

principle of freedom.

This has been an advantage in a society like ours. Authority and allegiance under our monarchy have allowed us a wide diversity of customs and rights in a way that the rational scheme and abstractions of republican democracy could not. We are a plural community made up of two major and many minor cultural groups. There is no distinct, uniform and overwhelmingly Canadian way of life into which newcomers are expected to be caught up and reshaped. It has been said that while the American treatment of immigrants is that of the melting pot, ours may be likened to a mosaic. Differences are welcomed. In our cultural and religious diversity, as in the federal structure of our government and in the conservative allegiance to authority that guarantees and holds together this diversity, we have been compared to the old Austro-Hungarian Empire. The comparison may sound odd; it has at least the virtue of making one look beneath that obvious gloss of North Americanism and discern those natural differences between ourselves and our neighbours which give our international border its meaning.

It suggests too that we may have much in common with the plural and diversified communities of other Commonwealth nations. For, like Canada, they were formed by practical compromise through a process of historical evolution, rather than by the application of logic. Independence through the growth of responsible government, was still, in 1960 in Nigeria and in 1961 in Tanganyika, being adapted to the needs of the Commonwealth's growing number of diverse communities. This process was first seen here in Canada a century ago.

Most Canadians are proudly conscious of the fact that next to