

"CANADA; A GLANCE BACKWARD AND FORWARD" BY U. N. B. ALUMNI ORATOR

Prof. S. W. Dyde of Queens University, Kingston, Deals With Our National Problems in Magnificent Address—"Canada for the World, the World for Canada."

The following address was delivered this afternoon, by Prof. S. W. Dyde of Queen's University, Kingston, who had been selected to deliver the Alumni oration:

I trust that little apology will be needed for my choice of subject. The old quarrel between the pedagogue and the politician has in these days lost much of its force owing on the one hand to the wide-spread belief that a sound education is perhaps the greatest national asset, and on the other hand to the growing conviction that national problems can be solved not by ready-made formulae but only by a patient consideration of the facts. And it is in this spirit of appeal to the facts that I crave your attention this afternoon to what I wish to say on Canada.

I make no other equal claim to speak on this subject than that which you might all make equally well, namely that of being deeply interested in it and it is my utmost ambition to give expression to what you are all feeling, a deepening affection for our fair and noble land, and a larger hope for all our countrymen whether newly arrived or native-born.

NATIONAL LIFE BEGINNING.

It is just now generally thought that Canada is taking a positive step forward in what we might perhaps be allowed to call its national life, that it is passing from childhood into lusty youth and it is as we may say putting on long pants. To change the figure Canada today regards herself more than ever as daughter in her mother's house and more than ever as mistress in her own. But with all growth come added responsibilities, and the measure of our size as a people is our willingness to accept these responsibilities. It was told of Theseus long, long ago that when as a little boy he expressed to his mother his wish to go away to Athens to his father, the king of that city, she pointed out to him a mighty, moss-grown boulder sunk in the ground and told him that when he could heave that rock from its bed he might set out on his travels. Years passed, and when at last he was able to loosen and dislodge the rocky mass he found under it a sword and a pair of sandals. It was only if he was prepared to put the sandals on his feet and buckle the sword to his side that he could step out into the world. It is with a growing people as with the growing youth. Advance in age and power brings increase of responsibility. In the serious mind responsibility is always coupled with privilege.

We are now being frequently reminded in Canada that we must be imperial we must think imperially, speak imperially, act imperially, if we are to be true to ourselves as a growing nation. And in sympathy with this advice I beg to present the motto of this address, namely,

A UNITED CANADA, IN A UNITED EMPIRE, FOR A UNITED RACE

If we are to be a nation we must be united amongst ourselves; we must see our advantage in the light of the larger advantage of the Empire; we must firmly believe that we grow and prosper most securely and attain to a permanent place in history if we keep steadily in view the good of mankind. We must act and think nationally, imperially, humanly. Let me speak of these three points separately—and first:—

A UNITED CANADA

Many of us still speak of ourselves as English Canadians, Scotch Canadians, Irish Canadians or French Canadians, as the case may be, as if Canada itself were still a no-man's land, although D'Arcy McGee, and after him Principal Grant urged upon us to drop the prefix and become not hyphenated Canadians, but all Canadians together.

To be Canadians is to stand on a ground broad enough and roomy enough for all. If the Maple Leaf is our emblem it must evoke the enthusiasm of all. In Ontario there still lingers a certain narrowness; in Quebec also a certain narrowness. But if we are to be all Canadians together, we must see beyond the differences of language, race and creed to one common country, a common flag and a common destiny. Often in Ontario when we sing the Song of the Maple Leaf, we make an improper change in the words written by the author. We make the chorus run "The Thistle, Shamrock, Rose entwined, The Maple Leaf forever."

recognizing, indeed as we should that Canada is a new England, or New Brunswick or Nova Scotia and a new Ireland. But the author with his broad patriotic spirit rightly gave the place to those who were first in possession and wrote:—"The Lily, Thistle, Shamrock, Rose, The Maple Leaf forever."

Canada was not only a new England, a new Scotland, a new Ireland, but likewise a new France.

In the debates of the Canadian Parliament preceding Confederation no one pleaded more convincingly for a United Canada than T. D. McGee, an Irish Roman Catholic from whose brilliant and noble speech I make these extracts.

McGEE'S OPINIONS

"This theory of race is sometimes carried to an anti-Christian and unphilosophical excess. Whose words Parliament preceding Confederation, are these, 'God hath made of one blood all nations that dwell on the face of the earth?' Is not that the true theory of race? Let me quote Rev. Mr. Kemp:—'About the year 1790 the Presbyterians of Montreal, of all denominations British and American, organized themselves into a church, and in the following year secured the services of the Rev. John Young. At this time they met in the Recollet Roman Catholic church; but in the year following they erected the edifice which is now known as St. Gabriel Street Church—the oldest Protestant church in the Province. In their early minutes we find them in acknowledgment of the kindness of the Recollet Fathers, presenting them with one box of candles, 56 lbs. at 8 d. and one hoghead of Spanish wine at £6 1. 5s. Certainly a more characteristic instance of tolerance on both sides can hardly be found in the history of any other country.'"

Again "All we need, Mr. President, mixed up and divided as we naturally are, in my humble opinion is the cultivation of a tolerant spirit on all the delicate controversies of race and religion—the maintenance of an upright public opinion in our politics and commerce—the cordial encouragement of every talent and every charity which reveals itself among us—the expansion of those narrow views and small ambitions which are apt to attend upon Provincialism—and with these amendments, I do think we might make for Christian men desirous to bring up their posterity in the love and fear of God and the law, one of the most desirable residences in the world of this land to live in."

"A Canadian nationality, not not French-Canadian, nor British-Canadian, nor Irish-Canadian—patriotism rejects the prefix—is in my opinion what we should look forward to. . . .we must all liberalise, locally, sectionally, religiously, nationally. There is room enough in this country for one great free people, but there is not room enough under the same flag and the same laws for two or three angry, suspicious, obstructive nationalities."

All we have to do, . . . is to lift ourselves to the level of our destinies to rise above all her limitations and narrow circumscriptions to cultivate that true catholicity of spirit which embraces all creeds, all classes and all races in order to make of our boundless Province, so rich in known and unknown resources, a great new Northern nation."

Beside these fine utterances of T. D. McGee we may place the following words of the Attorney-General, John A. Macdonald.

MACDONALD'S UTTERANCES

"If we wish to form,—using the expression which was sneered at the other evening—a great nationality, commanding the respect of the world, able to hold our own against all opponents etc. . . . this can only be obtained by a union of some kind between the scattered and weak boundaries comprising the B. N. A. provinces." and again "Instead of looking upon us as a merely dependent colony, England will have in us a friendly nation—a subordinate but still a powerful people—to stand by her in North America in peace or in war."

Great Britain at one time in her early history faced successfully the task of uniting two languages and races into one nation and what the lion has done the lion's whelp ought not to be afraid to imitate.

From time to time local and sectional arguments have appeared in connection with the proposals that Canada should take her proper share of the burden of imperial defence. Contending that there is no need for either a Canadian navy or a contribution to the navy of the Empire one writer is reported to have said:

"We have been at peace with the world for almost a century. No one threatens the safety of our ports or our ships today," and again

"If Norway, with all her shipping on the ocean, can afford to do this, what possible need can there be for Canada, with the greater part of her shipping on inland lakes, where no European warship can get near them, proceeding with a programme of naval defence such as has been outlined."

THE ANSWER

May we not answer,

(1) Yes, possibly our ports and ships are safe today, perhaps because of the application of the Monroe doctrine, but are we to accept our safety from the United States? Is it manly to expect the working-man of the United States, a foreign country, to be taxed in order to ward off an enemy's ships from our coasts? Is that the way to be a nation?

(2) May we not answer—Yes, our ships in our inland lakes might be safe, but what of Australia, South Africa, the Mother land? Is their shipping also on inland lakes? Can we be satisfied to fold our arms when they are in danger? Would any citizen of any country treat his fellow-citizens in that way? Logically this local and sectional thinking leads directly to the dismemberment of the empire?

Our forefathers of the time of Confederation were not of this narrow mind. I have quoted two great Conservatives of those days; here are the words of a great Liberal, George Brown:



DR. C. C. JONES.
Chancellor of U. N. B. at present in British Columbia.

GEORGE BROWN'S WORDS

"The time has come—it matters not what political party may be in power in England—when Britain will insist on a reconsideration of the military relations which a great Colony such as Canada ought to hold to the Empire. And I am free to admit that it is a fair and just demand."

"When the time comes in the history of our colony that it has overcome the burdens and embarrassments of early settlement, and has entered upon a career of permanent progress and prosperity, it is only fair and right that it should contribute its quota to the defence of the Empire."

"I am persuaded that nothing more than what is fairly due at our hands will be demanded from us, and anything less than this, I am sure the people of Canada do not desire."

"Nothing I am persuaded could be more foreign to the ideas of the people of Canada, than that the people of England should be unfairly taxed for service rendered to this Province."

And on the general point of the need of same defence Mr. Brown remarks:

"There is no better mode of warding off war when it is threatened, than to be prepared for it if it comes."

There speaks a true Canadian of the olden time.

Listen to another voice, this time a voice from the Maritime Provinces, the voice of one whose face has always been affectionately turned across the Atlantic, Joseph Howe.

After contrasting the resources in men of the British Empire with the resources of Russia (in a letter written during the Crimean War in 1855) Howe goes on—

JOSEPH HOWE QUOTED

"Have we not, at this moment, 100,000,000 of the Queen's subjects, beyond the British Islands, looking on as mere spectators of this death struggle, while the Queen has no power to call one of them into the field. England, Ireland, and Scotland furnish all the thews and sinews for this great controversy—theirs are the blood and treasure, the peril and the grief. There have been wailing and sorrow in every city and hamlet of these Islands, but what then? We piped and danced beyond. Crape shadows the doorway of every church in England, but our congregations come forth in gay attire, for the voice of the national sorrow has not

been heard in our lands." This people are paying a million a week to uphold the national honour, yet we call ourselves the common inheritors of that priceless treasure, for the preservation of which we do not vote a sixpence. From the bosom of our mother country, as we call it, have gone forth thousands of stalwart men to carry our national flag—to die around it—to perish in the trench, or in the hospital, and the boys of England, Ireland and Scotland (my heart bleeds when I look into their young faces) are preparing to follow them. Now let me ask you, have the outlying portions of the Empire sent a man? Where are the regiments that should pour in here, that would, if the 100,000,000 of people, now unrepresented and indifferent, were made to participate in the ennobling privileges and great duties of the Empire?

We have been eighteen months at war, and the great provinces of the Empire, where the Queen's health is drunk at every festival, have not sent a man to enforce the Queen's authority. We have been eighteen months at war, and not a man of the 100,000,000 who profess to venerate the British flag has struck a blow in its defence. Yet you tell me that the system is perfect and I tell you that it is no system at all.

"Is the old Pelican eternally to shed her blood for the nourishment of offspring who fly away when they are strong, or who when the eagle descends upon the nest, fold their wings and do no battle in her defence? Surely the mother is careless and indifferent or the children are unnatural."

This is another message from the past, which we recognize as in the best sense Canadian. Are we not doomed to be children forever, to be children when it is possible for us to be men, if we accept protection for our homes and our land either from

And he's not allowed to forward any claim

Though he drilled a black man white, though he made a mummy fight.

He will still continue Sergeant What is-name

Private, Corporal, Colour-Sergeant and Instructor

But the everlasting miracle's the same!

Must not we in Canada follow the same noble tradition? If we are the sons of Abraham we must work the works of Abraham; if we do not do the works, we are not sons, no matter by what name we may be called.

WILLINGNESS TO LEARN

3. A third factor in thinking and acting humanly is admission of defects and willingness to learn, a capacity to own up, to recognize our own shortcomings, and, if need be, to swallow even a bitter pill, to say, "Let us admit it fairly, as a business people should."

We have no end of a lesson; it will do us no end of good."

POWER TO RISE

If Great Britain has had a wonderful development, she has also had her share of hard knocks, and such an experience brings tolerance. At college it is not the experienced senior who is most severe with the freshman, but the bumptious Sophomore, who seeks to cover up his want of experience by swagger. And a young country may just as really fall into the loud self-confident tone as a young student. It was once being suggested in my hearing that Canada had a good way to get before it could regard itself as on a par with some of the other lands, that we in this country did not yet properly appreciate the national value of music, art, architecture, the theatre, a noble history, and at once an over-confident Canadian burst in "O, we are too busy to bother about such frills and tucks!" Yes, we are busy in Canada and are glad to be. We have a big country to be busy in and are proud of it. We are giving a most cordial welcome to thousands upon thousands who are coming to us to build up homes. And there is no patriotic Canadian who, when he thinks of those things will not feel a thrill of real satisfaction, at the prospect. And yet we find France paying 600,000 francs to keep the Millet Angelus at home, and Dresden saying that she would not part with Raphael's Madonna for money, we ought to pause and think; we ought to try to give to things their relative values. What we need as D'Arcy McGee said, is to welcome every talent, to hail every invention, to cherish every gem of art, to foster every gleam of authorship, to honor every acquirement and every natural gift, to lift ourselves to the level of our destinies, to rise above all low limitations and narrow circumscriptions, to cultivate a true catholicity of spirit."

Yes we must, as McGee nobly said, lift ourselves to the level of our common country. Indeed, we believe, that the serious political handicap, the diversity in language, race and creed, may be after all our greatest boon, that it may give us our best chance to have our name forever engraven on the marbles of time.

This inspiring choice we owe to the Empire to which we belong. That must be the reason why our statesmen, independent of party, desire to maintain the connection between this new land and the old, not that like the pelican we should drink the mother's life when we are young, and then fly away when we are old. But that we should share with her highest aims and hopes. This must be why Sir John A. Macdonald said, "A British subject I was born, a British subject I will die!" This must be why Sir Wilfrid Laurier says, "I am British to the core." And with these hopes and aims before us, with "fair play to all" inscribed on our banners, with a willingness to recognize and accept the merits and gifts of others, with a firm belief that we play a man's part in the world's life by taking on our own shoulders our own responsibilities, that the crown which we aspire to win is not one of gold and jewels, but a union of men and nations for mutual advantage and service, with such aims and hopes we can, I believe, look forward with confidence to a worthy future for our beloved land of Canada.

A CANADIAN SPIRIT. 1 Do we not indeed esteem and love the old land because she puts faith in us, throws us on our own resources, and trusts us to work out our own problems, even the great problem of the unification of Canada? Do we not believe that in solving this, our greatest problem, we are making our contribution to world politics? Is it not inspiring to every Canadian that our domestic question is so clearly a world-question, that if we answer it bravely and manfully we are doing our best to promote peace on earth? Why might not Germans, English, French, Russians live amicably under four flags, if French and English live here together in peace and good will under one flag? A recent French writer, a visitor from Europe, has said that there is an impassable barrier between French and English in Canada, and that Canadians are not one people. Between the two races, he writes, "there is openly declared war, whose bitterness it is useless to seek to disguise." That is not true. That theory does not account for the Canadian spirit, the spirit that now animates the French and English boys that grow up side by side. It is true that we agree to worship at different altars, and in some places go to different schools, but we have unquenchable faith in the future of our common country. Indeed, we believe, that the serious political handicap, the diversity in language, race and creed, may be after all our greatest boon, that it may give us our best chance to have our name forever engraven on the marbles of time.

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A SENSE OF RESPONSIBILITY

There is no surer mark of sovereign power than the acceptance of responsibility. Every position, has its responsibilities and duties, husband, father, member of a club, student, graduate, citizen, no matter what. Privilege implies responsibility and the greater the privilege the larger the responsibility. Accordingly the Prime Minister of Canada, as his title implies the head of the Civil Service. No King is a King in fact or by any right divine or human, if he shirks the duties of his post. That truth is at least as old as Shakespeare and Milton. And what is true of a man is true of a country. The aim to be something in the world must carry with it the desire to do something for the world. God couldn't be God, if he wasn't love. If you keep slaves, you are a slave. The sponge which absorbs all and gives nothing is a low order of animal; the miser who cries "Give, Give," is a low type of man; and the country which recognizes no obligation to the race is not worthy of a position on the map. It must justify its existence by the amount of its subscription and donation, that is by extent of its active interest in and furtherance of what is of value to humanity.

This is what Abraham Lincoln meant when addressing a regiment of soldiers returning from the war he advised them to realize what their country stood for, namely, "an open field and a fair chance," "that all have equal privileges in the race of life." It is not "everything for me and nothing for you" as the small boy used to say when playing marbles, it is not every man for himself and "the devil take the hindmost," but rather the words of the cheery spoken guide, who knowing that some of the party are not insured to mountain climbing, sings out as he makes his way upward: "Langsam voran, langsam voran. Damit der letzte mann nach kommen kann."

"Go forward slowly in the van, And then you'll take your hindmost man."

ous to boast, But he did it on the cheap and on the quiet

Great Britain or the United States? A UNITED RACE.

When we speak of "thinking humanly" we mean that no country is justified in pursuing any course detrimental to mankind. Service to the race lies at the basis of the broadest and soundest nationality. All theories of national incompatibility and hostility must give way before a theory of international co-operation and comity.

FAIR-PLAY

1. If in Canada we are to think and act as men, we must show fair-play. "Fair-play" means to refuse to hit below the belt, to tramp on a man whom he is down, it means to resist the temptation to take any unfair advantage and to keep right on playing the game openly, honestly and above-board. In the big game of nations we must observe the rules and play fair. In our country, Great Britain has, I think shown fair play as between England and French in allowing to our French compatriots their laws, language and religion and this spirit of fair-play is a quality which we in Canada should covet if we are to be true to our heritage.

RESPECT FOR OTHERS.

2. A second item in thinking as men in respect for others. Tommy Atkins the typical British Soldier, is often not exactly choice or parliamentary in his language, but he is not ashamed to acknowledge his respect for a brave foe. He owns that "Fuzzy-wuzzy was a 'first-class fightin' man'" and also in the Boer War that there were many fellows "a damn sight worse than Pict!" Is it not that fine quality which has made Britain's Colonial policy such an unexampled success? Was it not the temporary eclipse of that quality which lost the United States? The unnamed Sergeant who worked patiently with the pharaoh he found in the land of the Pharaohs had this high quality.

"Said England unto Pharaoh. I must make a man of you, that will stand upon his feet and play the game." So England sent out to Pharaoh Sergeant What-is-name.

"And it's wrong and bad and dangerous to boast, But he did it on the cheap and on the quiet

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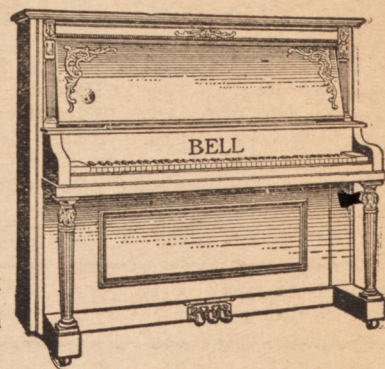
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