

Some Fundamental Principles of Citizenship

Rev. Dr. MacDonald Gives Valuable Lecture Under Auspices of Civic League.

The first of a series of lectures arranged by the Educational Committee of the Wolfville Civic Club was delivered on Friday night, (Nov. 5) by the Rev. J. H. MacDonald, D. D., in the Lecture Hall of the United Baptist Church, kindly lent for the occasion. Dr. Wheelock, Dean of the Faculty of Applied Science in the University of Acadia and President of the Civic Club, presided. Rev. R. F. Dixon, the venerable rector of St. John's Anglican Church, led in prayer, after which the chairman, in introducing the lecturer, briefly outlined the Club's intentions. On the platform, supporting the chairman, was His Worship the Mayor of Wolfville, Mr. Chas. S. Fitch.

Dr. MacDonald, who, on rising was greeted with applause, said:

I have been asked to give a brief address on the subject of Citizenship, and agreed to do so, not because I know anything particular about the subject, but to encourage others to do a similar thing. I reasoned in my own mind this way: There are men who will be asked to be "one of the speakers" before this Civic Club during the next six weeks; they might hesitate to accept the invitation; but after hearing me, they will likely say—"There is no reason why I should not, for I can easily do as well as the first speaker". (Ironical and almost audible smiles).

The three great institutions which have come down to us are the Home, the Church and the State. They each bear the stamp of their Divine origin. We have responsibilities to each of these. Loyalty to the State should not interfere with Loyalty to the Church, any more than Loyalty to the Home should interfere with any of the other two. Indeed, no one can be a good churchman unless he is a Loyal Citizen. That was St. Paul's conception when he wrote to the Ephesians—"Submitting yourselves one to another in the fear of God" (Eph. 5:21).

The best definition of a Citizen is that given by Aristotle—"The Citizen shares in the judicial and executive functions of the government." It is quite right that he should. We have our franchise and vote for members of Parliament. We have votes in civic affairs and, once in a while, a subject is submitted to us for Referendum. If we are especially interested in any matter which stir the public mind, we impress our views on our representatives, so that our views prevail.

In judicial matters we may not feel very much like serving on Juries, but we are glad that there is such a thing as "Trial by Jury." We should feel it a personal loss if they were abolished, and we are glad that other people are found to serve on them.

We congratulate ourselves that we belong to the British Empire, with so wise and good a sovereign as George V. (Applause). We congratulate ourselves that Canada has a good form of Government, and is a well-governed country—that is, if our own party is in power; or, if not, we congratulate ourselves that it will be in power presently! (Loud laughter).

But, are we making the most of our citizenship?

1. Meaning of Citizenship and responsibilities of Citizens and "Idiots":

I was interested, some time ago, in looking at the original meaning of the word Idiot. They say an Education is what a man has when he has forgotten all he has learned in College. One of the things I remember from my College days is the original meaning of the word "idiot". We all know what it means today. Some words have grown from a very humble origin to a high estate. They had their origin in humble surroundings but they have grown in dignity and power. Others words have undergone a process of deterioration. They were sown in honor, and they are raised in dishonor. The word "idiot" is one of these. With us the idiot is unfitted by reason of weak mentality for the walk of life. He is an object of pity. He is a burden to society.

That was not how the Ancient Greeks in the halcyon days of Athens used the word. They used the word to designate those who took no interest in public affairs. The population was divided into two classes—Citizens and Idiots.

The Citizens ruled the city. They ruled through their suffrage. Only the Citizens could hold office and share in the legislature. As a matter of fact, the Citizens were only a small part of the population.

The idiots were in the vast majority, and among them some of the brainiest people in the State. They could not have a political meaning. The "Idiot" of Athens was strictly a private Citizen with no interest in the government of his country. So the Athenians were addressed; "Citizens and Idiots"! As a matter of fact, many Idiots would like to become Citizens, but could not afford it. You recall how St. Paul, at one time, claimed "Roman Citizenship"—see Acts 22:25-28—The Chief Captain questioned it saying: "with a great sum obtained I this Freedom. And Paul said, But I was Free-born".

2. Now the original "Idiot" has his lineal descendants. He is any person, who, in Canada, accepts all the privileges of Citizenship and of Democracy and declines to meet its responsibilities and obligations. He pays taxes. He looks on that as a sort of necessary evil. He pays duty on the goods he imports. He will think it no harm to smuggle if he got the chance. He takes no particular interest in public or civic affairs. He reserves the right to abuse those who are in office.

He lives in the country. He receives the protection of its laws and government. He is heir to all that has come down to us out of a glorious past. But his country means nothing to him. He has no passionate love for it. It is not something to serve, live for, die for, if need be! In other words: he lives for himself.

3. word "Idiot" has lost its original meaning and all men are citizens of our great and glorious country. But the man who lives a purely selfish life is not so far from the original "Idiot". A celebrated Alienist has defined insanity as "Concentrated Egotism". If that is so, the man who enjoys the privileges of citizenship and refuses to share its obligations has some of the symptoms of that disease.

He claims to be independant. He is self-made.

He has an orchard, let us say; it produces large quantities of fruit. He is not beholden to any man. Not beholden! Look at what it holds. How does it happen that that there is a Railway to take it out of the Country? Did that Railway grow? How public-spirited citizens labored and agitated for it! What a history it has! How does it happen that there are ships to carry over his fruit? Because public-spirited men, who thought of others' good as well as their own, brought it to pass. How does it happen that a market is found across the Ocean!—The same reason. He is not independant of his fellow-citizens for a single day. He is selfish. Citizens and Idiots! We shrink from that man. We ought to.

4. I say every citizen (man and woman) has a right to take a keen interest in public affairs. He has a right to serve in Civic, Provincial, and Federal affairs. If a man (or woman) is fitted to be an Alderman, he should not shrink from it. He should exercise his franchise and see that the best men will represent him. He should see that no unworthy person shall represent him.

5. There are many, who, in times of crisis, when the bugle sounds for battle, will cheerfully make great sacrifices; but who, in the spring times of peace, are unwilling to give a little time and effort for the public good. They are too busy!

Now, what do they do? They sacrifice public good for private gain. That is precisely the indictment we bring against the demagogue. The men who wash their hands of public affairs are as truly responsible for mis-rule as the men who are in are politics for revenue only. The one manipulates politics for private interests; the other neglects politics for private interests. They are alike selfish, and selfishness and indifference give the grafter his opportunity. The good citizen is an accomplice of the bad. The worst feature of it is in our counting the bad citizen as a good man. We expect bad men to be bad citizens, but we should expect good men to be good citizens.

II. The next word I have to say is that Canadians should appreciate the Franchise more than they do.

I am told that there are men in our Country, in our Province and even, in our fair and beautiful County, who do not appreciate the Franchise—who think it no dishonor to sell their vote for a consideration. Perhaps they do not put it in that way. They want something for their day. And I am told that there are

men who think it no dishonor to purchase votes, if they can find any votes in the market. Both these classes have a low appreciation of the Franchise. They are idiotically ignorant. They do not know how the Franchise came down to us—how dearly it was bought. They do not know what free-born citizenship means. They are more to be pitied than blamed, perhaps. They are good material for missionary propaganda.

Come with me to Runnymede on the banks of the Thames. It is 705 years ago. There flows the beautiful river through the quiet meadows, only as large as the Gaspereau river is in May or early June, but flowing quietly and calmly. Nearby is Windsor Castle, the towers of which can be seen from Runnymede; and not far away is Stoke Poges, the scene of the quiet church-yard, where Grey wrote his Elegy. But these amid those quiet scenes two Armies are drawn up. At the head of one is King John, one of the cleverest Kings England ever had, and the handsomest, till dissipation left its marks on him, who ever crossed the threshold of Windsor Castle. He had oppressed the people—robbed them of property and even life, and not regarding the sanctity of the poorest home. But across the meadow is another Army, drawn from all sections of the country—the one for Liberty.

A conference was had. The Champion of the peoples liberties read the Charter of Henry I, and when the people heard it,

they swore a solemn oath to fight or die for the rights of the people, as embodied in that charter. Then they waited on the King. He demanded till Easter that he might consider! What he really wanted was time to sow dissention in the ranks of his opponents. But they were not to be put off and demanded that the King sign the Charter. Soon Knights stood at his back, with their followers. But before him was a Nation in Arms. He had summoned aid from Europe, but that aid did not arrive. They urged a reply. Stephen Langton put the great Charter before him, and he placed his mark on it. You know its subject conditions. This is what Giot calls the first liberty in the history of Democracy or civilization.

2. Four hundred summers and winters pass over the earth. Shakespear's language is spoken and twelve years previously Ann Hathaway had wept bitterly over the dead poet's body. The year is 1628. The place is Westminster Hill, London. Charles I is King. He stands on the Divine Rights of Kings. One morning the King wakes to find 175,000 citizens crowding the streets between Whitehall and Westminster Abbey. John Pym is there and John Hampden is there. John Milton is among them, and at the edge of the crowd stands a humble farmer—Oliver Cromwell. The people have come to demand another liberty. They call it a "Petition of Rights." It is more than that; it is a Statute demanding the Divine Rights of the People to govern

themselves. The King had been taxing people without consent of Parliament. The "Petition of Rights" declared that no taxes, loans, or gifts could be demanded without the consent of Parliament—the men the people sent to represent them. The King stands. He heard the murmur an echo of the Divine Right of the citizens, and he signed the Charter. The Englishman has now become his own Ruler: Second great charter of Liberties of England.

One day in 1916 I was riding on the top of a Bus from the war office back to my own office in London, and I was passing the Banqueting room of the Whitehall. A gentleman occupied the seat with me. He was a stranger and I did not recognize him then. It was Sir George R. Parker, Trustee of the Cecil Rhodes Foundation, so well known in the Educational world. Sir George said: "Do you see that window? third window?" Yes. "It was that window King Charles came out of to his execution," said Sir Charles. Why did they put their King to death? And 21 years after he had signed the Petition of Rights. He defied the authority of Parliament. For 11 years he ruled without the authority of Parliament. He disregarded the voice of the people—the votes of the people. The people of England in 1649 were not revolutionary. They were not Bolsheviks. They did not "see red." They loved the crown. They wanted the Government of the Country to go on.

Continued on Page 10.

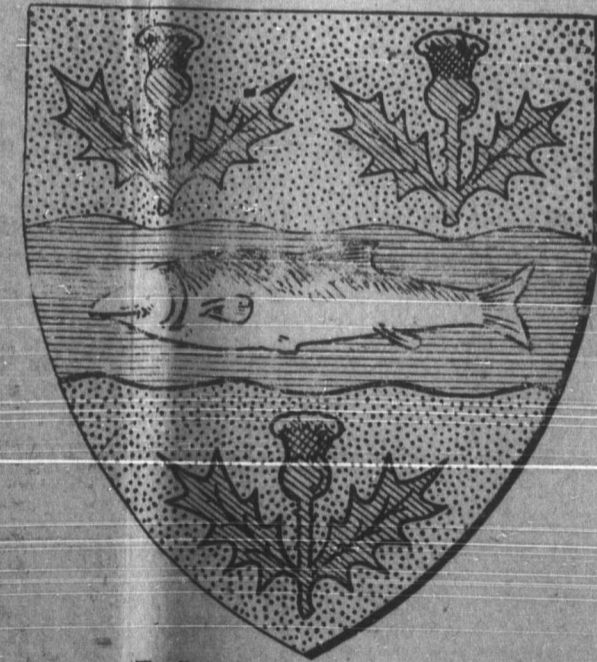
Nova Scotia and Her Arms

A movement is on foot in Nova Scotia for the restoration of the original armorial bearings of that province in place of those adopted at Confederation. Most Canadians are unaware that in 1621 King James I. of England, and VI. of Scotland, as King of Scotland, and as a Scottish baron, granted to Sir William Alexander (afterwards Earl of Stirling) the territory now forming the whole of the Provinces of Nova Scotia, New Brunswick, and Prince Edward Island, and parts of Quebec and of the present State of Maine, on the sole condition of paying annually "one penny of Scottish money, if so much be demanded" the purpose of the grant being that Sir William might carry out a project he had in mind of making of this vast territory a New Scotland in America, as there was already a New England and a New France.

The story of Sir William Alexander and his efforts to carry out his great project is a long and interesting one. It all came to little enough at the time but bore fruit, as we know long afterwards. Royal arrangements to the scheme given by King James was continued and amplified by his son and successor, Charles I. and among other marks of favor the last named sovereign made a grant of arms to Nova Scotia in three terms: Silver, a cross of St. Andrew blue with an inescutcheon of the Royal Arms of Scotland. Crest, a wreath issuing from two hands, the one hand being in armor and the other naked. Supporters, on the dexter side the Royal unicorn silver, horned, maned, and hooped gold. In: sally crowned, gorged



ARMS GRANTED TO THE COLONY OF NOVA SCOTIA BY KING CHARLES I



The Present Arms of Nova Scotia.

with an open crown and chain affixed thereto and reflexed over the back gold. On the sinister side a savage man proper. Motto (over the crest) "Munici hanc et altera vincit." The shield base of altera vincit. The shield of Scotland, blue, with a white cross of St. Andrew, was thus, it will be noticed, counter-changed to white with a blue cross of New Scotland.

Later, as a separate act, the Barons of Nova Scotia were given the privilege of using this same shield, with its inescutcheon as their badge or coat of arms. An idea got abroad some years ago that the shield was theirs primarily, and only "borrowed" by the province for its seal, etc., when in later times "Nova Scotia" became a reality. The shield, however, be-

It was thought that the Province had little ground for using armorial bearings which (as was supposed) belonged in reality to an order of Barons. The record was not looked for in the right place, namely, in the Lyon Office in Edinburgh, where it might have been found, and so the College of Heralds in London, supposing no doubt that the field was clear, proceeded to prepare arms and a new seal for Nova Scotia as a Province of the Dominion of Canada, now moved thereto by the Provincial authorities on the way, but in opposition to their wishes. The new Great Seal was received in December, 1869, but was neither welcomed nor adopted nor proclaimed by the Lieutenant-Governor-in-Council, but pigeon-holed, and left unused for years afterwards. If the Provincial authorities had been aware of the strength of the case for the old arms it is natural to suppose that they would have held out against any change, but in course of time they gave way, and allowed the matter to go by default in favor of the new order.

But even then the ancient arms did not go wholly out of memory. The shield is still to be seen, not only on the old office doors in the Province building, but on odd pieces of jewelry of much later date, and the full achievement appears on the Bank of Nova Scotia \$10 notes, of the issue of January 2nd, 1919! In this last, see the Indian sinister supporter is shown in a sitting posture and the unicorn charging around the dexter side of the shield—the shield itself is of a shape characteristic of the period of debased heraldry and is wrongly marked red! All these details are wrong, but the interesting fact remains that in casting about for a suitable design for a new seal the Bank of Nova Scotia selected the ancient rather than the modern arms of the Province. The Historical Societies of Nova Scotia now ask the rectification of the blunder committed when the ancient and lawful arms of Nova Scotia were supplanted by a new and commonplace design of salmon and thistles.

L. M. F.