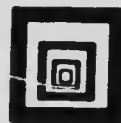


**CIHM
Microfiche
Series
(Monographs)**

**ICMH
Collection de
microfiches
(monographies)**



Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques

© 1998

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming are checked below.

- Coloured covers / Couverture de couleur
- Covers damaged / Couverture endommagée
- Covers restored and/or laminated / Couverture restaurée et/ou pelliculée
- Cover title missing / Le titre de couverture manque
- Coloured maps / Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black) / Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations / Planches et/ou illustrations en couleur
- Bound with other material / Relié avec d'autres documents
- Only edition available / Seule édition disponible
- Tight binding may cause shadows or distortion along interior margin / La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure.
- Blank leaves added during restorations may appear within the text. Whenever possible, these have been omitted from filming / Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments / Commentaires supplémentaires:

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated / Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed / Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies / Qualité inégale de l'impression
- Includes supplementary material / Comprend du matériel supplémentaire
- Pages wholly or partially obscured by errata slips, tissues, etc., have been refilmed to ensure the best possible image / Les pages totalement ou partiellement obscurcies par un feuillet d'errata, une pelure, etc., ont été filmées à nouveau de façon à obtenir la meilleure image possible.
- Opposing pages with varying colouration or discolourations are filmed twice to ensure the best possible image / Les pages s'opposant ayant des colorations variables ou des décolorations sont filmées deux fois afin d'obtenir la meilleure image possible.

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

	12x		16x		20x		24x		28x		32x								

The copy filmed here has been reproduced thanks to the generosity of:

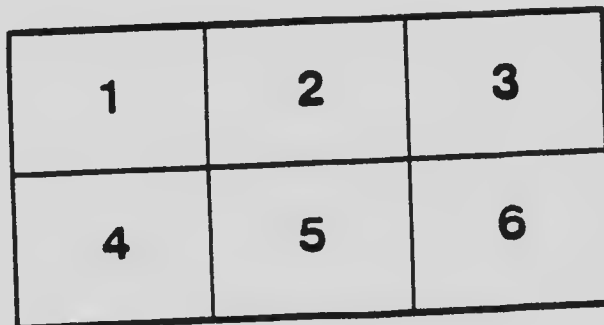
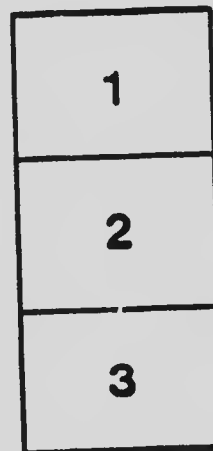
National Library of Canada

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol \rightarrow (meaning "CONTINUED"), or the symbol ∇ (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

Bibliothèque nationale du Canada

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de l'état de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole \rightarrow signifie "A SUIVRE", le symbole ∇ signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.

A Patriotic Creed
For
The Rising Generation of
Canadians.

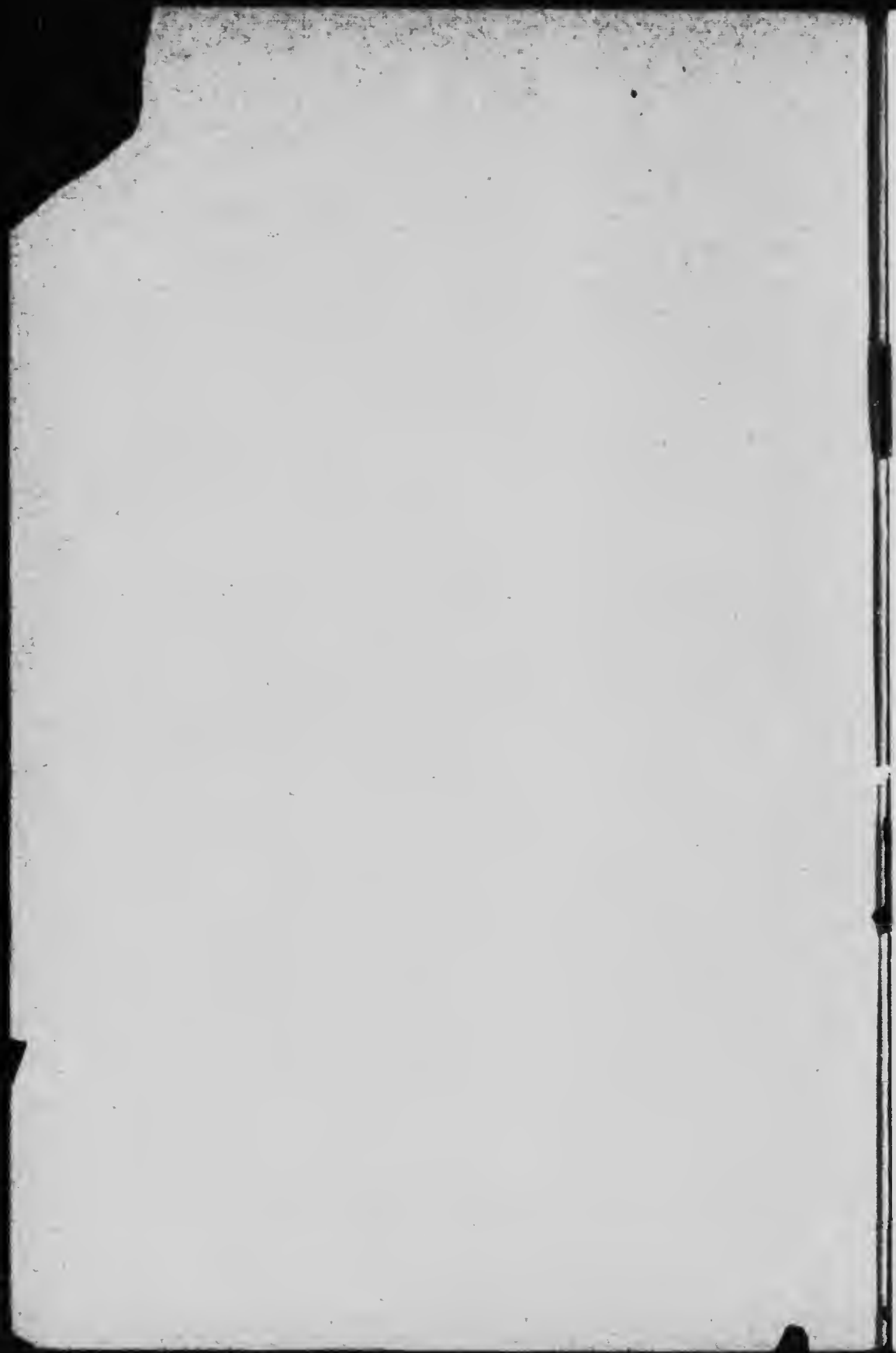
Can. P.
91
71



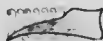
Written by
A CANADIAN CITIZEN
and
Dedicated To
OUR CANADIAN CLUBS
And Kindred Patriotic Societies.



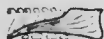
Issued from the office
THE ST. JOHNS NEWS.



A Patriotic Creed
For
The Rising Generation of
Canadians.



Written by
A CANADIAN CITIZEN
and
Dedicated To
OUR CANADIAN CLUBS
And Kindred Patriotic Societies.

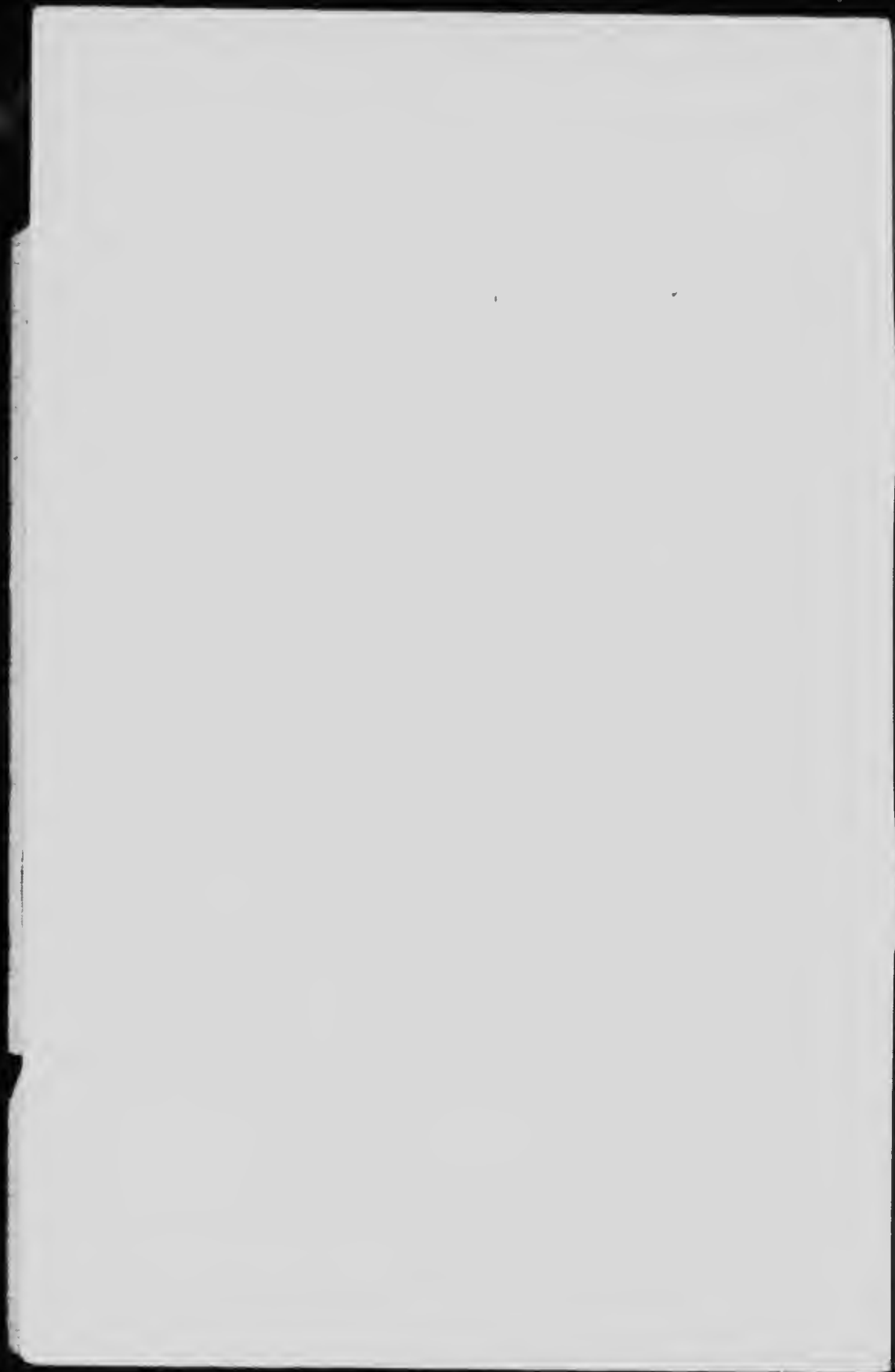


Issued from the office
THE ST. JOHNS NEWS.

JL177
C27

ADVISORY NOTE.

The project of formulating a "Creed of Patriotism", such as is referred to in these pages, is a tentative one. Some people may be inclined to look upon it as being somewhat presumptive in its tone, and otherwise hardly in keeping with the rudimentary intelligence of any "Rising Generation". But the purpose of those, who have the issue of such a pamphlet as this in hand, is merely to place its suggestions before the more matured intelligence of the present generation of Canadians, so that they may be induced to leave some kind of a well-defined "Creed of Patriotism", embodied as it will no doubt have to be in a more elementary form, as a legacy to aid those coming after these unsettling war-times, in maturing a lasting Canadianism in line with a higher civic morality. Those in charge of the educational processes, that tend to promote a patriotism and a mutual good-citizenship for the time being, are not likely to eliminate from their horizon the ethical uplift of the future, whatever form may recommend itself to them as a fitting medium of getting young and old to appreciate what their fullest duty is towards their own homeland and those who share in its governance. When we Canadians of the present day and generation come to see what is amiss in that governance and its civic ethics, we are not likely to be long in agreeing upon a form suitable for the rising generation to learn how the State, through them, may be protected from a wayward citizenship, which is apt to turn its back upon the civic morality that makes for a stable and continuing nationhood and a wholesome national unity. The message is safe with the Canadian patriotic societies to whom it is dedicated. If they deem it worth while, they may bring it to the attention of their members, as a preparing of the way for a meantime or post-war improvement in our civic ethics, in line with all other suggestions as to the improvement of the conditions of living, when once a right kind of peace has been secured for Canada and the rest of the world at large.



A PATRIOTIC CREED
FOR
THE RISING GENERATION OF CANADIANS.

INTRODUCTION.

Mr. W. J. Hamilton of St. Paul, Minn., who has been prolific in his valuable hints for the improvement of the civic ethics of society, has lately issued in printed form "A Patriotic Creed for the Children of the Nation" that is, of the Republic of the United States. And, now that the political turmoil in Canada, has issued in the acceptance by the people of a union government, Mr. Hamilton's hint may safely be presented, in an amplified form, to the citizenship of Canada, by way of suggestion as to how it may patriotically face the task of maturing its nationhood in line with the higher moralities, while the war lasts and after. As a distinguished English Bishop once said, "Orthodoxy is my doxy and heterodoxy is any other doxy". This was afterwards repeated in another form by a prominent Canadian divine. But there is no question of orthodoxy or heterodoxy in what Mr. Hamilton has laid down as a guidance for the rising generation entering upon its novitiate of citizenship. His "Patriotic Creed" or rather its amplification, as herewith submitted to a Canadian public for approval or disapproval, is something we all can accept, as an emphasizing of the true Canadianism we are all longing to foster and mature, in our present efforts to aid in the winning of the most momentous war the world has ever been called upon to face, as an endangering to our Christian civilization.

THE CREED IN EXTENSO AND AS AMENDED

(1) I believe in God, the All-Father of the Nations, and in His irrevocable laws of Creation and Providence, which it is my duty to try to understand as a guidance to the truth of the world within me and without me.

(2) I believe the Moral Law, as enunciated in the Decalogue and

more fully elucidated in the Sermon on the Mount, to be an enduring guidance to all human progress.

(3) I believe the "flag of my country" to be the emblem of that country's constitutional rule and its national prestige among the peoples of the earth, and have no desire to see it substituted by any other.

(4) I believe in doing my duty towards Canada as a loyal British subject, striving to uphold the rights of freedom within it as a commonwealth of provinces safe-guarded by its own national unity and hereditary courage.

(5) I believe in an administration of public affairs—federal, provincial, and municipal—that makes for an equality of respect towards a rectitude of administrative rule.

(6) I believe my vote as a citizen to be my own individual birthright, which, when I come to use it, no candidate for public office, high or humble, may rob me of, by any act of bribery direct or indirect.

(7) I believe in a national good-will that makes for a national unity of action, while the peace and prosperity of the State is being promoted.

(8) I believe in an individual patriotism that is prepared to stand by a communal patriotism for the protection of the rights of the Empire to which we Canadians constitutionally belong, against any outside assailant of it in whole or in part.

(9) I believe in the justice that protects and perpetuates the liberty of the subject as a sacred thing within the domain of law-and-order, in the State and its various subdivisions.

(10) I believe in the civic co-operation that tends to advance the progress of my province as an intrinsic part of my confederated homeland, which shares in the prestige of the British Empire to which it is constitutionally attached.

* * * * *

The formulating of a "Creed of Patriotism" can hardly expect to escape the animadversion of the lower grade of professional politicians, whom Mr. Henry George refers to in his "Progress and Poverty" as having generically lost nearly all moral principle in their oversight and direction of public affairs. Their "Creed of Patriotism" never seemed in his opinion, to get beyond an unwholesome self-seeking. But it is now over thirty years since Mr. George's book saw the light of day, and possibly things have so changed for the better, that a "Creed of Patriotism and Public Service" may meet with a less voluble deerying than it met with in these earlier days. Yet the very ordinary politicians, even of this later date, may feel their

toes trodden upon, by any pleading for a higher political morality than they are willing to abide by as servants of the State. On the eve of an election or during a parliamentary or municipal wrestle for ascendancy, such men still put themselves in evidence, as caring not a straw for decency of debate, civic good-will, and the public interest; and it is just possible that such may be prepared to laugh to scorn any proposal to stereotype a "Creed of Patriotism", even if it be written on their own hearts by the instincts of heredity. Canada at present is daring to stand by the patriotism that makes for national integration against irrelevant odds; and the lesson is not likely to be lost on its rising generation. Therefore no harm can come to any God-fearing Canadian citizen from having placed before him or her Mr. Hamilton's suggestion, as a means of quickening the intelligence of that rising generation, to take the matter of their individual patriotism under their own cultivation, with the aid of their teachers at home and in the school-room. If any professional politician of the lower grade should happen to turn his wrath or ridicule on the promoters of a Canadian patriotism founded on an unassailable morality, the influence of our churches is not likely to turn its back upon the proposal, simply because it has been inaugurated under the title Mr. Hamilton has given it, no doubt from lack of any other title as germane as it is to the branch of ethics it deals with. Indeed, were those of our clergymen, who are always seriously anxious to deal with the concrete in their pulpit ministrations, to re-formulate or recommend such a "Creed" as Mr. Hamilton's in the hearing of the parents and those having the superintendence of our Sunday-schools and Day-schools, a movement might eventually be inaugurated that would not be lost in its effects upon the "Rising Generation of Canadians" on their way towards a fuller citizenship, wherein the moral might finally be matured as a stable condition in our Canadianism, as it shares directly or indirectly in State affairs.

THE HIGH MISSION OF PATRIOTISM.

The world to-day is undergoing an all but unbearable discipline of war, because, as some would have it, of its neglect, if not derision, of the ethical reforms necessary for its welfare in times of peace. And it is now offering up its prayers for relief from that discipline, even while these ethical reforms are still being neglected if not derided. There seems to have been for ever so long a divergency between the pleadings of the pulpit and those of the political platform, to the point of the latter looking threateningly askance at the former, as if it would exclude its ethics from the arena of the controversial as far as the oversight of State affairs is concerned. To pray to the All-Father of the Nations for relief from the agonies of war, while yet the obliquities of conduct that brought it on are still rampant, is neither more nor less than a seeking to escape an effect while continuing to pat its cause on the back. The pulpit and its Christian accessories have therefore to take courage from the sincerity of their prayers and fearlessly confront those who think to curtail their influence in the matter of civic ethics as in other phases of moral reform in our national life. There is by far too much of a turning of the cold shoulder upon the prophets of the pulpit when they venture, even with a loyal citizenship upholding them, to plead for a rectitude of rule in the administration of public affairs, all the way from the parish council to the courts of parliament. And this is being done in spite of the axiomatic fact that Canadian citizenship is every Canadian's birthright, and that our Canadian patriotism is a something which ought to be held in common by all of us. Indeed, the rectification of our civic ethics is a task for all of us to take up with, embodied, as it may be, in a tentative "Creed of Patriotism" void of offense, to all who have lately been offering up their prayers to the All-Father of the Universe for some amelioration of the discipline of war, or to anybody else. These prayers have been offered up, and continue to be offered up, in behalf of Canada and its Motherlands with their Allies, who have been forced to share in a war brought on by a Teutonic derision of the ethics that make for peace on earth and good-will to men. And it cannot but be in the minds of all intelligent

Canadians, while still passing under the rod of war's discipline, to keep to the task of purging the ethics of our civilization as far as lie within the scope of our patriotism, of every trace of the barbaric racial hatred, which is as surely the cause of the cruel war that is on, as that there is a detectable relationship between every cause and its effect in every branch of scientific and philosophic research. And, in keeping to that task of civic reform in the service of Canada, before, or during, or after another "Bonne Entente Movement" it may be as well for us all to keep in mind that our fellow-citizens whose mother-tongue happens to be French have a patriotic and constitutional claim on Canada as their homeland as have our fellow-citizens whose mother-tongue happens to be English. We are constitutionally one people, with the prospect before us, perchance, of all speaking in time the same two languages, as a crowning glory to the approaching consummation of a Canadian National Unity.

.

Patriotism and what we call good citizenship are valiant co-workers in the building up of a nation, even though the former, limiting its activities to a rendering unto Caesar the things that are Caesar's, too often falls short of the religious activities of the latter, in a rendering unto God the things that are God's. A "Creed of Patriotism" is not complete, as some are sure to say, if it does not include all the articles of belief in the religious as well as the secular activities of good citizenship. Not a few of our most prominent churchmen, however, have just been telling us that the welfare of our country rests on a downright honesty in our dealings with the State and with ourselves as its citizens. Patriotism and good citizenship may therefore be looked upon as being generically subject to what are called "the higher powers", that is, to the higher moralities. And hence when a citizen calls himself a patriot and yet is known to be openly unfair in his dealings with the State or with his fellow-citizens either as a ruler or an elector, he is assuredly in need of revising his "Creed of Patriotism" in terms of the morality that is the only morality. The purpose of formulating such a creed in set terms is merely to bring to the attention of the young, through the more matured minds of their several instructors, more pointedly perhaps than in the past, the fact that patriotism and good citizenship are not far from being one and the same in their efficiency as co-workers in the building up of a nation like Canada. They ought to be looked upon as being, the one with the other, under the direction of the All-Father and subject to the authority of the State and the

oversight of a prudently selected statesmanship. Democracy is given too much to a groping in the dark after the ethical forces that make for a national unity. This can be obviated in largest measure by patriotism and good citizenship sharing in the mission of the righteousness that exalteth a nation, with an integrity of purpose in their every walk and conversation that cannot be misunderstood by the giddiest of democracies.



I

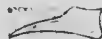
I believe in God, the All-Father of the Nations, and in His irrevocable laws of Creation and Providence, which it is my duty to try to understand as a guidance to the truth of the world within me and without me.

The fool, we are told, hath said in his heart that there is no God; but we never think of going to the fool for advice as to what is or what is not. The heartless worldling, as some severely call him, is for ever breaking in upon the ethics of decency as if there was no God; but decency is never prone at heart to take up with either his example or his precept. The self-seeking publicist, who, over-burdened with schemes for his own advancement, too often makes a burlesque of the laws of right conduct, seldom troubles himself about bringing home to any one the beneficence of an All-Father as a warrant of the love and good-will that makes for a Christian civilization. Indeed, it is not, until we discover for ourselves that a divine beneficence is the basis of that civilization, we fully realize the solemn truth that there is a God. In the beginning was the Word, the "Logos", the intellectuality that distinguishes mankind, even in the lowest estate of the savage, from the beasts of the field. That Word or token of the intellectual, we are assured by the greatest of all prophets, to be with God; and it is under the divine influence of that assurance one may reach the fundamental truth that God is. Indeed, it is not until we discover and acknowledge that there is within us a grateful appreciation of all that God has done to make his laws of Creation and Providence a blessing to mankind, that the truth of God's existence as the All-Father of the Universe becomes imbedded in our being as an axiomatic fact that cannot be ignored. The main interruption to our exercise of the good that is within us lies in the carking of envy that is ever creeping into our souls to gnaw at our appreciation of what God has done for others as well as for ourselves. And unless we succeed in suppressing that gnawing every hour in the day and every day in the week, in our comings and goings with our fellows, the conviction that God is love may fail to corroborate the great collateral truth that God's laws of Creation and Providence or Beneficence are still, as they ever have been, "all very good". Indeed but for that gnawing of envy over what some one has that we have not—but for that root of all evil in times of peace as well as in times of war—this world may aptly be said to have within it a stock of

benevolence sufficient to make of it a heaven upon earth for a longer or shorter period between the birth and death of the individual. Otherwise, how come we to have fallen heir to the revelations that represent the heaven of the hereafter as being made up of what the earth possesses in such large measure, namely the sweetness and light of the ethics of a divinely begotten peace and good-will?

.

The irrevocable laws of Creation are being unveiled to the rising generations as they have never been before. Even the fool and the heartless worldling and the burlesquer of the solemn have had to acknowledge that there is no such thing as an accident, when once the world within us and without us is examined in the light of the law of cause-and-effect. Every effect has its cause. And the All-Father has placed young and old in charge of the effects that can be avoided by a turning aside of their respective causes before it becomes too late to do so. And no other is it with God's laws of Providence or Beneficence. There is not one of them that can of itself do an injury to any one. God is love and his laws are all for the good of humanity and not for its undoing. This is hard to believe, in face of all that is happening in the world from day to day, to the dethronement of peace and good-will as agents of human happiness. God's laws are, however, perfect, as they ever have been. The fundamental principle of cause-and-effect pervades every one of them. And as a starting-point towards understanding the truth of all that is within us and without us, the full meaning of that principle should ever be kept in the mind's eye of old and young. There is a giddy proverb which says: "When ignorance is bliss, 'tis folly to be wise". But such a proverb can only apply to the beasts of the field. It certainly cannot apply to the generations of men, women and children, as they seek to exercise the rights of an intelligent citizenship, in terms of what is best for all and in line with God's decrees of Creation and Providence.



II

I believe the Moral Law, as enunciated in the Decalogue and more fully elucidated in the Sermon on the Mount, to be an enduring guidance to all human progress.

It is solemnly instructive to trace the fulfilment or filling out of the ten injunctions of the Mosaic Code, in the precepts of Christ, in the Beatitudes, and in the petitions of the Lord's Prayer. The identification of these ten injunctions may be traced in nearly every historic code of morality the world has ever known. In fact, there is no delinquency of conduct on record that cannot directly be located as a breach of some one or more of these first principles of human conduct. The inventions of a wayward humanity to justify a breach of any of them, in order to give countenance to a decline in its ethics, have always ended in the undoing to a greater or less extent of the peace and comfort of good fellowship within a community. Indeed, the conviction comes to all of us in time, that the so-called Moral Law is as irrevocable as any other of God's laws of Creation and Providence.

For instance, the second of its precepts, as a civic guidance for the upholding of law-and-order in the State, has perhaps as little heed given to it to-day, as in the days when paganism revelled around its gods many. To-day the test that locates fame or position is not one of morality, but an acquiring to excess of property or the earth's products, be it represented in money or something else that tends to a giddy setting up of the ephemeral as a means of drawing worshipful attention to it. The age we live in, like the pagan times of the far away past, fabricates its "gods many" of whatever turns up to help the individual citizen out with his or her plans for self-exaltation, no matter how false and grotesque the ceremonial may be as a guying of common-sense. Too many of us still think as much of a glorification of the symbol, to the neglect of what it stands for, as did the ancients when they made it an article of faith that their "gods many" spent their vacation on the summit of Mount Olympus. And we all know how this same short-sightedness stands as a product in our civic concerns, as we run after folly to solemnize it as a substitute for the good and the true.

One hardly cares to confront the scoffing which a plea for a moral uplift in our public life arouses in certain quarters, wherein blatancy as a corrupting use-and-wont has been placed upon a

pedestal to the deceiving of the multitude who think so little of their votes as to throw them at it exultingly. The civic conditions in Canada are no worse than they are elsewhere. They have been variable, in terms of the fluctuations in the temper of the people to get from themselves what they have a right to demand, or to get what cannot be given to them unless they rob themselves. The scruples against maladministration have become keener of late. And now that union government has given further edge to these scruples, civic reforms are more likely to have their innings than heretofore. There are no two moralities in the conduct of public affairs, however the party-man may be always thinking of two moralities during the running of an election. There is but one Moral Law, and all the adoration we may bestow, hesitatingly or unhesitatingly, upon a citizen seeking a seat in any of our civic councils, cannot make him a statesman or a fit and proper representative of the people, if he be only a man of wealth seeking power or more wealth and not one who has the public interest at heart. The politician who would set up a moral law of his own, as a substitute for the only Moral Law that there is, either during an election or after having secured the temporary confidence of the electorate, is not unlike the confidence-man who takes his chances of escaping the ill effects begotten of a tainted cause. In civic ethics, as in every other branch of science, every effect has its cause; and, if there be a looseness of conduct in the matter of selecting administrators of state affairs, there is no escape from a recurring looseness in the after-administration. For a constituency to rally to the honouring of the mere emblem of statesmanship is akin to the folly of the dog who runs after his own shadow without ever coming up with it, or to the pagan who believed in the fellowship of his "gods many" on Mount Olympus, without venturing to examine the place for himself. To elect a representative, a constituency has to take the matter in its own hands, if it would avoid all after-hindrance to the State's advancement, and an insult to its own intelligence. The real thing in the shape of public integrity is what it should ever be after when an election comes round, with its "gods many" forced into the background by common sense.



III

I believe the "flag of my country" to be the emblem of that country's constitutional rule and its national prestige among the peoples of the earth, and have no desire to see it substituted by any other.

The distinction between an emblem and what it stands for, as has been said, ought always to be kept in mind, if we would escape being victims of the folly of making too much of the one to the neglect of the other. The "Union Jack" as an emblem has a story of its own to tell in the lines of red-white-and-blue which decorate its folds; and that story is worth learning from the diagram of its contour. But the story that is of more moment for us to understand is what it stands for in history. First and foremost, it stands for the prowess and prestige of the British Empire. It stands also for the protection our homeland has from that Empire. It stands for the civilization which has come to us from the centuries during which the British Empire has been climbing step by step, from victory to victory, to be a principality of the highest rank in Europe and an Empire of the widest extent and influence the world has ever known, and that with no usurping rivalry in its attitude towards its neighbour nations great or small. Great Britain, as a Motherland, has had strife with her children, notably the oldest of them. For years and years, her strife with the latter bore a legacy of irritancy which happily has now been soothed down out of sight by the ennobling spirit of co-operation. The Republic of the United States of America, now matured into a power of the highest rank, has taken up with the task of aiding the Motherlands of Canada in the world's mission of upholding the civilization which is theirs in common. Under the auspices of an "International Entente" they would unitedly rescind that civilization from an Odius militant ascendancy that has been proven by its cruelties to have neither a fear of God nor regard for good-will. And now that the by-gones of national irritancy have virtually disappeared from Anglo-Saxondom in its camaraderie with the greatest of the so-called Latin nations, the "Stars and Stripes" and the "Tricolor" flutter on either side of the "Union Jack" as the union-emblem of a united prowess which proposes to bring the world back to what it was, if not to a better than it was, previous to the declaration of war by an ill-balanced Hohenzollernism blinded by a prospect of self-aggrandizement and tyrannically heedless of all international restraint or the common weal of humanity at large.

What the "Union Jack" stands for in Canada, specialized as it

may be by the addition of the Canadian Coat of Arms, and assuring us, as it does, that the "Stars and Stripes" and the "Tricolor" may appropriately make with it a tri-emblem of international co-operation, is the constitutional rule of our confederated commonwealth. In a word, the "flag of our Country" stands to-day as the emblem of a Canadian National Unity. It stands for the grand and glorious truism that Canada is Canada, with a national potency of its own. It is the emblem of the patriotism that would valorously see to the tidying up of our inter-provincial relationships, and an avoiding of the civic irritancies which so often make a mull of constitutional rule. It stands for the wisdom that is justified of her children. It is to the stameli Canadian the grand old flag it ever has been in times of peace or of war. And, wherever it flutters, on parliamentary dome or private home, from warsnip or bastion, we have to esteem it the emblem of our liberty and instinctive love of country—a gift from an historie past and a hailing of us towards a future of the greatest promise.



IV.

I believe in doing my duty towards Canada as a loyal British subject, striving to uphold the rights of freedom within it as a commonwealth of provinces safe-guarded by its own national unity and hereditary courage.

The Governor-General of Canada is the vice-regal representative of the Royal Monarch who rules over the whole British Empire. Like the King himself, he reigns over, rather than rules, the provinces united under the constitutional federacy known as the Dominion of Canada and under the constitutional advice of his Ministers of the Crown. And the duty of all Canadians towards Canada is embodied primarily in a loyalty towards the administration of public affairs by the Ministers of the Crown chosen to rule for the time being. The Act of Confederation is the constitutional warrant for our Canadian freedom, and cannot be amended or abrogated but by the authority of the British Parliament and with the sanction of the King. Our loyalty towards Canada is therefore constitutionally parallel with our loyalty towards the Empire, thus establishing the status of every Canadian as a British subject. In measuring a Canadian's civic rights, there can be no narrowing of them down to the province in which he lives. His birthright of citizenship has the sanction of the King of England, the Governor-General of Canada, the two Houses of Parliament of Great Britain and the two Houses of Parliament of Canada. A Canadian, who has a quarrel with his status of citizenship and would change the constitution of the country in order to raise it or lower it, is hardly likely to escape a charge of treason against one or more of the pillars of the State that have been raised for the protection of his citizenship. The Canadian Commonwealth has been well safeguarded by those who were in at the laying of its foundations, fifty years ago and more, and it is little short of treason for a Canadian even to dream of interrupting its progress towards a lasting national unity under the auspices of a King, a Governor-General, and no less than four Houses of Parliament, not to speak of the various federal and provincial constituencies within the borders of Canada itself.

Canadians are on the way of seeing that their duty towards Canada is all but one and the same thing as their duty in upholding and maturing a Canadian national unity. The welfare of Canada as a whole and its perpetuation as a one and undivided community of provinces indicate what a Canadian's duty towards Canada means in

its widest and most striking concrete aspect. Canada is a unit in terms of an Empire's constitutional law; and its disintegration can only be brought about by a breach of that constitutional law. A contemplated breach of that law is as near to being treason as an accredited citizen would care to go. And yet how often the passions for party reprisal indulges in an openly expressed demand for that and worse than that. Is there no penal remedy for this kind of treason, if it be treason?

.

To suggest a penal remedy as a purging of our Canadianism of such unworthy conduct, call it by any other name than treason as we may, would hardly promote the national unity we are all longing for. A remedy for wrong-doing of this kind that bids for repentance has to be made to come from within if it would be a saving grace and not a breeder of ill-will. An experiment has already been made by sundry of our Canadian citizens to inaugurate a mission in favour of a Canadian National Unity. That experiment has been interrupted, and may possibly be interrupted again and again by those who would have it that Canadians ought to be politically afraid of one another and hence should be encouraged by a party press all the time, and by a parliamentary distrust the most of the time, and by an electioneering turmoil now and again, to look on one another as enemies and not as compatriots and friends. Surely Canada is old enough by this time to see that this is no way of getting any nearer a National Unity than it has been. But what can Canada do to provide a penal remedy against those who indulge in treason of this kind against a national intelligence already fifty years old? The only remedy against all such interruptions to the maturing of a wholesome national unity, lies with the individual Canadian who conscientiously believes in doing his duty towards his or her country as a loyal subject to a King and his Viceroy, and the Parliaments that have made us what we are as a nation.



V.

I believe in an administration of public affairs—federal, provincial, and municipal—that makes for an equality of respect towards the rectitude of administrative rule.

There is a wave motion to be reckoned with, in the rectitude of administrative rule, and it is difficult at times to catch up with the cause of civic degeneracy in order to provide against it as an effect. A belief in the rectitude of administrative rule can never be eliminated from the ethics of any State or community. The appreciation of such is always more or less in evidence, directly or indirectly. A hurried canvass for votes will often induce the mithering to make more of the secondary than of the essential; while the prospect of there being a majority against the essential too often breeds a listlessness on the part of the intelligentsia. And, between the illogical inducement on the one hand and the culpable listlessness on the other, incapables are too frequently chosen to assume the oversight of public affairs. And thus is it that hard things have come to be said indiscriminately of our public men and the waywardness of all administrative rule. In fact, in the heated contests for office, there seems to be more heed given to a defamatory falsity than to an honest pleading; and thus the swing of the communal mind from a contemplation of what is wrong to what is right, and back again to what is wrong or injurious to the public welfare, is what produces, no doubt, the way-motion that blunts or corrupts the communal conscience at one time, and quickens or rectifies it at another time, to the disadvantage or advantage of the various phases of administrative rule from the parish council to the halls of parliament.

To give support to a rule that is not worthy of respect is one of the worst features in the civic ethics of any State. The stereotyped partyite is as envenomating to the welfare of the State as is the publicist who cares only about securing votes to accomplish his self-aggrandisement. On the other hand, it is gratifying to know that the constituencies, which possess a native intelligence in larger or smaller measure, are getting wider awake than heretofore to the unworthy practices that make for disrespect to a prospective rule having exclusively the public interest at heart. The saying that a man cannot be a politician and at the same time be an honest citizen; or that it is not to be looked upon as a wrong-doing in line with other breaches of the moral law to steal from the State; or that the control of government patronage is a "sine qua non" in climbing to and keeping

in office, are not tolerated, in fun or in earnest, as they once were. A respect towards a well-to-do administrative rule is more in evidence today, perhaps, than it ever has been. And, but for the unthinking allowing themselves to be deceived by the hypocrisies of the corruptionist, who seems at times to have neither a fear of God nor respect for the higher ethics, a canvass for votes might, perhaps, be looked upon with more complacency. The task of reform must however begin somewhere. And the maturing of a high respect for a right administrative rule and the emphasizing of a communal disrespect towards those who do not care what kind of rule there is in the management of Canadian public affairs—municipal, provincial, or federal—as long as they themselves share in it directly or indirectly, is surely going to further the cause of National Unity in more ways than one.

.

The duty involving an "equality of respect" is more or less likely, every now and again, to have thrown in its way a call for an inequality of partizan disrespect towards our Canadian statesmanship. During an election season, one would think that Canada had no statesman in its public life. The most trustworthy candidate is treated with newspaper and platform epithets that are only applicable to the least trustworthy. The virtues of our statesmen have usually to wait until history gives them their due, after oblivion has provided a hiding-place for the administrative misdemeanours and inefficiencies of those who ought never to have been selected for a place in the public life of any commonwealth. The corrective for this is in the hands of the individual voter, who should stand aloof from the partyite canvasser and strenuously refuse to betray his own judgment by deifying the personal virtues of a statesmanship, even though the public interest places him in a quandary as to its demands for the moment, or by glorifying the inefficiencies of a candidate who does not know what statesmanship means either in the abstract or in the concrete. In a word, an "equality of respect" towards his fellow-citizens on the part of the voter is always a token of the high value he attaches to his birthright of citizenship.



VI.

I believe my vote as a citizen to be my own individual birthright, which, when I come to use it, no candidate for public office, high or humble, may rob me of, by any act of bribery direct or indirect.

The electoral vote is the exponent of a properly gauged public opinion in regard to what is beneficial to the State and what is not. To reach that opinion, every care must be taken to avoid a breach of loyalty to common-sense. The canvasser's bias, on the platform or around the ballot-box, has to be carefully sifted. He may be right and he may be wrong in his views, and it is always prudent for the electors to meet his advances with circumspection in either case. The dignity of one's self-intelligence instinctively turns from his attempts to heap his biassed convictions on those who ought to be as intelligent in dealing with public questions as he is. Besides, how an elector is going to vote is legally none of his business, as the institution of the ballot-box emphatically bears witness. Our vote is our very own birthright; and, if a canvasser fails to recognize it as such, there is no breach of etiquette in telling him that it is. It is certainly a breach of etiquette; and the insult, if not a crime, is in line with the criminal, however good-naturedly it may be forgiven. Strictly speaking, for a candidate for office to question an elector as to how he is going to vote, is an insult to the latter's dignity as a citizen. And it is certainly more than a breach of etiquette for such to plead with any elector to cast his vote in line with certain partizan sympathies for this leadership or that, for a personal consideration of any kind—the breach of etiquette and the insult, if not a crime, being in line with a meretricious citizenship. Indeed, laugh at such stringency of civic ethics as the corruptionist may there is no getting over the constitutional fact that the ballot-box is a legal assurance that a citizen's vote is his or her inviolable birthright.

.

The electioneering ethics of to-day, as everybody knows, are still far from being in line with public decency; and again it falls upon individualism to take the matter in hand to restrain such a lack of decency from becoming a screening of actual immorality. Bribery is a criminal act, with the law against it, however, too often set at defiance by the canvasser for votes with impunity, just as is the case in connection with too many other criminal acts committed under the leniency shown to profiteering at the expense of the State, or of a

taking advantage of departmental patronage. It is evidently no easy matter for the spirit of civic reform, active as it certainly is at times in political circles, to break the habit of winking at the old Spartan use-and-wont of thinking better of the offender when he escapes being found out by the law authorities, than when he falls into their clutches for punishment. The buying of an elector's vote is a crime that is by no means easy to uncover to the public gaze. But it is a crime all the same—a crime that can hardly be got rid of until the electors, of themselves, share individually in the mission of promoting the ethical reform of our civic rule, and give the professional canvasser for votes warning to stay his hand from committing the indecency of asking a citizen to vote on a policy of civic administration, other than in line with the dictates of that citizen's own conscience.

And happily there are more electors than there once were, who are convinced of the indecency of countenancing any agency to interfere directly or indirectly with the individual citizen's birthright-function of voting, thus inferentially making it an unwritten law forbidding all attempts to take advantage of the lower intelligence of a community in piling up a majority in favour of an unworthy candidate. So far have certain electioneering use-and-wonts established themselves as hindrances to the exercise of the birthright vote, that some of our publicists have come to rank it as an imprudence, if not worse, for certain of our fellow-citizens to exercise their right to vote. This is a foolhardy discrimination which may be made to mean either that the higher respectability of our communities ought to keep away from a suspected decency or indecency of conduct, or that there is a morality and a morality in our administrative rule. The latter cannot possibly hold good, since there is only one morality in the matter of exercising one's birthright, as there ought to be in the administration of public affairs. The "tu quoque" that one political party is as bad as the other, the honest elector has ever to discount, as he proceeds to the ballot-box with due solemnity to record his vote on the administrative rule of either political party.

VII.

I believe in the national good-will that makes for a national unity of action, while the peace and prosperity of the State is being promoted.

Our fair Dominion is fully conscious of what it may become as a nation blessed of God. And, were it not for certain wayward ethical impulses, that are confessed to be hindrances to the maturing of a national good-will within its borders, all would be well with its prospects of doing well. These ethical impulses against fairplay are not in any lasting public favour even with the recalcitrants themselves. This is proven every day in our current newspaper-history, wherein the acquired habit of criticising adversely has become all but a universally decried use-and-wont. For a Canadian to speak ill of Canada as a consolidating commonwealth is neither more nor less than a savouring of treason. Even an exchange of fault-finding between the French-speaking Canadian and the English-speaking Canadian is coming to be looked down upon as a national indecency by the more intelligent elements of our citizenship. In a word, Canada has reached a point in its history of-being conscious of what a national good-will may do for it as a commonwealth on its way to a re-assuring future.

.

It sometimes seems an impracticable task to try to soothe down these same wayward impulses that periodically interrupt our Canadian progress towards a lasting nationhood. A baseless grievance is as difficult to get out of the minds of the unthinking as is a real grievance. To remonstrate with a partyite leadership, juggling with the former, too often drives a tested statesmanship momentarily "between the devil and the deep sea". It is blamed on the one side of currying favour with ignorance and on the other of downright cowardice, not unfrequently having to look in vain for a seconding from the supposed upholders of the higher civic ethics. In presence of Canada's acquired instincts of a maturing nationhood, the bush-fires of racial antipathies are still too often re-lit every now and again by a partyite self-seeking, which laughs to scorn the righteous common-sense that advocates a national unifying as being little else than a mere theory, even while the grievances of which too many make a fuss over, are all of a theory. And again it may be said that the remedy for this lies directly with the electors thinking for themselves.

.

Indeed, in spite of all this waywardness, the average Canadian,

who lives in the atmosphere of a wholesome all-Canadianism, never dreams of betraying any article of the "Creed of Patriotism" as herein enunciated. His attitude is one of forbearance towards the grievance-seeking and racial irritancy that now and again interrupts the civic peace, if not the prosperity of his well-beloved homeland. As has been truly said, "a remonstrance with wrong-doing that makes for repentance has to be made to come from within, if it would be a saving grace and not a breeder of ill-will". And it is common-sense, as a corrective, that has to be applied by each and every loyal Canadian, individually and communally, to the unrest begotten of inter-racial irritancy. It is the only patriotic salve to use. And, when the inflammation has been subdued, of itself, from one outburst of distrust to another, the mission in favour of national good-will and unity may prudently be re-opened, as a means of belittling the folly of thinking of Canada as standing in its own light in whole or in part advisedly. The responsibility of saving the situation while the interruptions occur over a real grievance or over a theoretical one, rests upon the intelligence of the Canadian people individually and collectively. The real grievance has to be righted, the baseless one dismissed from court as forbearingly as possible. During the between-times of the interruptions, while the race-ery partyite is being given a rest, during which to nurture whatever of a peace and good-will there is about him, and when the partyite editor is not sure which side is the most profitable for him to be on, the utmost frankness should prevail, until mutual respect and tolerance blooms into a communal confidence, race with race, and until the propagation of a national unity is reciprocally recognised as being the duty of every Canadian, irrespective of his mother-tongue or any other racial birth-mark. Canada is Canada, and to that truism, as an axiomatic guidance-principle in Canada's civic ethics all true Canadians have to pin their faith, however certain wayward racial impulses may continue to play a losing game, as far as a race-ery folly is concerned.



VIII.

I believe in an individual patriotism that is prepared to stand by a communal patriotism for the protection of the rights of the Empire to which we Canadians constitutionally belong, against any outside assailant of it or of Canada in whole or in part.

In union there is strength; and to keep the said strength wholesome as a breeder of further strength and not of disintegrating decay, there has to be eliminated from it all overstraining from sectional deteriorating friction. Individual patriotism is an instinct born of national unity. It lives and moves and has its being from the communal patriotism that sees after the maintaining of the liberty of the subject and the protection of the State. Canada can only continue in its present national strength towards a greater national strength, from the acquired instinct of a unitedness of action which has come to it as a legacy from the British Empire. The prestige of the British Empire forms an outer protection of the Canadian Commonwealth. And hence it is, that Canadian patriotism, with a within and without in its make-up, has a savour about it of other than the patriotism of an independent principality. Indeed, there are some people who claim that there is more of a freedom to be had in Canada than even in the Motherland itself, in spite of the provincialism that is sometimes inclined to narrow down what we call "the love of country" into a parochialism. Were our Canadianism to be stripped of an Empire's prestige and protection there is no saying what would happen to it. And it is this very dubiety as to what might happen, which inclines the individual patriotism of Canada to take an international pride from the world-wide scope of Imperialism—a pride which certainly enhances rather than deteriorates the flavour of our Canadianism. The attempt to strike a balance-sheet between what Canada owes to the Empire and what the Empire owes to Canada is only a puerile trifling with the machinery of the union that makes for a wholesome strength, in our continuing relationships with the Empire and with ourselves.

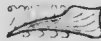
.

The law of the land sanctions the aiding of the Motherland in its wars, by Canada and its several provinces. That law is not beyond being abrogated, as the laws of the Medes and Persians are said to have been. But what Canadian, worthy the name, would have it abrogated, considering the unsettling dubiety there is as to what might happen to Canada after its abrogation? The Commonwealth of Canada is not as yet matured enough in its nationhood to go it alone

in the world as an independency. Even the provincialism that would clog up its foresight by limiting the scope of its "love of country" to its own province, cannot possibly escape from seeing that such is the case. There is no "forma pauperis" to be traced in Canada's status. To repeat, the striking of a balance-sheet between what Great Britain has done for Canada and what Canada has or has not done for Great Britain is an absurd theorizing, which in its folly is not far from being a treason alike to our provinces, the Commonwealth itself, and the Motherland.

.

Canada is matured sufficiently far in its nationhood to have no patience with the treason of inducing any of its provinces to contemplate a severance from the Empire, or a breaking up of Confederation, or an isolation of any of its provinces. We are Canadians who are proud to share in the prestige of the widest Empire the world has ever known, and our patriotism has become tintured with a faith in the loyalty of every province, that is slow to characterize any of them as being treasonable in thought word or deed directly or indirectly. That patriotism is our most valuable asset to aid us in maturing a national unity that makes for a wholesome enduring national strength.



IX.

I believe in the justice which protects and perpetuates the liberty of the subject as a sacred thing within the domain of law-and-order in the State and its various sub-divisions.

The term "liberty of the subject" is ever a golden phrase on the lips of the loyal Canadian. Even the most callous of our illogical disturbers of civic equanimity are for ever seeking a justification for their license of harangue, from the heed given to the upholding of the liberty of the subject as a first principle of democratic rule. We are all instinctively inclined to regard justice in all its phases as a sacred thing, in our own State or out of it. And the wonder keeps growing why the exercise of our rights around the ballot-box is so often treated with disrespect, as if a guardianship of the liberty of the subject and the maintaining of justice in civic affairs had nothing in common. Indeed, so flagrant have become certain offences against law-and-order and decency of debate, that a Canadian writer has thought to locate quite a gulf between the unchallenged etiquette of everyday life and that of a partyite contest in many of our constituencies. For instance, a candidate elected for two seats, seems at times to feel no compunction in looking around for a partyite of his own class to have him returned by acclamation for the constituency he himself cannot represent, as if there was no such a thing as "the justice that protects and perpetuates the liberty of the subject". As the writer referred to says: "Much as is the case in active warfare on the battlefield, so is it in the case of too many of our political contests; the ethical guidances we are instinctively prone to depend upon for sanctions in our ordinary everyday decencies of conduct are unhesitatingly given a back seat in too many of our electioneering and parliamentary rivalries." Indeed, these decencies are sometimes forced to stand aghast at the contempt indulged in at the expense of "the liberty of the subject" and the justice that is supposed to be its protection.

.

Is there no remedy? Are the indecencies of certain phases of our Canadian public life, from its fringes to its inner tyrannies, to continue to be winked at, especially the embittering phases of an election season? Certain of our municipalities have been exploiting a remedy in the manner of selecting candidates and by the substituting of the oversight of a Commission for party rule. The Commonwealth itself has ventured to favour the experiment for the time being of a union or non-party government. And the experiment has awakened

an interest in the question as to whether union government is a practical project in the times of peace or not. The liberty of the subject is certainly only partially protected by party government just as the public interest is too often overlooked altogether. With this recurrence of party-rule for party-rule there is apt to be a recurrence of the grossest of self-seeking within its initiating tyrannies. Justice and injustice become too often, from certain hastening activities, the strangest of bed-fellows, with their heads in close proximity on the pillows of an overturning patronage. There is too ready an escape for the latter, and too open an impatience with the former, when once the public interest demands attention from both of them. And, when they are brought to confront one another, the liberty of the subject is too often also confronted by ridicule should public opinion espouse the cause of justice against its accidental bedfellow. The choice of the people, if he be a party-man, finds it difficult to escape becoming a slave to party rule, or a too ready victim to its vengeance. In a word, party government is a poor kind of an arena wherein to cultivate the broader-minded statesmanship. Yet it has not altogether failed to present the country with the most striking redeeming results, which cannot but plead in its favour as a ready means of getting at public opinion. And, were it only to be stripped of its ethical obliquities of action "in getting there and while being there", it may never come to lose favour altogether as the "best means to an end" democracy can have for ruling itself. Meanwhile, all "good and true Canadians", irrespective of what has happened or may happen, have their eyes turned sympathetically and patriotically on the experiment of a union or non-party government, as the fires of a past partyism smoulder in its vicinity to help it maintain a rectitude of administrative rule, and in time, perhaps, illumine the consummation of the nation unity Canada is longing for, as an outcome from the Canadian patriotism that has been aiding in the winning of the most momentous war the world has ever witnessed.



X.

I believe in the civic co-operation that tends to advance the progress of my province as an intrinsic part of my confederated homeland, which shares in the prestige of the Empire to which it is constitutionally attached.

Autoeracy and democracy are rivals of State rule in theory. An autoeracy with a good man at the head of it has been called by a certain philosopher the rule that is best for the State. And it seems as if the purpose of democracy is to make a search for the "good men" in the State to take a leading part in the civic co-operation that tends to advance its general interest. The above guidance-principle indicates clearly enough the scope of our Canadian democracy; and were that democracy only to get into the way of discriminating between what is statesmanship and what is not, while selecting "the good men" of the State for public office, all would be well. A rallying round the symbol of statesmanship to the unheeding of the reality and what it can do for the State, has unfortunately come into play to obviate in large measure a selection of the "good men" of a democracy as rulers in the State. The idea of a union government with a selection of statesmen from both political parties of a democracy, such as are Great Britain and Canada just now, brings us nearer to a practical realization of what co-operation in behalf of the public interest means. Union government is in line with the statesmanship that brought about a Canadian Confederation and would bring about a Consolidation of the Empire. The wide scope of its oversight of several autonomies within an autonomy is to be seen in its war responsibilities and its after-war responsibilities. In Canada an inter-provincial assimilation has to be seen to, in a non-party way, as a providing for those who have their eye on Canada as a country wherein a national unity may make safe for them the citizenship they expect to find in it as immigrants. The first lesson these new-comers have to have brought home to them is that Canada is Canada—a far-and-wide democracy wherein an equality of citizenship is being seen to, outside of all party-irritancy or inter-racial disquietude. And a consorting of our Canadian provinces to keep in check that irritancy and disquietude can surely be brought about much more readily by a united democracy represented by a union non-party government than otherwise. The war-policy which stood as the incentive to the elimination of partyism in present-day administrations, at home here in Canada and abroad, may become a peace-policy in times to come, until at least a national unity in Canada may be so far matured as

to strip its partyism of the use-and-wonts that hinder the co-operation that makes for progress.

.

This tenth article in the "Canadian Creed of Patriotism" herein projected, is an embodiment of all that may lead Canadians away from being too disquieted over the secondaries in State affairs, to the overlooking of the essentials of a right democratic rule. There is but one Canada for us Canadians, no matter what province we are residents in. And every enervating plea advanced directly or indirectly against there being but one Canada for us, either now or hereafter, has a germ of the treasonable about it. The struggle between a voracious tyrannical autoeracy in Central Europe and a world-awakened democracy is the great event of the age. The issue of that struggle may or may not be an imperilling of our Christian civilization. What we do know is that it originated in the breeding of a national envy and hatred on the part of Germany towards Germany's neighbour-nations by an overbearing militant autoeracy. Nor can the issue be other in a country when a racial hatred breeds a racial hatred within its commonwealth wherein democratic rule has no overbearing autoeracy to deal with. Canada, for the moment, has made a selection from its two political parties, to see to the oversight of its federal affairs. The disaffections bred of partyism should therefore play no part either in inaugurating or perpetuating the odious game of hatred for hatred, while a non-party government continues in public favour with our Canadian democracy. With the warning, therefore, before us of what has happened in Europe, on the largest scale possible, from a Hohenzollern autoeracy, may we Canadians not wisely seek by a democratic co-operation, to allay all irritancies that make for national disintegration, and thus reserve our strength for the national enterprises that make for national advancement ?

