

January 29, 1811: "The characteristic evil of [the United States] democratic system is its tendency to foster an uncontrollable spirit of party. . . . we are happily exempt from those overwhelming tides of party passion. . . . Let us, then, not envy our neighbours, but be contented with and improve our own condition, and . . . lead peaceable and quiet lives in all godliness and honesty."

KINGSTON GAZETTE.

Borderline Sanity

The past is obscured by myths, and it is most often obscured by the myth that people live happily ever after. People are vessels of emotion; they suffer ambition, nobility, fear, pride, greed and confusion. The people of the United States and Canada have lived with each other for a very long time. They have now and then experienced a mutual tranquility and occasionally a common sense of elation, but they have also at times regarded each other's customs, ambitions and forms of government with grave suspicion. They have shared flashes of hatred and moments of murderous passion.

The long, unguarded border is not the triumph of generations of gentle men and women, smiling sweetly at each other across the fence and borrowing cups of sugar. It is the product of the civilized among us who have built an underpinning of mutual respect — Lord Elgin, General Winfield Scott, William Lyon MacKenzie King, Franklin Roosevelt and scores of others.

This issue of CANADA TODAY/ D'AUJOURD'HUI celebrates the crises as well as the resolutions. The first hun-

dred years were perhaps the hardest — there were wars and threats of wars and three Canadian rebellions in which some citizens of the United States were more than emotionally involved. The triumphs of peace would come later and, in time, with such regularity that they were often noticed only by the bureaucrats involved.

From the beginning, events on one side of the border have often affected people on the other side. The Quebec Act of 1774 allowed Catholics to sit on the council which governed Quebec — though elsewhere in the British Empire they were barred from office — and it allowed the Catholic clergy to collect tithes. It did not, however, grant Quebec an elected assembly.

Some Canadians had small objections, but to New England Protestants the act was intolerable. It was both too democratic — in that it heeded the desires of Quebec's Catholic majority — and not democratic enough. It also gave Quebec control of the land between the St. Lawrence and the Ohio, and the New Englanders regarded those fertile acres as their own frontier. An

act adopted to solve problems in a Canadian colony helped cause the Revolution in the south.

We will also talk about ideas and people who have slipped across the border from the Fils de la Liberté (Sons of Liberty) of 1837 to the Alberta immigrants of the early 1900's, from the Loyalists to Lorne Greene, Ferguson Jenkins and Phil Esposito.

Today, in a world of continued crisis, the United States and Canada have found a balanced calm — we share the joys and responsibilities of being North

Americans, and we pursue separate destinies with the understanding that comes with years of friendly adjustments.

We Canadians rejoice in our neighbour's two-hundredth birthday as our neighbour rejoiced in our Centennial nine years ago. We are secure in the conviction that whatever crises the next two hundred years may bring, they will be resolved by persons of goodwill.

Familiarity breeds content.

Public Archives of Canada



MOTHER BRITANNIA.—" See ! Why, the dear child can stand alone !"
UNCLE SAM.—" Of course he can ! Let go of him Granny ; if he falls I'll catch him !"

Calendar grid for January 1976. Days of the week: S, M, T, W, T, F, S. Dates: 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31.