

ADDRESS BY SENATOR ROBERT FALL CONVOCATION UNIVERSITY OF NEW BRUNSWICK



It is always an honor to receive a degree from the great provincial University of New Brunswick. But this is a day of special pride for me. It was just ten years ago, at your Fall Convocation, that John Kennedy was presented with an honorary Doctors of Law degree at this same ceremony.

Much has changed in the last ten years. At this University, your Chancellor, Lord Beaverbrook, has gone. But his contributions to the Province of New Brunswick, and to this University, remain. The art galleries; the playhouses; the town hall auditoriums, have enriched the cultural life of New Brunswick. And the Bonar Law-Bennett Library has already become a prime source of research for all of Canada. Lord Beaverbrook was a man of firm conviction and he expressed those convictions forcefully. But whatever one's disagreements with individual positions that he took, no one will deny that he has left a rewarding legacy to the Province of New Brunswick — to its University — and beyond it, to the entire English-speaking world.

Your nation has also changed much in these ten years. Your natural resource have been fused with a great outpouring of energy by the people of Canada, to create one of the most vibrant and successful economies in the world. Industrial production has increased by more than 50 percent; manufacturing employment is up more than 17 percent; you exchange more than 20 billion dollars in goods with the rest of the world; and you have fueled this growth with new sources of energy — including the advanced nuclear plants at Rolphton and Douglas Point.

But if Canada — and the United States — have changed much in these ten years, these changes have dramatized the links that bind us together. For Canada, like the United States, is a land of great wealth and enterprise. Canada, like the United States, is one of that tiny handful of nations confronted not just with the crisis of physical survival, but with the dilemmas of modern affluence. And Canada, like the United States, is coming to realize that the accumulation of material wealth will not fulfill the promise of our natural lives — or the desires of our own human spirits.

We in the United States are sometimes thought of as the most affluent of nations. You in Canada are rapidly advancing to the same equal peaks of material prosperity. But we have found that the statistics of modern progress perhaps count the wrong things; for the forms of the new wealth seem to destroy as many pleasures as they bring.

We have revolutionized our lives with electricity — but the power plants pollute our air. Our industry continues to grow, continues to swell the Gross National Product — but it also turns rivers into sewers, and lakes into swamps. We have built new homes and products from lumber from our forests — and destroyed the virgin redwoods of the continent.

And as our wealth increases, so does the pace and complexity of our national existence. We crowd into cities, spill out into chaotic, unplanned suburbs; and link the two with ribbons of concrete desecrating the landscape and poisoning the air. We confront a society composed of giants — huge, impersonal corporations, bureaucratic universities, centralized government, in which the solitary, unindividual man too often goes unrecognized and unheard. We find ourselves isolated and rootless; distant from our friends, discontent with our jobs, separated from the vital concerns of public policy.

But as these problems come to the United States, so do they come to all industrialized nations in the larger society we call West; and so will they come to confront Canada.

Just the other day I saw in an American newspaper a photograph of a woman, weeping outside the house she had lived in for years. It had been condemned as part of an urban renewal project. It was stark testimony to a system of remote and impersonal government, often blundering and reckless in its zeal for improvement; tearing men apart from their neighbours and the fabric of their communities; disrupting the patterns which have given meaning to their lives. It is a picture which we have seen in the United States for twenty years. But this photograph was taken in Canada.

Thus we are destined to share the burdens as well as the benefits of modern life. We share a common concern in the shape of our societies; with the same knowledge that all our great common enterprises will come to little if we cannot rebuild and re-enforce the importance of individual man; to gain for ourselves and our children the opportunity to live as the Greeks defined happiness: "The exercise of vital powers along lines of excellence in a life affording them scope."

And even as we share this crisis of prosperity within our two nations, so do we look out on a common horizon beyond. For we face a troubled and turbulent world; a world full of a new kind of revolution.

This is not a revolution of ideology.

It is a revolution for individual dignity, in societies where the individual is submerged in a desperate mass. It is a revolution for self-sufficiency, in societies which have been forced to rely on other, stronger nations — our nations — for everything from their manufactured goods to their education. And it is a revolution to bring hope to the children: the generation of young people who live in lands where the average wage may be 75 cents a day, as in Latin America, or less than \$100 a year, as in Africa. These are children who live without doctors or medicines; so that the average East African does not live beyond his 35th year, and 7 out of 10 children in thousands of Latin American villages die before their first birthday. These are the children who, if they live, face only the prospect of wretched, weary lives; lives of endless toil, without joy, without purpose, without any hope, "where day follows day, with death the only goal."

This is the world we confront today; a world which is an affront to the spirit of humanism. For whatever political beliefs we hold, whatever our wish for the world of the future, there is to all men of goodwill a monstrous disproportion in our existence today — dieting while others starve, buying millions of cars each year while most of the world goes without shoes, islands of affluence in a worldwide sea of poverty.

So we must recognize what we must do — and what we cannot do. We cannot rest, apathetic and indifferent, prospering while others starve. We cannot have peaceful progress — if all around us nations and people are in chaos and in agony.

But more than this, we must act to honor the best within our own heritage. Throughout history, the boundaries of great empires have faded and dissolved, their cities fallen into decay, their wealth vanished.

What remains is what they stood for. What remains is the contribution they made to the unity and knowledge and understanding of man. What remains is what they added to the hopes and well-being of human civilization and to its hopes for the future.

What will endure of our own civilization will not be the wars we won, the weapons we built, and the wealth we accumulated. It will be what we can accomplish of the hope of a great political philosopher, Thomas Jefferson, that "we are pointing the way to struggling nations who wish like us to emerge from their own tyrannies also" — not only political tyranny, but the despots of poverty and fear and ignorance. It will be whether we can break out of the terrible

paradox
one an
For
the wor
War II:
nuclear
We can
suspici
mental
Nor
Kenned
forms
quires
But
For w
world.
these
human
tical
Th
head.
will a
Ou
and d
peopl
their
ing p
and c
dang
who
A
mino
You
skill
Euro
alive
Y
Univ
diam
just
nee
to h
I
com
aga
vio
the
ext
the
are
mo
ea
be
im
an
bu
be
th
fa
th
ti
p
a
l
i
t
i
k
t
s
t
a