

exactly a century since the decision was taken that the affairs of this part of the world should be conducted upon the principles of responsible government. For a hundred years, therefore, French speaking and English speaking people living in the valley of the St. Lawrence River and the Great Lakes, together with their fellow countrymen elsewhere across this continent have been engaged upon the experiment of building, on their own responsibility and under their own direction, a modern nation. It is, as it had to be, a nation constructed on the foundation of two cultures and two languages. A century ago the Canadian people in winning responsible government staked their future on the political principles which had been defined in Lord Durham's famous report. They staked their future equally on a denial of Durham's assertion that the country could not survive with two cultures. They said that this could be a free country, notwithstanding that it had also to be a country with both English and French culture. For a hundred years now they have been shown to be right.

The second anniversary of which I would remind you is that of "Confederation" eighty years ago. It was then that the challenge was accepted to build into a single state the scattered communities which stretched across the northern half of this continent. We have therefore been working together on this task of nation building for some considerable time. It is not too soon to look back and determine what principles have had to be and have become generally acceptable throughout this country in the conduct of our relations abroad. When we have defined these principles, we may examine the manner in which we have habitually embodied them in our relations with other states where our associations are especially close. We may also consider them with respect to the international organizations of which we are or have been members.

II. THE BASIC PRINCIPLES

a) National Unity

The first general principle upon which I think we are agreed is that our external policies shall not destroy our unity. No policy can be regarded as wise which divides the people whose effort and resources must put it into effect. This consideration applies not only to the two main cultural groups in our country. It applies equally to sectionalism of any kind. We dare not fashion a policy which is based on the particular interests of any economic group, of any class or of any section in this country. We must be on guard especially against the claims of extravagant regionalism no matter where they have their origin. Our history has shown this to be a consideration in our external policy of which we, more even than others, must be perpetually conscious. The role of this country in world affairs will prosper only as we maintain this principle, for a disunited Canada will be a powerless one.

b) Political Liberty

Second amongst the ideas which shape our external policy I will place the conception of political liberty. This is an inheritance from both our French and English background, and through these parent States it has come to us from the whole rich culture of western Europe. It is a patrimony which we ourselves have enlarged by working out on our own soil the transition from colony to free community. These are days in which the vocabulary of political thought has been so debased that there are many familiar coins that one hesitates to lay on the counter. I make no apology, however, for speaking to a Canadian audience of political liberty because I know that