

The Daily Mail

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DONALD FRASER.....President

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A LESSON TO JINGOES

The Montreal Witness, one of the best written and ablest of the Canadian newspapers, reads the jingo lip-Imperialists of England a lesson on President Taft's letter to Mr. Roosevelt, re Canada becoming an "adjunct of the United States, in the following well planned editorial:

"The worst assault ever made on Canada's national liberties since Confederation has just been made by the so-called Imperialists in the British Parliament. Based on the childish falsehood that President Taft was plotting for our political subjugation the absurdity of which it is hard to characterize, this clique of despots demands that Canada be deprived of her freedom of trade negotiation with other countries. It is well understood that the British ambassadors in the various countries represent our Government as well as that of Great Britain, and in matters permitted to us to negotiate about they are expected to further at foreign capitals the interests and aims of the dominions. In this case, however, the negotiation was carried on entirely by Canadians, Mr. Bryce doing little more than act as their usher and local adviser as to how best to carry out their mission. He did no more, he could do no less. Yet these Imperial despots, including some Canadian renegades, actually hold Mr. Bryce criminal for these courtesies. He should have avoided the Canadian negotiators, and further, should have interfered to oppose their purposes. These people tell the British Government that this was its Imperial duty. Imperialism indeed—imperialism with a vengeance! There was no such row when we had negotiations with France some years ago, with the kind co-operation of the British ambassador at Paris. There was no such fuss when Sir Charles Tupper went to Washington and sought, with the aid of Sir L. Sackville-West, the British ambassador, that then was to negotiate a precisely similar reciprocity treaty with Mr. Blaine, and came home boasting that he practically had such an agreement in his pocket, though that was denied by Mr. Blaine, Canada was at all times united in her claim to make her own trade treaties, and until this craze was promulgated, Canada was united in desiring reciprocity in natural products with the United States. We can excuse the British Parliament for having one such simple-souled being as Mr. Page-Croft to make preposterous averments about Mr. Taft's words and purposes. There are people everywhere who read everything in the color of their own prejudices. But in order that there should be two such in the one party, it seems that one had to be a Canadian. Their nonsense is, we presume, the last of it.

Hon. Frank Cochrane, Minister of Railways, who is on a tour of inspection in the maritime Provinces is not making any friends for the Borden government. At Amherst he was waited upon by a delegation of leading citizens representing both political parties, who expressed a desire to discuss railway matters with him. He abruptly told them that he had no time to listen to them and could hold out no hope that he could meet them on his return trip. He even went further and told them that any suggestions they had to make must be made through Mr. E. N. Rhodes, the Tory M.P. for the county who is at present on a trip to the west. People are now contrasting the Minister's shabby treatment of the citizens of Amherst with the cordiality shown to them by Hon. Mr. Graham when he visited the town a few years ago as head of the railway department.

We are told by the St. John Standard that Hon. George E. Foster and Premier Borden may attend the Flemming banquet at St. John tomorrow evening. It is to be presumed that Hon. John Morrissey, who poses as a Liberal and pretends to believe that the government is coalition will also be on hand.

BACCALAUREATE SERMON WAS HEARD BY MANY

(Continued from page one.)

was limited to the horses and chariots of Syria. He feels that he is at the end of a period that completes itself and "before him are only clouds and thick darkness." Through the helpful office of the prophet the eternal "Spirit of Light" comes upon him to the quickening of faculty, enlargement of horizon and the discovery of a mighty host of spiritual allies. What the prophet was to the youth your Alma Mater has been to you. Within her walls you have come in touch with the highest ideals and learned the true estimation of values. Your professors have made it their one unwavering aim to teach you to teach yourself, to impart the deepest inspiration and to give you the vision of the future and the determination to make it real. Understanding that for youth to see is to act; to believe is to affirm; and to know is to do, it has been the constant effort of the faculties to enable you to see clearly in order to act in obedience to the highest visions. And having travelled a considerable distance upon the path in which you are now placing your feet, I would in my study of vision, emphasize some of the things that experience and observation have taught as essential to true success.

And first you need the vision of the value and possibilities of life.

INDIVIDUAL WORTH.

Jesus Christ made individual worth the genius of Christianity. Moving backward along the pathway of history you find the streams of civilization taking rise in some enriched mind and heart, even as mighty rivers from isolated springs. You see Moses building the Hebrew nation; Pericles and Plato fashioning beauty and truth for Athens; Dante laying the foundation of Florence; Bacon and Luther lifting cathedrals of thought and worship under which the generations gather for shelter. This is only another way of saying that the world needs not multitudes but examples and ideals. If an age or nation can produce one great, outstanding man by so much it helps to lift the world. And the life that counts and moulds and wins is shaped by obedience to three calls of God, yea four. Our great poet sings that "self reverence, self knowledge and self control lead life to sovereign power." I add "self sacrifice"—these four alone lead life to sovereign power. A true sense of the value and possibilities of life will lead the youth, whose heart is sensitive, to heed the call to self reverence, the greatest of the four, without which the very capacity for spiritual endeavor and sacrifice cannot exist. Deep in every religion lies the conception of the awful purity of God. In that mysterious religion of ancient Egypt, from which Moses drew many of his best thoughts—thoughts which have filtered through and colored the thinking of generations—the central idea is the awful purity of God and the consequent need of purity in man for Divine fellowship and helpful service. God is light, was the great word of the religion of Egypt. "I see—I pass to the light—I am pure" was the last triumphant cry of the Egyptian worshipper. When Moses saw in the desert a bush that burned with fire and knew that the fire was God, he was but expressing what the Egyptian religion had taught him—the flame-like, dazzling, vital undying purity of God. And the most casual glance at the great scheme of Jewish religion which Moses developed according to the pattern given him in the Mount, will show that personal purity was its central theme. "Be ye holy, for I am holy, saith the Lord." My hearers, that is the central word of all religion still. Man is born a long way from himself and needs to see the end toward which he moves, the

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full grown man, the measure of the stature of the fullness of Christ! You may measure whether religion is, or is not necessary to you by the strength or weakness of the instinct of purity within you. Therefore know that the most priceless of all possessions is spiritual sensitiveness; and remember that the common lesson of biography is that the greatest lives—lives which have done the most for humanity—early felt the power and consecration of exalted vision. You have a right to expect for yourselves, we have a right to expect in you, high ideals of life—transmuted into action by strong and strenuous endeavor. It is not enough to have nerves that tingle, you must have muscles of steel that obey the nerves that tingle; then you will achieve something. It is the man of high resolve who sees visions and wins victories. If your life is to become truly noble you must heed the call of self-reverence, self-knowledge, self-control, and self-sacrifice. Let no mess of pottage tempt you to disobedience. The dream of a noble life is your sweet prerogative. To picture life as well-lived is the rare opportunity of a heart capable of lofty dreams, dreams born of spiritual vision. Self-knowledge, self-reverence, self-control, self-sacrifice, there are sovereign words of conduct, the stairs by which we climb into the very presence of the "all-creating light," and happy are they who in this light move up the "great world altar stairs that slope through darkness up to God."

"In spite of the stare of the wise and the world's derision, Dare travel the star-blazed road, dare follow the vision. It breaks as a hush on the soul in the wonder of youth; And the lyrical dream of the boy is the kingly truth. The world is a vapor, and only the vision is real—Yea, nothing can hold against Hell, but the Winged Ideal."

MAN AND SOCIETY

As the sun standing upon the horizon orbs itself first in each dew-drop and afterwards lifts the whole earth forward; so the genius of Christianity represents itself, first, in the individual heart—and afterwards lifts individual only; but a member of a society—therefore must have the vision of the responsibilities and duties of life in its associated capacity. This

is my second instruction. The State represents organized order and it is not permitted man to arrange his life apart from the common weal. Therefore I say to the student body it is your duty to take the deepest interest in all that concerns your country, to judge and measure all great movements with intelligence and conscience, to interpret religion in a broad spirit—not as a personal perquisite of the soul, but as a living force capable of operation in every department of life—and to take fully and heartily your personal responsibility as a citizen of the great World Empire. Ask yourself whether you have rendered this service. If you have, then by your example and influence teach others how to do it. The politics of a nation is strictly regulated by the character of a nation. Your politics will not rise above the general level of national character. Purer politics means purer men, nobler politics means nobler men—whence are we to look for the inspiration of these better things unless it be to the University and the Christian Church. It is said that good citizenship is the end of college education; but there is a wider sweep. The end of good citizenship is good government; the end of good government is civilization in its widest and highest application. That far-off divine event should be in the eye of every graduate and under-graduate, until the universal empire shall come, which knows no limit of race or creed, where patriotism is brotherhood and the legislature the parliament of man. I covet for each of you the vision of Canada's opportunity and possibilities. More even than the Hebrew people have we been favored of God. Our territories are more extended, our land richer, our history even more splendid. Never before in the world's history has an empire ready-made been handed over to a people prepared therefor; never a growth in wealth, in population, in largeness of civilization comparable to the development which is taking place in our Canada. We are an elect people of God who have received pre-eminently His blessing. His gifts, and share His glory. A supreme test of a nation is its ideals, the understanding of its ideals, and what it is doing to realize its ideals; this is the lesson that Amos, the Carlyle of Hebrew History, had for his generation; and it is the lesson for Canada today. Not in expansion of

(Continued on page five.)

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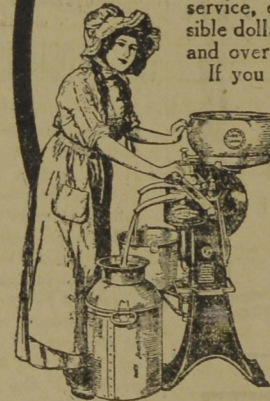
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Telegraph—The local government's desire to bargain for the return of some of its candidates unopposed is not any great evidence of confidence. There will be no compromise tickets. The government must submit its case to the electors everywhere and he tried on its record. The thought of

having that record discussed by competent critics in every county makes the Conservatives uneasy. It is a bad record from the beginning. For the last two years it has been growing worse, and the last session supplied evidence which the country cannot ignore.

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