in freedom their individual ideals upon that portion of the
earth's surface they call "home" - that portion of life
we call Canada, made beautiful by family life, by the
mystic influence of an extended ancestry, and the
hallmark power of an immemorial fellowship ^{in truth}
in joy and in hope. This call was answered by ^{our}
~~our~~ youth who without delay ^{in the individual spirit but} went forth ⁱⁿ the
national spirit, seeking nothing for themselves,
seeking only life's completeness in the vindication
of justice and freedom. And as their sacrifice
shines through the gloom of their ^{former} right of
war, like a star appears, - a guide ^{to our} country
when ^{their} honour is in the balance, and an admirable
witness of the sovereignty of the spirit. The vision
of them living or dead means the deeper consecration
of our country to the things of the spirit and the
exaltation of the ^{in the future} humanity of the nation.

... ^{in the future} ...
with doubt if the moral forces of the world are still
supreme the memory which today we honour will
give the triumphant answer. Here is the final
test ^{of the} ~~the~~ ^{the} ~~test~~ ^{to} the supremacy of the moral

forces of the world. Here is the final test of the merits
 of political organization or ^{academic life} ^{are the} ^{still} ^{open} ^{and} ^{are} ^{they} ^{well}
 moral progress of ~~the world~~ mankind, able to take
 care of themselves? Have they such a majority of appeal to the
 youth of this nation as to ^{then} ^{with} ^{their} ^{own} ^{strength} ^{and} ^{unity} ^{against} ^{those}
 who would abandon ideals of justice and who would
 sin themselves & exclude ⁱⁿ ^{the} ^{name} ^{of} ^{truth} ^{and} ^{justice} ⁱⁿ
 any field of endeavor. Our young men ^{of} ^{the} ^{body} ^{and} ^{of}
 of the future must continue to answer that question.
 They can only answer it by sacrifice. And in answering
 it in our country, in answering ^{as} ^{they} ^{see} ^{it} ⁱⁿ ^{the} ^{opportunity}
 they will have before them the life and lesson of
 the happy warriors who ^{passed} ^{did} ^{their} ^{faith} ^{right}
 lie, who proved their stars in their courses
 still fight against the ^{unscrupulous} ^{course}, against greed
 and injustice and ^{crudely} ^{and} ^{oppression} ^{among} ^{men}, who
^{gave} ^{their} ^{lives} ^{to} ^{the} ^{cause} ^{of} ^{truth} ^{and} ^{justice} ⁱⁿ ^{declaring}
 the authority of the absolute spirit in the ways of
 the world. We deplore the suffering, the carnage,
 the early passing of youth; we are moved today by
 grief and pride. Yet we seem to hear happy
 golden voices, - calling to us as if from chariots
 of fire up to ^{through} ^{the} ^{dark} ^{and} ^{concealing} ^{of} ^{the} ^{world}
 where moral order is seen to rule, where man's best
 what we understand, where bodiless sacrifice
~~has been~~ is called faith. It is only by listening
 to the voices thus we can keep the faith
 with our fallen dead. ~~It is not~~

on for all
 moral order is seen to rule, where man's best
 what we understand, where bodiless sacrifice
 has been is called faith. It is only by listening
 to the voices thus we can keep the faith
 with our fallen dead. ~~It is not~~

9 on the summit day as for the

It is only thus that we can know their meaning.
Their fame is secure in the hearts of ^{quaint} the County
For in hastening to the coast to see a crown of freedom
on the world, they lie possessed of praise that
grows not old.

Their task accomplished and their long day done
their ^{eyes} ~~eyes~~ ^{like} their morning splendored and serene
They have been gathered to the quiet West
Their spirit whispering Peace:
