each of us realize our own true national individuality by searching out first what is good and only secondly inquiring into its origin.

If I had to sum up the lesson of the Canadian experience -- in living with ourselves, in living with the Americans, in adapting to our needs our European inheritance and in responding to the demands of a northern en - vironment, I should put it like this: the life of a nation like that of an individual, is not something to be lived in the innocent and happy illusion that other people can be made to like us, or to resemble us, but something to be endured on a basis of reality. The big problems are not ones which can really ever be settled and "fixed" by some magic formula, some act of revolution, some political system. They are the problems we must teach our- selves to live with, just as all peoples, for the first time in human history, are now simply forced to learn to live with one another, if we are to survive at all. So perhaps at last the lesson of the Canadian experiment has become relevant not just for ourselves but for others. Canadians have had to outgrow first, a pro-French or pro-British colonial attitude, a mixture of pride and subservience, and then later, a tough nationalist assertiveness. But our experience has meant, at its best, these past three centuries and more, some- thing deeper than either the obverse or the reverse of the colonial mentality. It has created "a common psychology of endurance and survival", an ability to accept compromise and illogical variety, and even at times a sense of inferiority or defeat, and, in the end, to transcend them.

Just as I think this country because of its experience has a role to play in the world community, so has the family of nations to which we belong. The question of whether the existence of the Commonwealth has much bearing on the great matters of war and peace has often been asked. I do not intend