

Donald Alexander Smith
Baron Strathcona and Mount Royal

Chancellor of the University

Died 21st January, 1914.

Seest thou a man diligent in his business?
He shall stand before kings.

I will promote thee unto very great honour.

He walked before Thee in truth, and in righteousness, and
in uprightness of heart.

A man of understanding shall attain unto wise counsels.

With long life will I satisfy him, and show him my
salvation.

By humility and the fear of the Lord are riches, honour
and life.

And herein do I exercise myself, to have a conscience
void of offence toward God and toward men.

Mark the perfect man, and behold the upright:
For the end of that man is peace.

Their bodies are buried in peace,
But their name liveth for evermore.



McGill University

Memorial Service

TO BE HELD IN

The Royal Victoria College

Monday, 26th January,
1914, at 10 a.m.

Order of Service

1. Prayer.

"Prevent us, O Lord, in all our doings with Thy most gracious favour and further us with Thy continued help; that in all our works begun, continued, and ended in Thee, we may glorify Thy Holy Name, and finally by Thy mercy obtain everlasting life, through Jesus Christ Our Lord. Amen."

"Our Father, which art in Heaven. . . ."

2. Hymn—"O God of Bethel."

O God of Bethel, by whose hand
Thy people still are fed,
Who through this weary pilgrimage
Hast all our fathers led.

Through each perplexing path of life
Our wandering footsteps guide;
Give us each day our daily bread,
And raiment fit provide.

Our vows, our prayers we now present
Before Thy throne of grace;
God of our fathers, be the God
Of their succeeding race.

Oh! spread Thy covering wings around
Till all our wanderings cease,
And at our Father's loved abode
Our souls arrive in peace.

Such blessings from Thy gracious hand
Our humble prayers implore,
And Thou shalt be our chosen God
And portion evermore.

Amen.

3. Scripture Reading. Psalm 90.

4. "Crossing the Bar."

Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar,
When I put out to sea;

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell,
When I embark;

But such a tide as moving seems asleep,
Too full for sound and foam
When that which drew from out the
boundless deep
Turns again home.

For tho' from out our bourne of Time
and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crost the bar.

Amen.

5. Address.

6. Hymn—"When the Day of toil is done."¹

When the day of toil is done,
When the race of life is run,
Father, grant Thy wearied one,
Rest for evermore.

When the heart, by sorrow tried
Feels at length its throbs subside,
Bring us where all tears are dried—
Joy for evermore.

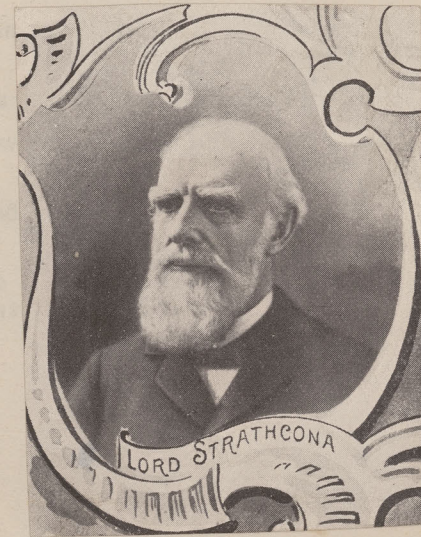
When the darkness melts away
At the breaking of Thy day,
Bid us hail the cheering ray,
Light for evermore.

When for vanished days we yearn,
Days that never can return,
Teach us in Thy love to learn
Love for evermore.

When the breath of life is flown,
When the grave must claim its own,
Lord of life, be ours Thy crown,
Life for evermore. Amen.

7. Prayer and Benediction.

8. Dead March in Saul.



MCGILL UNIVERSITY



MEMORIAL SERVICE
FOR
HIS LATE MAJESTY
KING GEORGE V

28th JANUARY, 1936

ORDER OF SERVICE

SENTENCES: (Congregation Standing)—

I AM the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. *St. John XI, 25, 26.*

LET not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. *St. John XIV, 1, 2.*

I KNOW that my Redeemer liveth, and that he shall stand at the latter day upon the earth. *Job XIX, 25.*

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. *1 Tim. VI. 7. Job I. 21.*

I HEARD a voice from heaven, saying unto me, Write, From henceforth blessed are the dead which die in the Lord: Even so, saith the Spirit, for they rest from their labours.

PRAYERS: (Congregation Standing)—

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father who art in heaven, Hallowed be thy Name, Thy kingdom come, Thy will be done, in earth as it is in heaven. Give us this day our daily bread; And forgive us our trespasses, As we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. For thine is the kingdom, the power and the glory, For ever and ever. Amen.

OUR Lord our Heavenly Father, Almighty and Everlasting God, by Whom Kings reign and Princes decree justice; We remember before Thee our late Sovereign Lord, King George, in thankfulness for the blessings which Thou has bestowed upon us through his reign; for the wisdom of his rule, and the faithfulness with which he served the people committed to his charge; for his continual effort to further and maintain peace among all nations; and for his watchful care of the sick and the poor. And we beseech Thee to give us grace that, having these Thy mercies in remembrance, we may with one heart and one mind set forward the welfare of this Land and Empire, and Hasten the coming of Thy Kingdom of peace and goodwill among men; through Jesus Christ our Lord. Amen.

HYMN:

JESUS lives! thy terrors now
Can, O Death, no more appal us;
Jesus lives! by this we know
Thou, O grave, canst not enthrall us.
Alleluia!

2 Jesus lives! henceforth is death
But the gate of life immortal;
This shall calm our trembling breath,
When we pass its gloomy portal.
Alleluia!

5 Jesus lives! to him the throne
Over all the world is given;
May we go where he is gone,
Rest and reign with him in heaven.

Alleluia! Amen.

READING ECCLESIASTES XII

FUNERAL MUSIC

READING JOSHUA I 1-9.

PSALM LXXII 1-8.

PRAYER (Congregation Standing)—

OUR Lord our God, who upholdest and governest all things by the word of thy power; Receive our humble prayers for our Sovereign Lord King Edward, set over us by thy grace and providence to be our King; and, together with him, bless, we beseech thee, Mary the Queen Mother, Albert Duke of York, the Duchess of York, and all the Royal Family; that they, ever trusting in thy goodness, protected by thy power, and crowned with thy gracious and endless favour, may long continue before thee in peace and safety, joy and honour, and after death may obtain everlasting life and glory; by the merits and mediation of Christ Jesus our Saviour, who with thee and the Holy Ghost liveth and reigneth ever one God, world without end. Amen.

HYMN—

OUR GOD, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home;

2 Under the shadow of thy throne
Thy Saints have dwelt secure;
Sufficient is thine arm alone,
And our defence is sure.

3 Before the hills in order stood,
Or earth received her frame,
From everlasting thou art God,
To endless years the same.

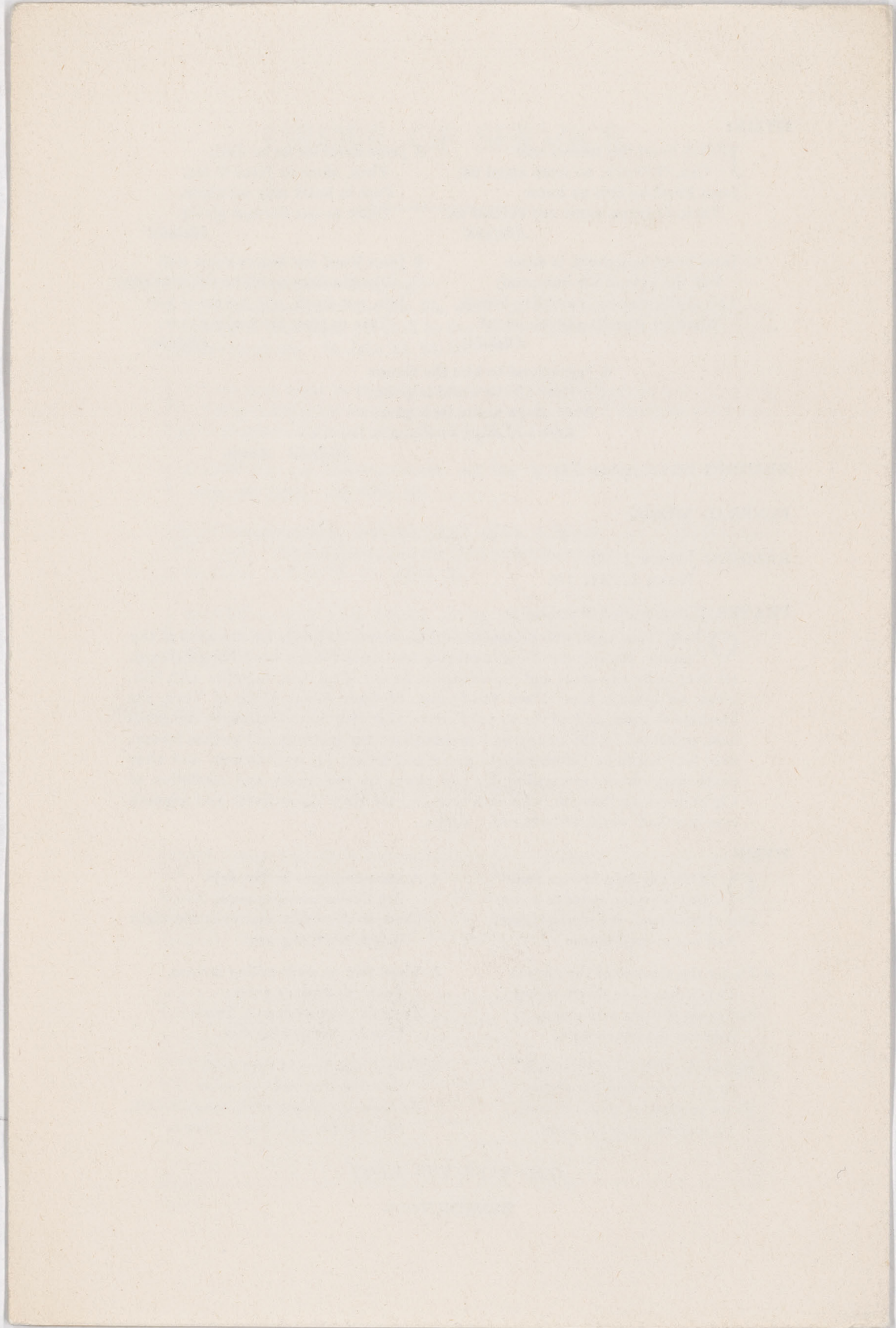
4 A thousand ages in thy sight
Are like an evening gone,
Short as the watch that ends the night
Before the rising sun.

5 Time, like an ever-rolling stream,
Bears all its sons away;
They fly, forgotten as a dream
Dies at the opening day.

6 O God, our help in ages past,
Our hope for years to come,
Be thou our guard while troubles last,
And our eternal home. *Amen.*

GOD SAVE THE KING

BENEDICTION



ARTHUR WILLIAM CURRIE

BORN 5th DECEMBER, 1875

DIED 30th NOVEMBER, 1933



Christ Church Cathedral

5th December, 1933

Order of Service

SENTENCES:

I AM the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. *St. John* 11. 25, 26.

LET not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. *St. John* 14. 1, 2.

I KNOW that my Redeemer liveth, and that he shall stand at the latter day upon the earth. *Job* 19, 25.

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. *1 Tim.* 6: 7. *Job* 1. 21.

HYMN No. 531:

<p>LEAD, kindly Light, amid the en- circling gloom, Lead Thou me on; The night is dark, and I am far from home, Lead Thou me on. Keep Thou my feet; I do not ask to see The distant scene; one step enough for me.</p>	<p>2 I was not ever thus, nor prayed that Thou Shouldst lead me on; I loved to choose and see my path; but now Lead Thou me on. I loved the garish day, and, spite of fears, Pride ruled my will: remember not past years.</p>
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3 So long Thy power hath blest me, sure
it still
Will lead me on,
O'er moor and fen, o'er crag and torrent,
till
The night is gone;
And with the morn those angel faces
smile
Which I have loved long since, and lost
awhile. *Amen.*

PSALM No. 90:

LORD, thou hast been our refuge: from one generation to another.
Before the mountains were brought forth, or ever the earth and the world
were made: thou art God from everlasting, and world without end.

Thou turnest man to destruction: again thou sayest, Come again, ye children
of men.

For a thousand years in thy sight are but as yesterday; seeing that is past
as a watch in the night.

As soon as thou scatterest them, they are even as asleep: and fade away
suddenly like the grass.

In the morning it is green, and groweth up: but in the evening it is cut down,
dried up, and withered.

For we consume away in thy displeasure: and are afraid at thy wrathful
indignation.

Thou hast set our misdeeds before thee: and our secret sins in the light of
thy countenance.

For when thou art angry, all our days are gone: we bring our years to an
end, as it were a tale that is told.

The days of our age are threescore years and ten; and though men be so
strong, that they come to fourscore years: yet is their strength then but labour
and sorrow; so soon passeth it away, and we are gone.

But who regardeth the power of thy wrath: for even thereafter as a man
feareth, so is thy displeasure.

So teach us to number our days: that we may apply our hearts unto wisdom.
Turn thee again, O Lord, at the last: and be gracious unto thy servants.
O satisfy us with thy mercy, and that soon: so shall we rejoice and be glad
all the days of our life.

Comfort us again now after the time that thou hast plagued us: and for
the years wherein we have suffered adversity.

Shew thy servants thy work: and their children thy glory.

And the glorious majesty of the Lord our God be upon us: prosper thou the
work of our hands upon us, O prosper thou our handy-work.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end.

Amen.

SCRIPTURE LESSON:

1 Corinthians, XV. 20.

HYMN No. 280:

NOW the labourer's task is o'er;
Now the battle day is past;
Now upon the farther shore
Lands the voyager at last.
Father, in Thy gracious keeping
Leave we now Thy servant sleeping.

3 There the penitents, that turn
To the Cross their dying eyes,
All the love of Christ shall learn
At His feet in Paradise.
Father, in Thy gracious keeping
Leave we now Thy servant sleeping.

2 There the tears of earth are dried;
There its hidden things are clear;
There the work of life is tried
By a juster Judge than here.
Father, in Thy gracious keeping
Leave we now Thy servant sleeping.

4 There no more the powers of hell
Can prevail to mar their peace;
Christ the Lord shall guard them well,
He who died for their release.
Father, in Thy gracious keeping
Leave we now Thy servant sleeping.

5 'Earth to earth, and dust to dust,'
Calmly now the words we say,
Left behind, we wait in trust
Till the Resurrection-day.
Father, in Thy gracious keeping
Leave we now Thy servant sleeping.

Amen.

ANTHEM:

I HEARD a voice from heaven, saying unto me, Write, From henceforth blessed
are the dead which die in the Lord: Even so, saith the Spirit, for they rest
from their labours.

PRAYERS:

Lord have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father who art in heaven, Hallowed be thy Name, Thy kingdom come,
Thy will be done, in earth as it is in heaven. Give us this day our daily
bread; And forgive us our trespasses, As we forgive them that trespass against
us; And lead us not into temptation, But deliver us from evil. For thine is
the kingdom, the power and the glory, For ever and ever. *Amen.*

ALmighty God, with whom do live the spirits of them that depart hence
in the Lord, and with whom the souls of the faithful, after they are delivered
from the burden of the flesh, are in joy and felicity: We praise and magnify thy
holy Name for all thy servants who have finished their course and kept the faith;
beseeching thee that it may please thee, of thy gracious goodness, shortly to
accomplish the number of thine elect, and to hasten thy kingdom; that we, with
all those that are departed in the true faith of thy holy Name, may have our
perfect consummation and bliss, both in body and soul, in thy eternal and ever-
lasting glory; through Jesus Christ our Lord. *Amen.*

OMERCIFUL God, the Father of our Lord Jesus Christ, who is the resur-
rection and the life; in whom whosoever believeth shall live, though he
die; and whosoever liveth, and believeth in him, shall not die eternally; who also
hath taught us (by his holy Apostle Saint Paul) not to be sorry, as men without
hope, for them that sleep in him: We meekly beseech thee, O Father, to raise
us from the death of sin unto the life of righteousness; that, when we shall depart
this life, we may rest in him, as our hope is this our brother doth; and that, at

the general Resurrection in the last day, we may be found acceptable in thy sight, and receive that blessing, which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. *Amen.*

O HEAVENLY Father, whose Blessed Son Jesus Christ did weep at the grave of Lazarus: Look, we beseech thee, with compassion upon those who are now in sorrow and affliction; comfort them, O Lord, with thy gracious consolations; make them to know that all things work together for good to them that love thee; and grant them evermore sure trust and confidence in thy fatherly care; through the same Jesus Christ our Lord. *Amen.*

GRANT, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with him; and that, through the grave, and gate of death, we may pass to our joyful resurrection; for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. *Amen.*

O ALMIGHTY God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord: Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for them that unfeignedly love thee; through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, we commend to Thy loving kindness the soul of Thy servant. Accept, O Lord, the offering of his life of ever useful service, and grant to him with all Thy faithful servants, a place of refreshment and peace, where the Light of Thy Countenance shines for ever, and where all tears are wiped away; through Jesus Christ our Lord. *Amen.*

O LORD, support us all the day long of this troublous life, until the shadows lengthen and the evening comes and the busy world is hushed, the fever of life is over, and our work is done. Then, Lord, in Thy mercy grant us safe lodging, a holy rest, and peace at last; through Jesus Christ our Lord. *Amen.*

THE Grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

THE DEAD MARCH.

NUNC DIMITTIS.

COMMITTAL SERVICE AT THE GRAVE.

MAN that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down, like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death: of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayer; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from thee.

FORASMUCH as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear brother here departed: we therefore commit his body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the Resurrection to eternal life, through our Lord Jesus Christ; who shall change our corruptible body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

I HEARD a voice from heaven, saying unto me, Write, From henceforth blessed are the dead which die in the Lord: Even so, saith the Spirit, for they rest from their labours.

BENEDICTION

LAST POST

REVEILLE

Press

MRS MACMURRAY

Graduates

STUDENTS COUNCIL

WEST AISLE

CENTRE AISLE

EAST AISLE

	CHIEF MOURNERS
FAMILY	GOVERNORS
	HEADS OF OTHER UNIVERSITIES
FOREIGN GOVERNMENTS	
	CORPORATION
STAFF	

GOV-GENL.	
PALL BEARERS	DEPT. OF NATIONAL DEFENCE
DOMINION GOVERNMENT + P.C.S.	CITY OF MONTREAL
PROVINCIAL AND OTHER BRITISH GOVERNMENTS	BANK OF MONTREAL
	JUDGES
	SENIOR OFFICERS
CORPORATION	
STAFF.	

CIVIC REPRESENTATIVES

CAN. LEGION

MILITARY REPRESENTATIVES

Ushers

Ushers.

↑ ↑

ENTRANCE

1933

MCGILL UNIVERSITY

Permit bearer to enter the

UNIVERSITY

BUILDINGS and GROUNDS or ASSEMBLE
IN THE FUNERAL PROCESSION ON
TUESDAY DECEMBER 5th.

A. P. S. GLASSCO,
Secretary and Bursar.

McGILL UNIVERSITY

MACDONALD COLLEGE

SECOND ANNUAL WAR MEMORIAL
ASSEMBLY

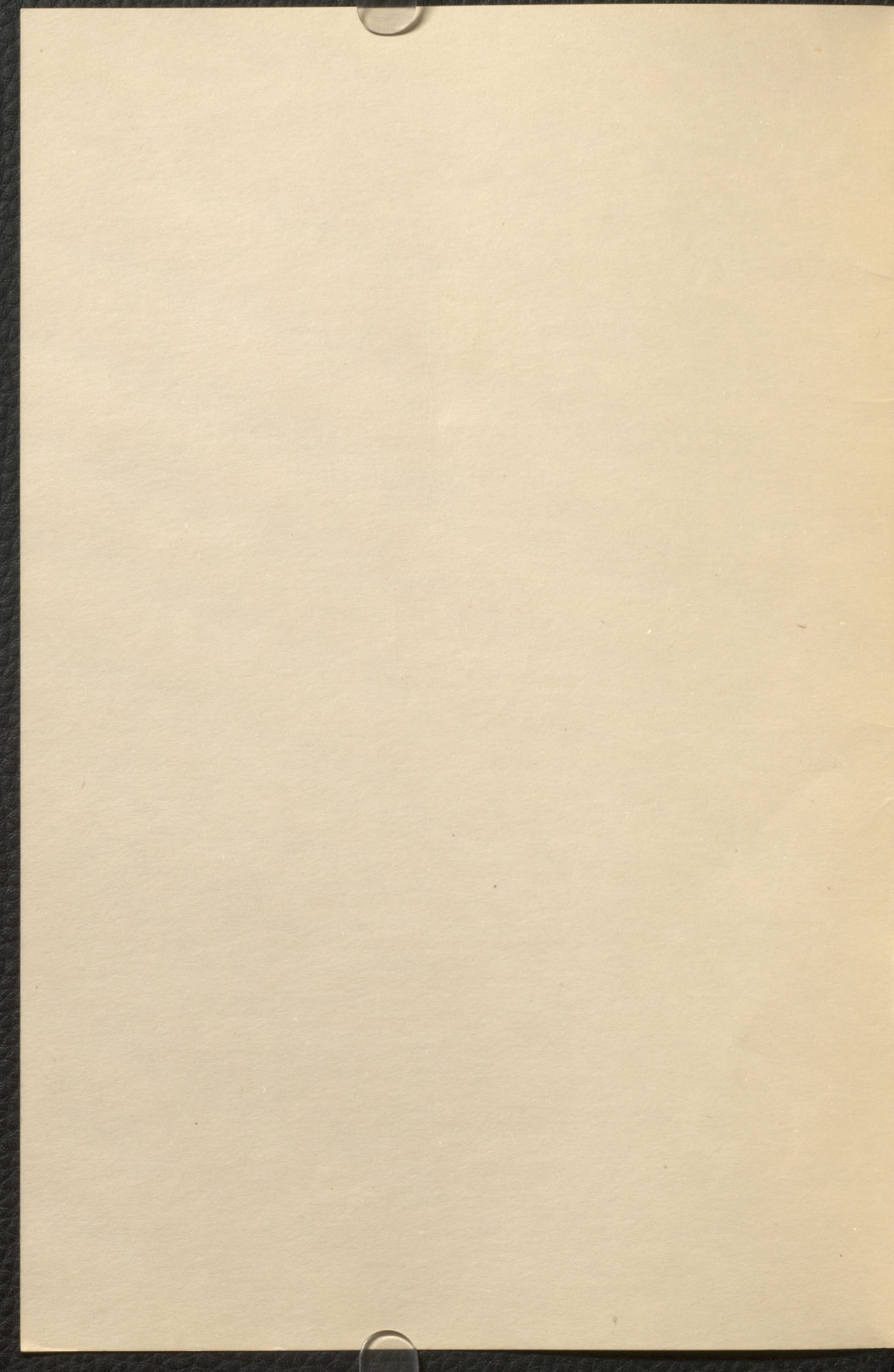


ADDRESS BY THE VISITOR

FIELD MARSHAL THE RIGHT HONOURABLE
VISCOUNT ALEXANDER OF TUNIS, K.G.

GOVERNOR-GENERAL OF CANADA

FEBRUARY 26th, 1948





The Macdonald College War Memorial commemorates the many Macdonald men and women who served in two World Wars and the seventy-four who gave their lives. It consists of a series of annual Addresses, of which this is the second, and a Memorial Entrance to the Library. The express purpose of the addresses is to promote an understanding of national and world affairs, and to inspire future Macdonald men and women to do their part toward the maintenance of freedom, tolerance and the improvement of human relationships.

These Gave Their Lives

1914 - 18

Bailey, Hugh Courtney
Bailey, Hugh Reginald Dowson
Chatfield, Percy Charles
Collingwood, Gordon Francis
Dashwood, John Lovell
Dean, George Frederick
Dyer, Charles Edward
Ford, William Dalglish
Gilson, Gordon Wyman
Hacker, James MacMillan
Hackshaw, Cecil
Hamilton, Robert H.
Harvey, William
Lamb, William Sterling
Levin, Morris T.
Longworth, Frederick John
McCormick, James Hugh
McDiarmid, Duncan David
MacFarlane, John Reid
McLagan, Patrick Douglas
McLaren, Quentin
MacRae, Douglas
Muldrew, W. Harold
Murphy, Allan I.
Portelance, Joseph
Reid, Benjamin Trenholme
Richardson, Julius Jeffrey Gordon
Robertson, Harry
Sansom, George
Shearer, William Dumaresq
Turner, William Henry
Upton, Lionel
Viane, Edgar
Williamson, John

1939 - 45

Archer, Philip Leslie Irving
Archibald, Clarence McDougall
Bachelder, Allen Leland
Barclay, John Duff
Birkett, John Evelyn Wreford
Brissenden, Joseph
Cameron, Donald
Cameron, George Everett
Campbell, Gordon Dunlap
Candlish, John Muir
Chamberlain, Harold Arthur
Clark, Garfield William
Colley, John
Eastman, Donald Mervyn
Gale, Edward B.
Goodenough, Carlton Stokes
Gorham, James Rist
Griffin, Frederick Philip
Hillrich, Vincent Philip
Horn, John d'Arcy
Houston, Allan Dale
Kerr, Louis Noel Lyndon
Lewthwaite, George Alexander
Longley, Harold Graham
McDonald, Donald
MacLennan, Charles Grant
Matthews, George
May, David Merriman
Ness, Alvin James
Pascoe, Philip Jocelyn
Patterson, John Richard
Phillips, Neil Seymour Hunter
Porritt, Robert Arthur
Ross, Alexander Bentick
Scott, Eugene Claude
Smith, Kenneth Hew
Taylor, Harold Alvan
Watson, John James
Wilson, Denys Leslie
Woolaver, Allison Stewart

*And us they trusted, we the task inherit,
The unfinished task for which their lives were spent.*

—C. A. Alington.

1884

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HOW THE PRINCIPLES OF WAR CAN BE APPLIED TO PEACE

*Field Marshal The Right Honourable Viscount
Alexander of Tunis, K.G.*

On this historic occasion when we are gathered here to commemorate the many men and women of Macdonald College who served in the two World Wars, and to honour the memory of the seventy-four who gave their lives, I feel deeply honoured for the privilege of addressing you tonight.

Those names which are inscribed in the Book of Remembrance, which has just been unveiled, were those of great Canadians. They were citizens who were willing to give all they had for their country. We honour them, and I need not say that this generation and those who come after us will ever remember them and their deeds.

During the recent World War, I had the good fortune to command Canadian soldiers in battle. And amongst all the many fighting men of the different nations which composed my Army Group, none played a more gallant and distinguished part in our victory than Canada's own sons—your countrymen. Those days now belong to the past, and glorious as they were they will only be lived again when old warriors get together to exchange their reminiscences or be brought to life once more in the pages of history books. Therefore, tonight we will say “farewell to the past” and direct our thoughts to the problems of the present and the future.

In choosing a title for my address to you this evening, I have been to some extent influenced by the occasion which brings us together on this Second Annual War Memorial Assembly, but perhaps even more so by my experiences as a soldier over the past thirty-seven years. I hope, therefore, that some of my observations, based on that background, may prove of some value to you in helping find a solution to the manifold problems which face us today.

Most people of this generation have a very sincere dread and hatred of war. The word "war" scares them. Now, I think it very important that we are quite clear in our minds what this word, war, means. It is not a curious phenomenon which arrives suddenly by itself and strikes us down like a thunderbolt. War is no more peculiar than peace — they are both conditions. War is simply the extension, by other means, of the ends which a nation hopes to gain by peaceful means. Clausevitz said "War is the continuation of policy by other means". The sharp cleavage, therefore, which many envisage existing between war and peace is not so sharply defined after all. It is a transition only, whereby the methods change but the objects remain the same.

I would ask you to dwell on this point, and in your study of past history and of day to day events, maintain a proper perspective because it is greatly influenced by this fact which I have just mentioned. No doubt some of you have read the memoirs of the statesmen who held high office before World War II, and you will see from their observations that so called peaceful events foreshadowed those darker ones to come. Since the beginning of time, the conduct of war has been governed by certain principles and strangely enough these principles have remained immutable despite the advance of science and the change

of methods in warfare down through the ages. Tonight I am going to enumerate these principles of war and suggest to you how they can be applied to the rules of peace.

A principle may be defined as a fundamental truth which will serve as a basis for reasoning and which, in turn, will result in the evolution of a general law guiding subsequent action. Now the first and paramount principle of war is the selection and maintenance of the objective—or aim. This must be regarded as the master principle to which all others must be subservient. It is, therefore, essential in the conduct of war as a whole, and in every operation of war, to select and clearly define the aim. Each phase and each separate operation must be directed towards the achievement of this supreme aim. Naturally each operation will have its own limited objective, but taken as a sum, all operations are designed to gain the desired goal. Operations which do not enhance the achievement of the ultimate goal are worse than useless.

On the 10th August, 1943, Mr. Winston Churchill handed me a directive written in his own hand which read as follows: 1. "Your prime and main duty will be to take or destroy, at the earliest opportunity, the German-Italian Army commanded by Field Marshal Rommel, together with all its supplies and establishments in Egypt and Libya. 2. "You will discharge or cause to be discharged such other duties as pertain to your Command without prejudice to the task in paragraph (1) which must be considered paramount in His Majesty's interests." There is no mistaking what was wanted here. You will note that the first paragraph defined beyond any shadow of doubt what the "aim" was. And the second paragraph ensured

that the maintenance of the aim was not to be prejudiced under any circumstances.

Many of you here tonight may think that the selection and maintenance of an aim is much easier in war than it is in peace. Whether that be so or not is beside the point. Let us for argument's sake assume that the selection of an aim in peace time is difficult—that is no reason why it should be avoided. The hard fact remains that he who chooses an aim and sticks to it will make his way in life—and he who does not will drift aimlessly like a ship without a rudder. Of course, I cannot venture to suggest towards what specific goal you should direct yourselves—that is a matter for each individual to decide for himself. That free choice of action is one of the great blessings of our way of life in Canada and one of our most cherished possessions. But I can say this: If every individual has a clear purpose in life and is prepared to work for it, he will not only benefit himself, but achieve the great aim of making his country happier, stronger and more prosperous. In concluding my remarks on this principle of war, and of peace, I suggest you ask yourselves: "Have I selected my aim, and if so, am I maintaining my course towards it?" If the answer is "no"—then reassess your position and correct your course.

Another principle of war which has its counterpart in peace is—"the maintenance of morale". History affords endless examples that success in war depends more on moral attributes than on material possessions. I do not want you to misunderstand that statement because numbers, armament and resources are essential ingredients of victory, but alone they cannot compensate for lack of courage, energy, determination, skill and the bold offensive

spirit which springs from pride of race and a national determination to conquer.

Today we are faced with problems at home and abroad, the solution of which will demand every bit as much courage, energy and determination as were required to win the war. If we display less of these qualities, we will drift and gradually sink downwards and others will rise above us. It is only human nature to feel sometimes depressed and discouraged when we gaze out on the world today. But when you feel like that, just think of the difficulties which your forbears overcame to make Canada the country you enjoy in 1948. It was only their high morale that made this great achievement possible, for certainly those early pioneers were not blessed with many of the worldly goods such as: tools, instruments, railways and power installations which we all take for granted today. The principle or morale, therefore, is just as important in peace as it is in war and takes a fitting place beside the first principle I gave you.

And now for the third principle: "offensive action". This is the necessary forerunner of victory; it may be delayed, but until the initiative is seized and the offensive taken, victory is impossible. No fight was ever won by sitting down. It is the same in civil life. Success can only come to individuals and to nations if they are prepared to take the offensive against those conditions and circumstances which bar the way to progress. Unless we, as individuals and as a nation, are willing to accept the challenge which confronts us, we are doomed; we either beat the challenge or we succumb to it.

Our next principle is—"security". A sufficient degree of security is essential in order to obtain freedom of action

to launch a bold offensive in pursuit of the selected aim. This entails adequate defence of vulnerable bases and other interests which are vital to the nation or the armed forces. Security does not imply undue caution and avoidance of all risks. On the contrary, once we have established a firm base, developments are unlikely to interfere seriously with the pursuit of a vigorous offensive. Now, how do we interpret this in civil life? I think it means simply that as we go along we should build on a firm foundation. It means also that each individual must, so far as he is able, be a self-reliant and self-sustaining member of the community. He must not expect someone else to look after him if, by his own efforts, he is capable of looking after himself. And nationally, I think it means the broadening of this same individual philosophy. We must ensure that our home base is secure against threats from within as well as from without. I do not propose to dwell on the need of armed forces in time of peace, for I think it requires no emphasis on my part to stress that we must be secure in the broadest national sense if we are to be sure that our own way of life will not again be threatened.

“Surprise” is yet another principle which has a most effective and powerful influence in war, and its moral effect is very great. Every endeavour must be made to surprise the enemy whilst guarding against being surprised oneself. By the use of surprise, results out of all proportion to the effort expended can be obtained, and in some operations when other factors are unfavourable, surprise may be essential to success. Surprise can be achieved strategically, tactically, or by exploiting new weapons or material. The elements of surprise are—secrecy, concealment, deception, originality, audacity and rapidity. We, in Canada, have no desire to surprise with an ulterior motive, any

nation. We do not, on the other hand, wish to be surprised ourselves either at home or abroad by some act or political movement which is detrimental to our well-being as a nation. To guard against this, we must keep forever alert so that we may not be caught napping. As you are well aware, in many countries abroad subversive action has been carried on under cover and to such an extent that when disclosed it was already too late to do much about it. We do not want that to happen here. Therefore, we must guard against being surprised.

To achieve success in war, it is essential to concentrate superior force, moral and material, to that of the enemy at the decisive time and place. This is known as the principle of "concentration of force". Concentration does not necessarily imply a massing of forces, but rather having them so disposed as to be able to unite them rapidly to deliver a decisive blow when and where required or to counter the enemy's threat.

If we look on the enemy in peacetime as any or all of the problems which require solution for the advancement of our people and the betterment of our country, this principle simply means that we should select first things first and concentrate our efforts in that direction—rather than disperse our energy by riding off in all directions at once. For example, in your case as individuals, I would say that while you are within these walls your primary objective is to obtain your degree and to that end you will no doubt require to concentrate your forces against that well known enemy, the final examinations.

In larger fields we see many good examples of this principle. Take, for instance, the Community Chests throughout

Canada. Here we see many charitable organizations which were previously working independently and appealing for funds at various times and for various purposes, now concentrated against the enemy, Poverty. And in a wider field still, we find the United Nations knit together with the aim and with the hope that by concentration of effort they may achieve a lasting peace.

This brings us logically to the principle of "economy of effort." In war a commander rarely has men or material to spare for all he would wish to do. Consequently, he must use for any one task only the requisite force capable of dealing with the situation. There are many applications of this principle. But one is that we should not squander our natural resources in order to obtain a result that could be equally well attained by better methods and with less waste. This is a principle which applies to most phases of our life and is just as important to success in peace as it is in war.

And then there is "administration", if we can call it a principle. Good administration in war makes it possible for the commander to have the maximum freedom of action in carrying out his plan and of applying the other principles which I have enumerated. Bad administration will cripple the best laid plans and the results will be ruinous rather than successful. I need not stress what an important role good administration, both economic and political, plays in the affairs of the individual, the nation, and indeed the whole world. We are witnessing today a global order whose administration has been so disrupted by war, that even plans based on the highest humanitarian motives are almost impotent because the administrative machinery

for carrying them out is broken down and rusty. Efforts are being made by UNESCO, the Marshall Plan and other measures to restore this machinery so that the world's administration may be restored and the world's troubles thereby alleviated.

The last but one of our principles is the "principle of flexibility". Modern war demands a high degree of flexibility to enable prearranged plans to be altered to meet changing situations and unexpected developments. This entails good training, organization, discipline and staff work and, above all, that flexibility of mind which gives rapidity of decision on the part of both the commander and his subordinates, which, in turn, ensures that time is never lost. It calls also for physical mobility of a high order, both strategically and tactically, so that forces can be concentrated rapidly and economically at the decisive time and place. We must be prepared to alter our plans quickly once it becomes evident that circumstances demand it. How often do we find in every day life that the course which seemed best, when it was originally set, is no longer the best. It is then that we must be prepared to alter it to meet new factors, which changing economic conditions at home or abroad have produced. Once the necessity for change becomes evident, it is worse than useless to bemoan what might have been. Let us rather grasp the new opportunity offered us and act with prompt decision.

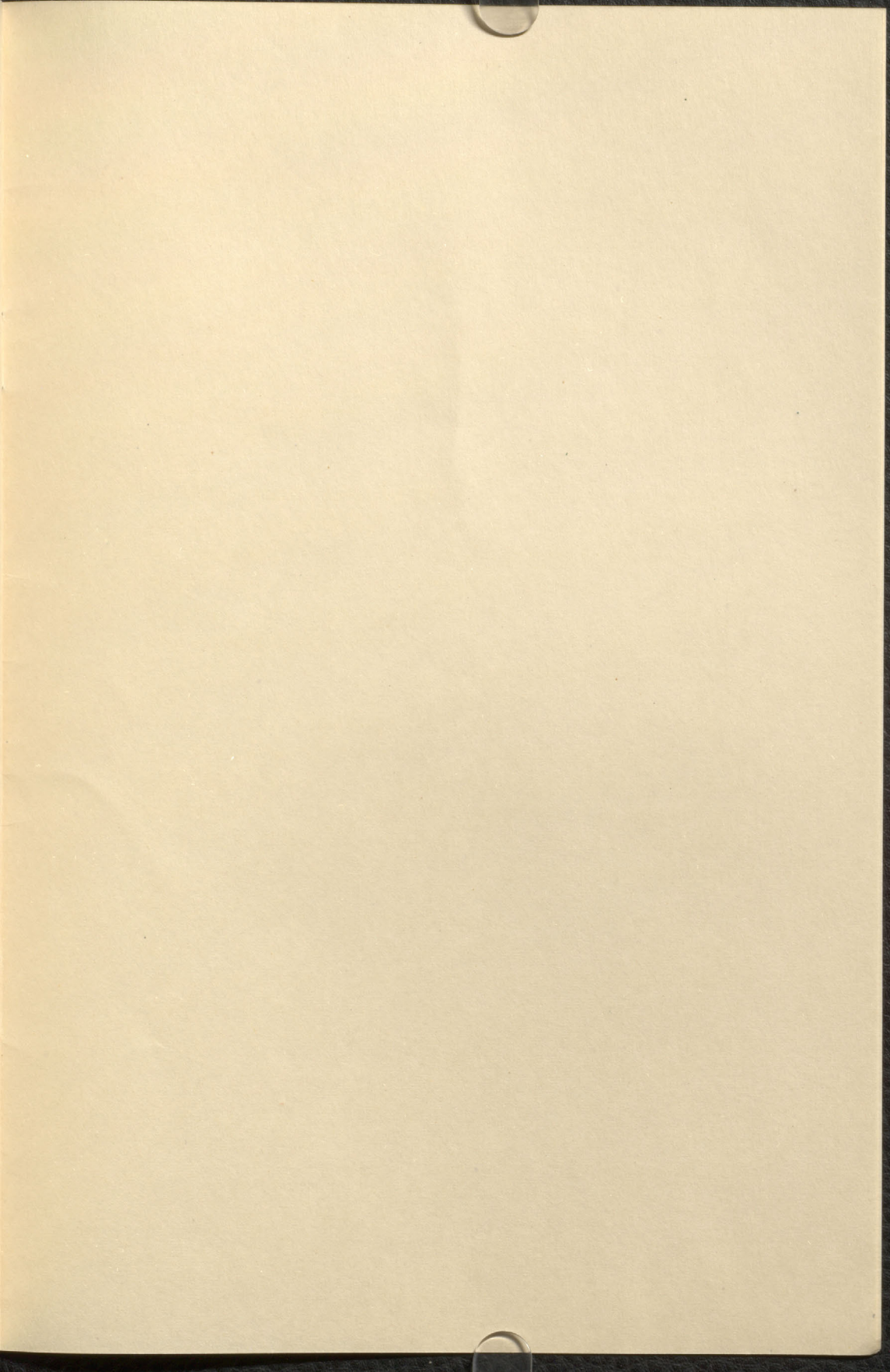
Finally, we come to the last principle of all, but one of extreme importance, "the principle of co-operation". In the Services, co-operation is based on team spirit and entails co-ordination of all units so as to achieve the maximum combined effort from the whole. Above all, goodwill and the desire to co-operate are essential at all levels.

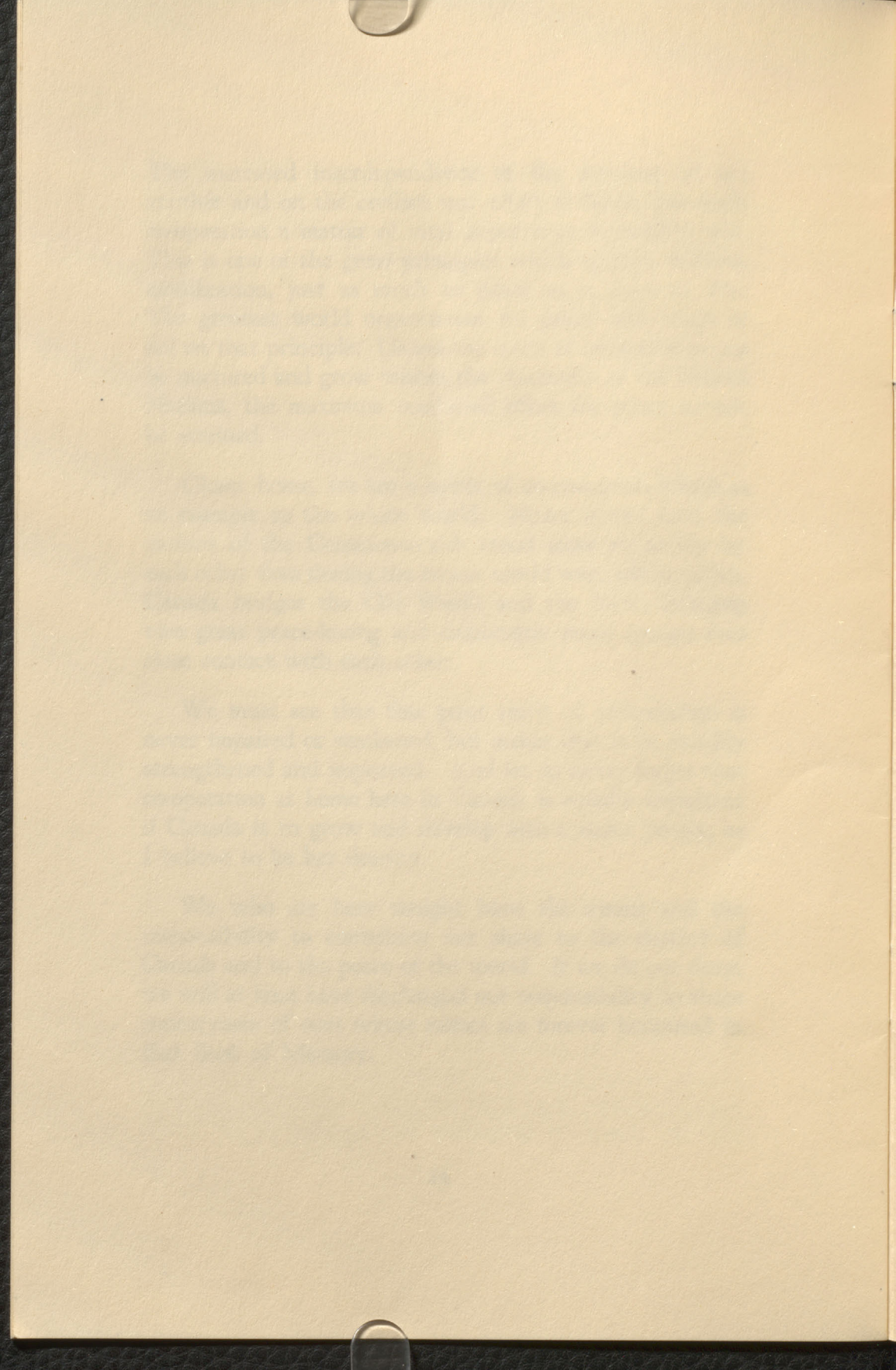
The increased interdependence of the services on one another and on the civilian war effort at home, has made co-operation a matter of vital importance in modern war. This is one of the great principles which applies, without modification, just as much to peace as it does to war. The greatest world organization for peace will stand or fail on that principle. Unless the spirit of co-operation can be nurtured and grow within the Assembly of the United Nations, the maximum combined effort for peace cannot be attained.

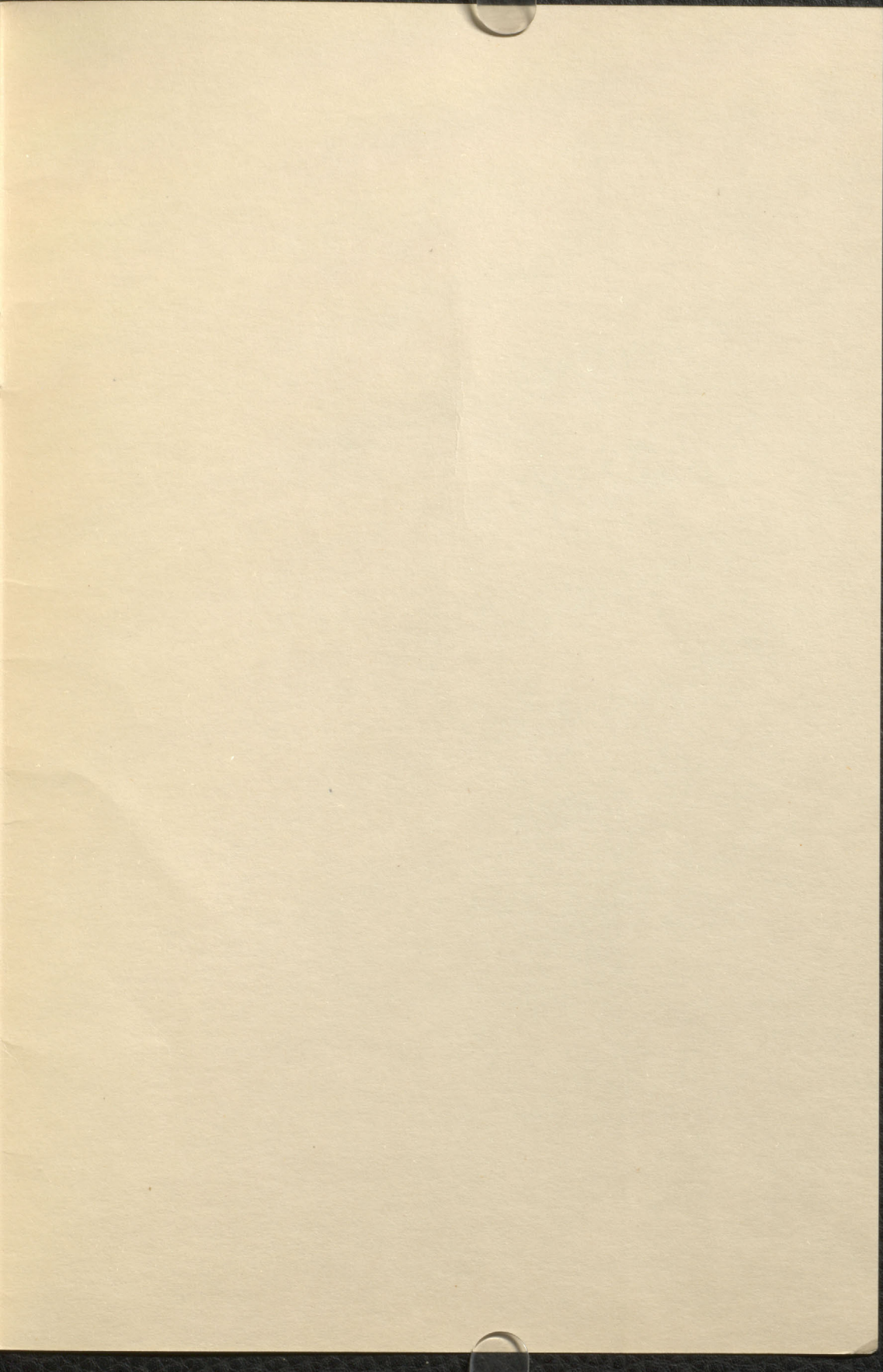
Closer home, we see a spirit of co-operation which is an example to the whole world. Never before have the nations of the Commonwealth stood more staunchly by each other than during the recent world war, whilst today, Canada bridges the Old World and the New, bringing two great peace-loving and democratic racial groups into close contact with each other.

We must see that this great spirit of co-operation is never impaired or weakened, but rather that it be steadily strengthened and improved. And let us never forget that co-operation at home here in Canada is equally important if Canada is to grow and develop into a major power, as I believe to be her destiny.

We who are here tonight have the means and the responsibility to contribute our share to the destiny of Canada and to the peace of the world. If we do our duty, we will at least have discharged our responsibility to those countrymen of ours whose names are forever honoured in that Book of Memory.









McGILL UNIVERSITY

MACDONALD COLLEGE

FIRST ANNUAL WAR MEMORIAL ASSEMBLY

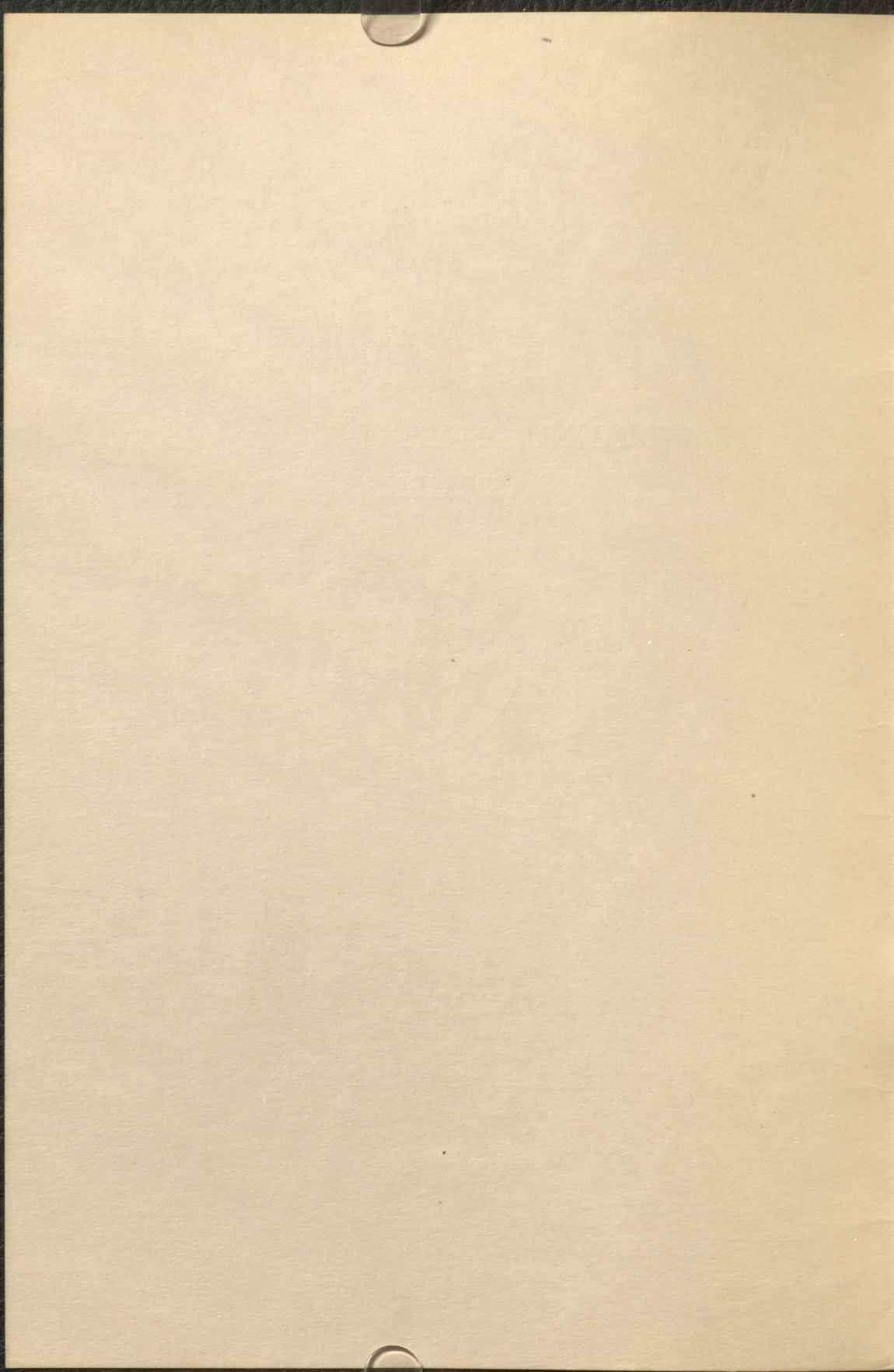


ADDRESS

BY

THE RIGHT HON. VINCENT MASSEY, C.H., LL.D.

FEBRUARY 26th, 1947





The Macdonald College War Memorial commemorates the many Macdonald men and women who served in two World Wars and the seventy-four who gave their lives. It consists of a series of annual Addresses, of which this is the first, and a Memorial Entrance to the Library. The express purpose of the addresses is to promote an understanding of national and world affairs, and to inspire future Macdonald men and women to do their part toward the maintenance of freedom, tolerance and the improvement of human relationships.

These Gave Their Lives

1914 - 18

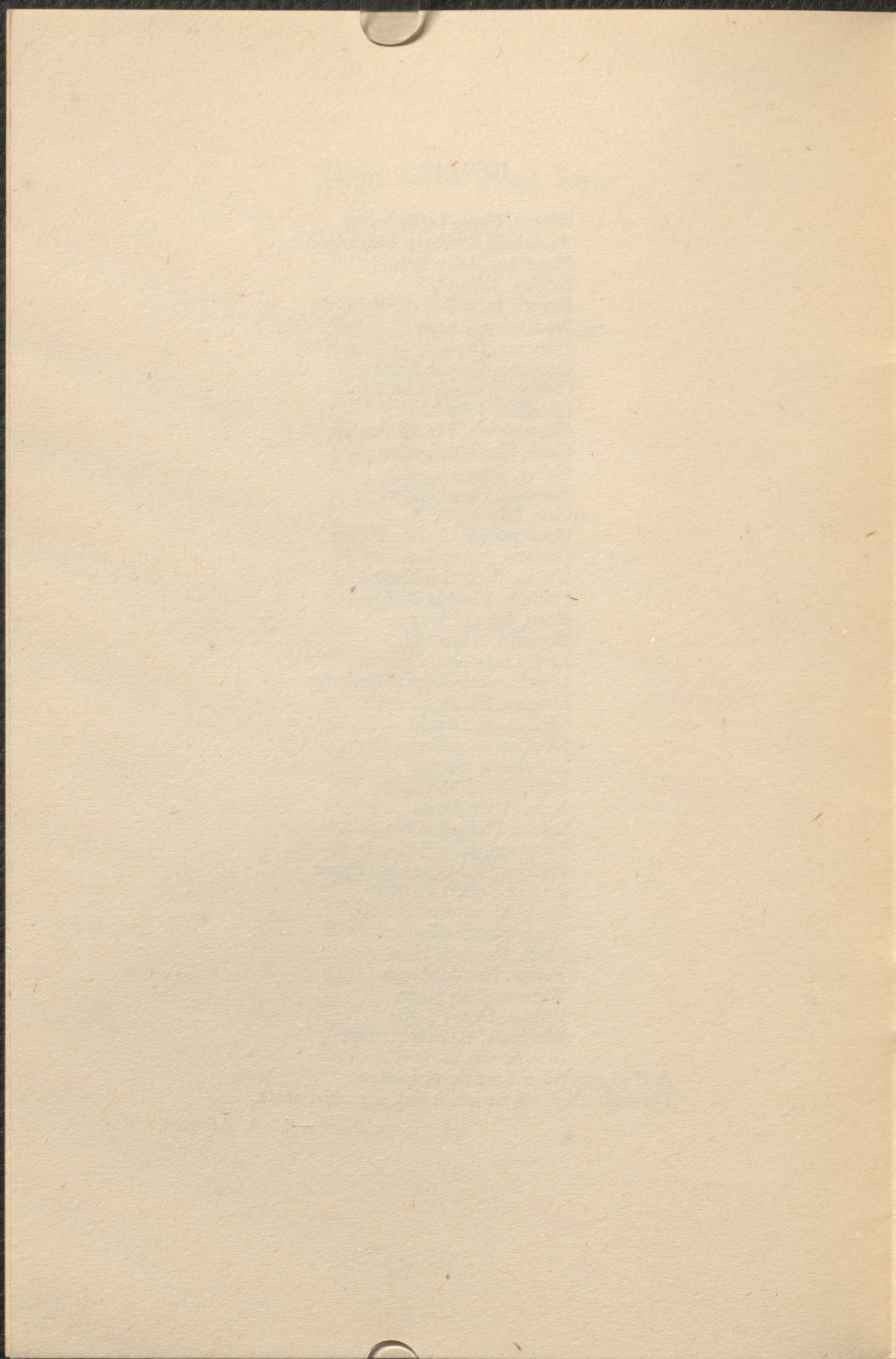
Bailey, Hugh Courtney
Bailey, Hugh Reginald Dowson
Chatfield, Percy Charles
Collingwood, Gordon Francis
Dashwood, John Lovell
Dean, George Frederick
Dyer, Charles Edward
Ford, William Dalglish
Gilson, Gordon Wyman
Hacker, James MacMillan
Hackshaw, Cecil
Hamilton, Robert H.
Harvey, William
Lamb, William Sterling
Levin, Morris T.
Longworth, Frederick John
McCormick, James Hugh
McDiarmid, Duncan David
MacFarlane, John Reid
McLagan, Patrick Douglas
McLaren, Quentin
MacRae, Douglas
Muldrew, W. Harold
Murphy, Allan I.
Portelance, Joseph
Reid, Benjamin Trenholme
Richardson, Julius Jeffrey Gordon
Robertson, Harry
Sansom, George
Shearer, William Dumaresq
Turner, William Henry
Upton, Lionel
Viane, Edgar
Williamson, John

1939 - 45

Archer, Philip Leslie Irving
Archibald, Clarence McDougall
Bachelder, Allen Leland
Barclay, John Duff
Birkett, John Evelyn Wreford
Brissenden, Joseph
Cameron, Donald
Cameron, George Everett
Campbell, Gordon Dunlap
Candlish, John Muir
Chamberlain, Harold Arthur
Clark, Garfield William
Colley, John
Eastman, Donald Mervyn
Gale, Edward B.
Goodenough, Carlton Stokes
Gorham, James Rist
Griffin, Frederick Philip
Hillrich, Vincent Philip
Horn, John d'Arcy
Houston, Allan Dale
Kerr, Louis Noel Lyndon
Lewthwaite, George Alexander
Longley, Harold Graham
McDonald, Donald
MacLennan, Charles Grant
Matthews, George
May, David Merriman
Ness, Alvin James
Pascoe, Philip Jocelyn
Patterson, John Richard
Phillips, Neil Seymour Hunter
Porritt, Robert Arthur
Ross, Alexander Bentick
Scott, Eugene Claude
Smith, Kenneth Hew
Taylor, Harold Alvan
Watson, John James
Wilson, Denys Leslie
Woolaver, Allison Stewart

*And us they trusted, we the task inherit,
The unfinished task for which their lives were spent.*

—C. A. Alington.



FOREIGN POLICY BEGINS AT HOME

The Right Honourable Vincent Massey, C.H., LL.D.

I feel much honoured in being invited to speak here tonight. The honour is the greater because the Foundation under which these addresses are to be delivered has been established in memory of the members of this College who gave their lives in the cause of freedom. This lectureship and the visible memorial commemorate their service. War memorials, of course, perform two functions. Their establishment is a tribute to the dead; they also stand to remind us perpetually of what they did. So let there be no forgetting. Do you know these simple lines written as coming from those who did not return?

*"Went the day well? We died and never knew;
But well or ill, Freedom, we died for you."*

That is but a statement of the truth. If we are able this evening to meet in this room as free men and women, we can humbly thank, above all others, those who gave all they had to give in the years of war.

The addresses, of which this is the first, are, if I may quote from the announcement, intended "to promote an understanding of world affairs by young Canadians." I have an idea that young Canadians are more likely to gain such a comprehension than old Canadians. A good many of them not long ago played a very responsible part in world affairs (no course in international relations could be

more practical), and they are entitled and qualified to discuss them. They could not fail to return home from their war-time service without a deepened sense of the reality of these things. But today could anybody be so foolish as to under-rate the importance of the subject? We Canadians, new in the international field, were perhaps a little slow to realize the relation of world events to our own domestic affairs, but we have moved a long way from the point of view expressed by a representative at Geneva who was moved to say that we lived "in a fireproof house far from inflammable materials." There is no dearth of combustible matter about, and our structure will catch fire as quickly as anyone else's. It is not only the advent of nuclear fission which has made us, in common with other peoples, feel that all immunity and remoteness have gone. The world, as we know, has been shrinking steadily. The late war forced this fact upon us and as the world has grown smaller Canada has, in effect, grown larger; larger and more exposed to what goes on beyond her borders.

So foreign affairs are no longer a highbrow subject for the expert. They are brought home as a practical business to the ordinary citizen. In discussing the subject, however, it is important not to isolate it. Foreign affairs and domestic affairs, with us as with other countries, are closely interwoven. They cannot be separated from each other, put into watertight compartments. Sometimes students, with the zeal that comes from working in a new and unfamiliar field, talk about a foreign policy for Canada as if it were something to be made to order like a suit of clothes. But foreign policies, like poets, are born—not made. They come from within. National security and welfare must of course be their aim. Those are fixed objectives. But national character shows itself in the way such objects are pursued. As a nation thinks, so will it act. A country's foreign policy is therefore, in a sense, the projection of its personality. One of the greatest of the "makers of Canada" once said: "You have sent your young men to guard your frontier; you want a principle to guard your young men; thus only can you guard your frontier." He was talking of defence,

but we must look to foreign policy too for the expression of principles. Foreign policy begins at home.

Mr. Harold Nicolson some years before the late war defined the traditional principles underlying British foreign policy as: peace; the balance of power on the Continent; the maintenance of communications with India and the Empire; free trade; humanitarianism. Events have strangely altered this list but peace and humanitarianism still stand as of first importance. The American tradition has changed as sharply under the impact of war. The Monroe Doctrine remains its corner-stone but happily the companion principle of isolation has been formally abandoned. Like Great Britain the United States is now dedicated to the search for peace. So are we in our more limited sphere. This is the supreme objective of all three nations. But each must speak in its own vernacular.

If we look for the principles which underlie a Canadian foreign policy we will find them interwoven with our history when we did not talk or even think about foreign policy at all. We have there a firm substance for a national point of view—one which we can express with confidence.

Our background presents a complicated pattern. We have a variegated history and we are a diverse community, but for nearly two hundred years there have been some consistent ideas running through our story. We may have been a handful of people dropped—almost lost, as it has seemed sometimes—in half a continent, but Canada has always been more than a geographical expression. Ours is a stirring tale, but most of us of my generation at least, cannot, I fear, look back on our classes in Canadian history at school as moments of palpitating excitement in the routine of the week. Why did they seem so boring? You may say, of course, that once you get past the capture of Quebec—that mountain peak in the romance of our annals—you descend to a dull plain of constitutional problems and economic issues; and that parliamentary debates and trade statistics are just not exciting. At least, they do not naturally seem exciting to the pupil not yet emerged from

that period of simple adolescent emotions when the stuff of history, to command his interest, must be concerned with fighting. Did the difficulty lie in the material or in its presentation? I think it lay in the latter, and we should be grateful to the present generation of historians who are re-telling our story in such a way as to bring out the fact that arguments across a table can have plenty of romance when the issues are great and far-reaching, and the personalities richly-endowed characters. In my view, those bewhiskered, frock-coated Victorian politicians in the familiar print of the Fathers of Confederation, were actors in a drama just as romantic as any linked in our minds with jerkins and rapiers. Theirs was a victory of imagination over geography.

The Founders had that rarest of gifts—political vision—and their grand design in nation-building took concrete form sooner than they thought. They little dreamed that within fifty years of the Act which gave us our foundation we would take a nation's part in a European war. The duties of nationhood with us thus preceded its privileges. The war, of course, quickened the pace. After 1914 there followed swiftly seven events, some of them little noted, all significant. It is worth while reminding ourselves of what they were.

1. Within three years Canada, and her sister British states, were declared to be nations of an Imperial Commonwealth with the right to a voice in foreign policy.

2. Two years later, Canada in her own right signed the great peace treaty and entered the League of Nations as one of its founders.

3. In 1922, the Government's decision at the time of the crisis at Chanak in Asia Minor, established the principle that even when automatically at war, Canada was free to take no active part.

4. Next year a treaty with a foreign power was signed for the first time by a Canadian representative alone.

5. In 1926 the Imperial Conference of that year, as everyone knows, declared Great Britain and the Dominions to be equal partners under the Crown.

6. In the following year Canada set up her first diplomatic mission.

7. In 1931 the Statute of Westminster, in "tidying up", as it were, the status already acquired by the British Dominions, gave Canada the power to make laws with force beyond her borders, and provided that her legislation in the future could not be held invalid on the ground that it conflicted with British law.

Those seventeen years complete the journey. Nothing further was needed to give us the freedom and rights of a sovereign state. But an international status which is not used is like a well-found ship kept in the harbour. In the inter-war years the good ship "status" received many coats of paint but never ventured far out to sea. Mr. Shaw once said—perhaps not very charitably—of an English writer, that he was "a tragic example of the combination of imposing powers of expression with nothing important to express." It would not be fair to apply such a *mot* to Canada during these years, but although we sent good delegations to Geneva and played no inactive part, was it a very constructive one? We were useful on the administrative side but on the larger issues our attitude seemed too often negative. It is true, of course, that between 1919 and 1939 the world was living in an age of illusions and we cannot be blamed for sharing them, but I fear we made our own contribution to the fantasies of that period, when so many at Geneva found abiding comfort in the moral authority of the League. The idea that its moral authority needed force behind it was regarded by that school of thought—those days seem very distant now—as a dangerous notion. The Covenant of the League, of course, had its weapons for the punishment of evil-doers but we helped to blunt them. Indeed, we began our career at Geneva with a determined effort to whittle down that article in the League's charter which guaranteed states against aggression, and all through

the twenty years we consistently opposed any measure which would have led to the employment of force. That can, of course, be defended as representing a considered point of view. We preferred to regard the League as a humanitarian institution and an instrument of conciliation. It could not, however, have given much comfort to those living under the menace of invasion to hear a Canadian delegate make such a pronouncement as, "We hope to get nothing ourselves out of the League. We are willing to be of any assistance we can. We believe in the principles of co-operation rather than conflict."

We were, as I have said, by no means alone in our interpretation of the Covenant, but sometimes we added a touch of smugness. Canadian delegates at Geneva seemed to reflect the view that the Americas possessed superior virtue, and that Europe, "a continent that cannot run itself" as we said, could learn from us if only she would. We talked to the Europeans about the virtues of our undefended frontier and advised them to make their frontiers as peaceful. This much-publicized boundary of ours was the subject of so much oratory from Canadians at the League that the patience of the assembly must have been sorely tried.

When the Japanese crisis darkened the horizon in the early 'thirties and the League met its first great test, Canada took evasive action. Her representative, apparently in the absence of instructions from home, spoke, as one astonished reporter put it, "strongly on both sides". Our policy in relation to this episode was apparently to keep out of trouble. There was a trenchant comment from an able critic two years later when he said: "Until this country is ready to take the whole consequence of membership in the League and take its whole part in the enforcement of its Covenants, we have no right to rejoice in membership at all."

An examination of what was said and done at Geneva is, however, rather a morbid undertaking, except to learn the lessons it conveys. Indeed, most member-states of the League would like to forget those years. It was a time when

the world as a whole suffered from spiritual bankruptcy. Our faults, as we see them now, did not seem faults to us then. The fact is, as the author of a recent history of Canada has well said, "until the second world war became imminent, the vital aspect of external relations was not foreign policy, but the extension and completion of Canadian autonomy." Public opinion had not come to take foreign policy as a serious business. Our attitude, or lack of it, was based on the lazy assumption that peace had come to stay. How many of us demurred to this view—at least in the earlier years? And among those, how many took trouble to make known their dissent?

During this time, whatever one may think about how we employed it, our machinery in the international sphere grew steadily. If you like the "log-cabin-to-White-House" type of statistics, we have an interesting story to tell. Until twenty years ago, no country had exchanged diplomatic missions with Canada. In Ottawa today there are twenty-six representatives of foreign states and the nations of the Commonwealth. The formalities of our international position have rapidly taken shape. The war of 1939 clothed them with reality. When we come to the last seven years, we find that the statistics of our growth have deep significance. We are still perhaps too close to events to realize how much more important a country Canada is today than she was in 1939. Only the passage of time will bring this home to us. In Lord Balfour's famous Declaration you will remember there is drawn a very proper distinction between status and stature: "The principle of equality and similarity" (so the passage runs) "appropriate to status, does not universally extend to function." Our free and independent status is fixed and final and should be taken for granted, but our functions are steadily widening and the recognition of that fact has been altering our position in the world. Thus during the war Canada became a partner of Great Britain and the United States as a member of the great organizations concerned with industrial production and raw materials and food. The British Commonwealth Air-Training Plan has passed into history but the great part

we played in it should remain alive in our minds. The end of the war did not interrupt the story of our growth. It was not accidental that the headquarters of such bodies as the International Labour Office and the one which deals with International Civil Aviation were established in a Canadian city, or that the first conference of the organization of the United Nations concerned with agriculture and food should meet in Canada under Canadian chairmanship. Canada made the largest contribution in supplies to UNRRA and was the third largest contributor in money. Atomic energy has made us a partner with Great Britain and the United States in that fateful field.

So much for some of the facts. They tell their own story. Our relation to the drama of world events in the last thirty years can perhaps be divided into three phases. Before the first World War we sat in the gallery and looked on as a spectator. Between the wars we moved down to the stage and became a member of the cast. But we watched the action for the most part from the wings. Now we are on the stage, not far from the centre, with an acting part of our own.

The drama itself is a confused and complicated one. It is hard to discover its leit-motiv. Sometimes I think it is good for us to turn off the daily flood of news and in such a rare and blessed interval of quiet try to make up our minds what is really happening in the world about us. I would suggest that there are two major themes in the drama, with inter-play between them. One of these is, of course, the great experiment through which we hope to keep the peace. It was launched, not as was the League of Nations in the belief that the millennium had come; its authors faced facts with a sense of realism. They were under no illusions. The United Nations recognizes—as the League did not—that power and responsibility must be closely related. If the great nations cannot agree, no system will work. Hence that rule of the Security Council, not very happily referred to as “the veto”, which in votes on important matters calls for the concurrence of all five of the

permanent members. The making and keeping of peace rests primarily on three nations. Two of these—the two great continental empires, the United States and Russia, both of them neighbours of Canada—have been left by the war with extended influence and increasing power. The third—Great Britain—in the war from the beginning, standing firm and almost alone over a desperate period when her resistance was vital, has been gravely weakened. Her moral stature is greater than ever and her spirit is undimmed, but today she is suffering from those hardships and retrenchments which are associated with defeat rather than with victory. Wise men the world over will pray for her full recovery, not only for her own sake but in the interest of all.

The test of the co-operation of these three nations will be the settlement of Germany, but this and all other such problems must be studied in terms of the other drama which holds the world's stage: the argument between two different ways of life—democracy and totalitarianism; between western civilization as we know it and the system of Marx and Lenin. They can live alongside each other with mutual forbearance, but there can be no compromise between these two philosophies. They are irreconcilable because the difference between them turns on our conception of human liberty. This ideological theme is the fundamental one today. We see it reflected in every international gathering. It influences a current issue in which we Canadians have a special interest—the position in international affairs of powers like ourselves of middle rank.

It is one of the plain realities of life that the influence of a nation in diplomacy is related to the force it can muster. It was therefore a revolutionary step, one of several at the time, when the authors of the League Covenant called all the small nations irrespective of their size and strength to the councils of mankind. The assembly of the United Nations also incorporates this principle. The League, of course, had gone too far. Small countries which can make little or no contribution to security must not be clothed

with disproportionate authority. There was an air of unreality in the debates of the League assembly when some little state, without the capacity or perhaps even the will to contribute a single gun to the necessary force, urged the League to undertake some dubious adventure, on the regrettable principle, "Here am I, Lord, send him!" The United Nations has gone some distance towards a solution of the problem in distinguishing between the great powers and the others, but we have still to find the right place in the scheme of things for states of middle rank. Our experience in the Commonwealth should help us to understand this question, for we recognize the difference between "status" and "function". It is always the British way to seek workmanlike solutions with little concern with mere logic. Thus there is no place where the problem of the smaller countries is better understood than in London with its long experience and accumulated wisdom. But from what we read in the press, their aspirations receive little sympathy in Moscow. The totalitarian is primarily concerned with power. Just as he has no interest in the freedom of the individual in relation to the "almighty state", he does not view with favour the demands of lesser countries that they should be allowed to play their part. His is a big-power world.

The question is now being debated in terms of the settlement of Germany. Canada, with dignity and firmness, has stated her views. Having made a distinguished contribution to the defeat of Germany, she rightly asks for a voice in the plans for her future, and she speaks for other middle powers as well. Our moral position is strong. It would, I think, be stronger if, like other smaller countries, we had continued to play even a modest part in the forces which at present police the German Reich. Our withdrawal at so early a date did nothing to enhance our prestige or give evidence of our readiness to assume responsibilities in peace as we had so willingly done in war. It is not likely, however, that the presence of Canadian soldiers or airmen in Germany would have influenced the

decision as to our part in the peace-making. That question will be settled on other grounds.

Canada is a good spokesman for the middle powers. She has no enemies. She nurses no ambitions which can conflict with those of others. She has already a reputation for objectivity and fairness. She encounters genuine good will. It is often accompanied by a friendly desire to know more about this relatively new member of world councils. Certainly knowledge of our life and institutions might well be extended. Far too little is known about us even yet. I remember when I was travelling in Eastern Europe between the wars, I was shocked to find that Canadian goods were being sold as American, because too many purchasers had never heard of Canada. I hope we have emerged from that obscurity. But there is still much ignorance of us. It is even true of our neighbours in the United States. Our American friends know us as individuals; they know us as a friendly community on their borders; they are familiar with Canada as the objective of a holiday, but for the most part they know little of how we run our affairs, our form of government, our relations to the British Commonwealth. When our new Citizenship Act was proclaimed, the comments in American papers were revealing. One headline read: "Canadians end status as British subjects". Another ran: "Canada breaks all ties". In one editorial comment, as reported, we were told that as the result of the Citizenship Act, "Canada now joins two other independent members of the Commonwealth—Eire and South Africa". Another article talked about the "weakened" position of the British Empire.

When the Judicial Committee of the Privy Council in London gave its recent decision on the subject of appeals from Canada, this was referred to in American papers as leading to the "abolition of one of the strongest ties Canada still has with Britain." One writer said that with appropriate legislation "the old dependence upon London will be ended", and amiably suggested that Canadian nationality should be "developed and perfected" through the adoption

of a constitution modelled upon that of the United States. These are not the views of well-informed Americans, but there are many of their fellow-citizens who apparently find little strange in such observations. One can never expect an immense country to know as much about a smaller one on its borders as the latter does of its large neighbour, but we could have done much more in the past than we did to promote a better knowledge of Canada in the United States. When in conversation with an American newspaper proprietor not long ago I commented on the dearth of Canadian news in American papers, I was told that Canada was deficient in "news value". One must define the phrase. If it means sensational occurrences, then the remark was complimentary, and I think my friend meant it as such. The happiest nations, it has been said, are those which have no history. One might substitute "news value" for history. At all events, we should do what we can to avoid misinterpretation abroad of what we do at home. The Citizenship Act was a timely measure, much needed, indeed overdue, but as we know, it made no revolutionary break with the past. We were in effect Canadian citizens before the Act permitted us to say so. Also, we remain as it rightly declares, British subjects too. The Act makes us more consciously Canadian and we therefore acclaim it with fitting warmth, but it also preserves the continuity with the past and reminds us of our allegiance to the Crown as individuals, and our membership of the Commonwealth. Perhaps in our celebrations we have neglected this aspect of the matter and unconsciously invited misunderstanding beyond our borders.

As far as the Privy Council's decision is concerned, it should surely be approached and judged as a legal and constitutional matter. I feel it can be misleading to discuss the appeal in terms of sentiment. It can indeed be argued that at times, far from strengthening our relations with Great Britain, it has been actually unhelpful. The Privy Council is a great court. There is none with a higher tradition, but if it should be decided to abolish or limit our appeal—and there are strong arguments on both sides

of the question—our links with the Throne will not be affected, for our judges at Ottawa are the King's judges no less than are those in the Privy Council.

These are complicated problems. When we find ourselves confused about them it is not unnatural that others should be even more so. But it underlines the importance of making our national institutions better known abroad. In the first place it is essential that we should be understood to be what we are and have been for many years—a free and sovereign state. Secondly, it would be a service to the much-abused British Commonwealth to which we Canadians belong and in which we believe, if the world could be brought to realize that our freedom has been fully achieved within its wide and generous bounds.

Publicity is a normal function of the modern state. Such activities can, of course, assume disquieting forms. The Soviet Ministry of Information is, I believe, officially styled the Department of Propaganda and Agitation. Its methods are not ours. But it is a privilege, and indeed a duty of a modern state to give to other peoples some knowledge of its institutions and affairs, and to maintain the machinery necessary to this end.

We belong to the international organization with a formidable title just established to deal with such matters. UNESCO, to use the alphabetical name it has assumed in accordance with the current (and, I hope, passing) fashion, was formed, as you will recall, especially to encourage interchanges between nations in the field of culture as a means of their mutual understanding. It has recently met in Paris and Canada was there. I was interested in a comment which a shrewd Frenchwoman made in a private letter in referring to this meeting of UNESCO: "Il régné encore un certain désordre avec beaucoup de bonne volonté". We can forgive the initial disorder if the good will remains. UNESCO is a gallant effort; we should wish it well. But I have no intention of discussing it tonight, except to suggest that it has a special importance to us because it will encourage us—indeed it will impel us—

to promise a greater knowledge of Canada abroad. No one can now say that an effort to make the world aware of our activities in the fields of science and literature and the arts is not a normal and seemly undertaking which can offend nobody. Canada still lags behind most countries in this sphere in which we must conform, as we have done in others, to the practice of modern states.

The machinery we require must be set up not only in the sphere of government, where indeed the foundations have already been laid, but in the non-governmental sphere. British experience will help us solve this problem. Many of you no doubt know of the body which exists to tell the world about the British way of life—a welcome and important undertaking when the air is so full of Communist propaganda; welcome and much needed. The world knows far too little of British achievement. Publicity does not come easily to a country given to understatement. For instance, how much knowledge is there of the vital contribution which the scientists of Britain made to victory? Those of you who worked with them will know. The British Council, which exists to tell the story of Britain, although it derives its funds from the public exchequer, is free from departmental control. Its budget is large and its prestige high. We need some such body here, and urgently.

Such efforts will not only help to show other nations what manner of folk we are, which they cannot learn simply from the exports of grain and pulp and metals. They will do something more. They will help us understand ourselves. There is I believe a sound pedagogical principle to the effect that you can learn a thing best by teaching it. As we tell the story of our own national life, its rich and varied texture will become plainer to ourselves. This is a good moment for self-examination. We have concluded a great effort which drew on all our resources to the fullest extent. We now ask ourselves what lies ahead of us. What is the next chapter to be? It is fitting that such a spate of books should be appearing today

with the object of appraising Canada. The psychiatrists of course always warn people against introspection. But the theologian, on the other hand, encourages a searching of soul. I have no wish to enter on the slippery ground of this controversy, but you will agree, I hope, that national soul-searching is no bad thing. Self-consciousness is to be avoided by individuals. But with a national community it is different, for without consciousness of itself it would cease to exist. So let us ask ourselves what we are, and why. The results will be usefully reflected in the conduct of our affairs abroad.

We can never afford to neglect the past. Joseph Howe told us only four years after Confederation was achieved that "a wise nation. . . fosters national pride and love of country by perpetual reference to the sacrifices and glories of the past." We can derive comfort and assurance from those Canadians of an earlier age who had faith in their future; a faith that has been justified. You can catch the glow of their vision even through the musty pages of Hansard. We can also find deep satisfaction in the speeches of their opponents—the men of little faith—in seeing how wrong they were. In the debates on Confederation there were many derisive references by persons who no doubt called themselves practical men, to the idea that Canada could ever become a nation. "Our new nationality", said one of them with scorn, "would be nothing but a name". Goldwin Smith was the prophet of the pessimists of a later period. His name may now be almost forgotten, for men of negative mind, however able, do not easily hold a place in the scroll of history. Smith, who could see no future for Canada as an individual country, took refuge, like so many of his cast of mind, in continentalism, the barren view that Canada's survival was a vain hope even if she had traditions that were worth preserving, and that absorption in the United States was foreordained. The building of the C.P.R.—an enterprise which we regard as a great expression of our faith in our own future—aroused Goldwin Smith's derision. As one historian says, "He believed that the taking into Confederation of the great distant stretches of

western prairie and of the still more distant province of British Columbia had produced a geographical structure in which no real unity was possible, and that the attempt to bind these vast territories together by the C.P.R. would bankrupt the country."

So much for one Cassandra. But the faint-hearted and short-sighted were many. Lord Dufferin, who was here as Governor-General in the 70's felt moved to say: "It may be doubted whether the inhabitants of the Dominion are themselves yet fully awake to the magnificent destiny in store for them." Perhaps this was from one of Dufferin's speeches which Goldwin Smith politely described as "elegant flummery". But by the time the century closed, men saw the fulfilment of D'Arcy McGee's prophecy when he said: "I see in the not remote distance one great nationality, bound like the shield of Achilles, by the blue rim of ocean". We can accept the rhetorical language of that day when it expressed conviction and above all came true.

The vision which called forth so much scorn is now a matter of orthodox faith. We believe in Canada as a matter of course. It is well to remember, however, that a religion is always in danger when it is automatically taken for granted. So it is with political faith. While it has not to contend with foes from without, it may suffer from inertia within. McGee was bold enough to say in 1862—may I quote him once more?—"When I hear our young men say as proudly, 'Our Federation', 'Our Country' or 'Our Kingdom' as the young men of other countries do, speaking of their own, then I shall have less apprehensions for the result of whatever trials the future may have in store for us". What are the tests of McGee's formula? I should be sorry if the celebration of our national festival was one of them. Why does the first of July seem to mean so much less to us than the fourth of July to the Americans or the fourteenth of July to the French? Was the event commemorated less dramatic? Are our people less given to demonstration? Have we a less active historical sense? Perhaps that is the reason. If we abandon the old name,

“Dominion Day” for some new and meaningless phrase will it be because we have forgotten the significance of that day in 1867 when we took that first great step towards full nationhood? In effect, we have of course long since outgrown the original meaning of the word ‘Dominion’, but why should we not duly honour the anniversary of the occasion when we became one—not necessarily with firecrackers but certainly with conviction? It can help us to understand our foundations and the influences which have given us shape.

The makers of Confederation were well aware of those influences—of our dual parentage, heredity and environment. Most countries are of course the offspring of a union between history and geography, but history plays a larger part with us than with many. Heredity in Canada modifies the effect of physical environment. It is a basic fact that we have two cultures—English and French—but it is also true that we have one political tradition—and that comes from Great Britain. Whatever language we speak, we are the heirs of that legacy. The two streams of influence which shape our thinking are very different not only in their origin but in their character. We are a North American nation and we derive many advantages from that fact. The fact itself is immutable and nothing can change it. We will always be a neighbour of the United States, living in the same physical climate and subject to the forces which belong to our neighbourhood. On the other hand, the heritage we have received from Great Britain is only ours so long as we cherish it, and in this respect the facts of geography are always against us. It is a truism to say that Canada is vitally concerned with the relations between the United States and Britain. We have indeed a vested interest in Anglo-American friendship. It is natural that the role of interpreter between the two which we are called upon to play should have been the subject of much oratory over the years. But there is more in it than rhetoric. We know both better than either knows the other. But the fact is that we have less first-hand knowledge of Britain than we have of the United

States. It is therefore harder to be her interpreter than to be that of our neighbour. Yet if in a modest way we are to keep open a bridge between these two great countries we must concern ourselves with what goes on at both ends of the bridge, and Great Britain, let us remember, is at one of them.

But it is less important to interpret the views of other countries than to state our own, and to have views to state. If we keep alive in our minds the traditions we have from Britain, it will not only keep us a balanced interpreter, but it will help us to make our own natural and unique contribution as a national community. 'Traditions' is a vague word. I am not referring only to those concrete institutions, parliamentary and judicial that we have inherited, which are lasting things, but to those more intangible ways of thinking that we also have from Great Britain, which will evaporate if we do not remain aware of them. M. Andre Siegfried in his book on Canada published just before the war, asked a very searching question: "With an American culture whose centre of gravity lies outside Canada's frontiers, is it possible to found a lasting Canadian nation?" My answer to that query is a confident 'Yes' but endless volumes could be written on the subject. How are we to preserve those subtle but very real differences which distinguish us from the United States and give us our own significance here in North America? How can we prevent an erosion of our Canadianism? Only by reason of constant and unremitting effort, and back of this effort must be the awareness of the differences. The lightest straw can show us the direction of the wind, as we can learn from certain recent incidents. In two places in Canada Negro citizens of this country have recently suffered from disabilities purely as a result of their racial origin. Not long ago the appeal judges in two Canadian murder cases made grave comments on the practices of the police in extracting statements from the accused which played an important part in both convictions. This is disquieting. There are many things we can learn from the United States, but race discrimination and certain

police methods are not on the list. There is a serious warning in these incidents for Canada and Canadians. It is wise to borrow ideas from the United States when they fit into our own pattern. It is foolish to imitate practices across the border or anywhere else without discrimination. Wise Americans—and I remember their advice when I lived in Washington—tell us to be ourselves; to carry on our own national experiment here in North America, from which they are kind enough to say they can learn, as we know we can learn from them. The advice of Polonius applies to nations as well as persons: "To thine own self be true".

Our attitude to affairs abroad will be firm and constructive in proportion to the interest which the average man and woman takes in the subject. In both wars our national sense of responsibility rose fully and splendidly to the challenge. But between the wars when danger seemed remote again, we reverted to our old easy-going habits. If our approach to world problems was generally negative and often fumbling, was it because we as a people had accepted only in theory the importance of these things to our daily lives? If we now want Canada to play a responsible part in the world at large, it is for us to play a responsible part as individuals at home. Many references have been made of late to the meagre time devoted in our parliament to consideration of foreign affairs—often little more than a hasty debate in the expiring hours of a long session. But we live in a democracy and if we deem these things important, that will be reflected in the parliament which represents us, not only through the men we send there, but also through the direct expression of our views as well. Thus also the quality of our thinking will be reflected—provided we think. The links between the individual and the community are very close, so is the parallel between them. Self-respect lies behind any person's influence in society. So it is with nations. The greater our pride and belief in this country, the greater the part we can play. And in thinking about Canada let me say again, we should not forget the background. There lies

our inspiration. We cannot build our future without knowing and respecting the past. You remember what Antonio said in "The Tempest": "What's past is prologue". Prologue to what? you may ask as Canadians. I can only say this to the members of this college: We look to you and to those of your generation throughout this country to give us the answer.

