



## STATEMENTS AND SPEECHES

INFORMATION DIVISION  
DEPARTMENT OF EXTERNAL AFFAIRS  
OTTAWA - CANADA

No. 58/29

### A FORMULA FOR PEACE

An address by Prime Minister  
John G. Diefenbaker to the  
Fifth Baptist Youth Conference,  
Toronto, Ontario, June 29, 1958

In the struggle for peace each citizen and each nation has his part to play. In the struggle for a peaceful and happier world, it is my conviction that as citizens and as nations we must be guided by the fundamental principles of the Christian Church. For each person and each country the path may be different. While for us in Canada, the role will be different from the role to be played by countries in other circumstances, in countries that are larger or smaller, richer or poorer than we. To illustrate my conception of a Christian attitude for a nation to take towards the international community and its own position in that community, I would like to talk to you about the role of Canada as I see it.

Each individual must base his position in the community in which he lives first of all on the development of himself, secondly on a proper relationship to his neighbours and the community as a whole. This, I believe, is also true of nations.

First of all, we must make the most of ourselves, without inflicting harm on others. Nations as well as men must be strong and self-reliant. They must develop their resources for the benefit of themselves and be thereby enabled to help others less fortunate than themselves. We Canadians have been richly blessed in inhabiting a country with great natural resources. We have also been blessed in that, although great riches are available, they have not been available without hard work. Ours is not an easy land and these harsher facts we should consider a blessing rather than a handicap, for they have taught us the virtues of toil and given us the satisfaction of achievement.

Self-reliance requires pride in a nation's own best traditions. One of the Canadian traditions of which I am most proud and one which has great significance for our role in the world at large is the tradition of adjustment and tolerance among peoples of many different races and religions. Because the descendants of two great peoples, French and Anglo-Saxon, had to learn to live together in this country and to prosper in peace, we learned to recognize each other's rights and sought and must continue to seek happy compromises as a basis for a healthy national life. When, in later stages of our history, people came to Canada in large numbers from countries other than France and Britain, they found here an attitude which was more tolerant than it would have been if we had not learned by trial and experience that nations need not be built on racial unity.

Canada was the first country within the then empire and today's Commonwealth which brought into being the recognition of religious freedom first, under the Quebec Act in 1774, when Roman Catholics were granted equality of rights some fifty years before the same rights were achieved in the United Kingdom and in 1828 to those of Jewish faith almost twenty years before the United Kingdom granted the same.

We have achieved in our tradition more than just a spirit of tolerance. We do not simply tolerate each other in Canada, we rejoice in the enrichment of our heritage and our culture from many varying sources. We rejoice also that our own experiences have taught us to reject vicious theories of race which have poisoned international relations and which stand in the way of the true fellowship of man.

We in Canada have tried to discharge the responsibilities which go with our blessings by supplying technical and financial assistance to other countries. We have contributed also our armed forces and our resources of experience and government to repel aggression and maintain peace in such distant lands as Korea, Indo-China, and the Middle East. These are contributions we consider it our duty to perform in accordance with our capacity in the cause of peace.

In Christian teaching, the cultivation of family life and the recognition of a responsibility towards other members of one's family is of great importance. Canada, as a nation, has a family life in its Commonwealth association. Like most other nations of the Commonwealth, we in Canada have grown from a condition of dependence and tutelage to one of full and sovereign responsibility. The virtue of our association is that the settlement of any differences we may have as in any family, has been made by mutual accommodation. As a result of this unique experience, it is possible for the Commonwealth to remain closely bound

together without treaties or federal institutions. We do not always agree but, like good members of a family, we try our best to agree and we differ only with reluctance. As members of the Commonwealth, we are obliged to respect the fundamental interests of each other.

Like the Canadian nation, the Commonwealth is not based on common race, but is of many different races, religions and institutions.

While the history and culture of the Asian and African members of the Commonwealth are vastly different from ours, yet, we share institutions and beliefs which bind us together despite the gulfs of geography and history. Common attitudes to democratic institutions, the rule of law, the sanctity of the individual and a decent relationship among citizens and states are more powerful cohesive forces than race or colour. The association within the Commonwealth of countries of Asia and Africa as well as the other continents has greatly enhanced the role of the Commonwealth in showing the way to and in preserving world peace.

For Canada, there is another relationship of a family kind in our association with the countries of the North Atlantic Treaty Organization. We belong to the long and honourable tradition of Western civilization in which Christian values are strong. We are proud to contribute our strength to its preservation. It would be entirely contrary to the traditions of that civilization for NATO to threaten other countries or other civilizations. NATO is not for us an exclusive association and we recognize the right of other great civilizations to preserve and defend their institutions.

The duties of a Christian apply not only to his family but also to his neighbour. We in Canada are happily blessed with one great neighbour, the United States of America. If at times we are inclined to forget our good fortune in having such a neighbour we have only to contemplate the tragic position of other countries who live under the shadow of powerful and threatening neighbours.

Finally, the good citizen and the good nation must recognize his obligations to the broad community of man. While we have our duty to ourselves and our special relationships to our families and our neighbours, more and more, we, as Canadians and citizens of the world, must seek to share the problems of every continent. We have much to give to other peoples, particularly those in less fortunate lands, but we have also much to learn from them. There cannot be friendship and understanding between the continents if the Western world arrogantly assumes a monopoly of skill and

wisdom or that we must try to make all other peoples conform to our ways and thinking. We have much to learn from them, as we have something to give them. It is for this reason, for example, that we in Canada strongly support the Colombo Plan. The Colombo Plan is not merely a programme for giving aid from Western countries to Asian countries. It is a programme for mutual co-operation in economic projects. Canada has contributed in men and resources to the Plan, but we have gained enormously from the experiences we have had in working with our friends in India, Pakistan and other countries in creating new opportunities for them and for the benefit of mankind.

It is in the United Nations that we have our most direct associations with the world at large. Because we in Canada realize that peace and prosperity are global rather than regional, we support the United Nations. Much has been said about the weaknesses of the United Nations and they are apparent and if there have been failures in the United Nations, it is we its members who have failed. Instead of growing cynical, we must profit from our experiences and act in such a way as to strengthen rather than weaken its power. At this particular time, it is perhaps most difficult for us to maintain our hopes for peaceful co-operation when barbarism has been so brazenly flaunted in Hungary.

What are the prospects for the achievement of peace? Peace that will allow people of the earth to participate in the material and spiritual benefits of scientific advances. If the will to peace of the nations of the world could be assured, nations would be able to share benefits for the needs of all mankind, rather than bear the burdens which fear and hate impose.

Communism has advanced since 1940 in every part of the world. It was the hope of mankind that with Stalin's death a new era of Soviet policy might be the result. Those hopes, while diminished during the Hungarian uprising were again restored only to be lowered again in the last few days in the execution of the former Premier of Hungary and his associates under circumstances of uncivilized perfidy. Terror and tyranny seem again to be the pattern of Soviet policy. Many fear that what has taken place since Stalin's death, may have been a course dictated by Stalin in his book on Strategy and Tactics, in which he said that "concessions" from time to time should be made, "in order to buy off a powerful enemy and gain a respite..... The object of this strategy is to gain time and to accumulate forces in order later to assure the offensive".

The stern disregard of world opinion which condemned the execution of the Hungarian leaders, is shown by the fact that Canada's note of protest to the Hungarian Government has been returned to the Canadian representative at the United Nations, (Ambassador Ritchie), without comment, which is the diplomatic way of saying that the cruelties that were perpetrated are of no concern to the free world.

If the Soviet persists in maintaining its refusal to attend the Scientific Conference opening at Geneva tomorrow, which could lay the foundations for the control of nuclear weapons while maintaining security through inspection, it will be challenging evidence of a tougher and more unyielding policy by the U.S.S.R.

What I have endeavoured to do is to outline a formula for peace to which Canada adheres. While falling far short of Christian perfection it is founded on the recognition of basic Christian principles -- the practice of the Golden Rule; and by the maintenance of the responsibility of each nation, according to its talents of men and resources, to use these talents for the good of all mankind.

What of the future?

1. The free world must not weary in its endeavours to negotiate for peace. It must maintain flexibility in policy without sacrifice of principles of right and justice rather than permit the development of a frozen futility - the certain consequence of rigid adherence to past outgrown declarations.
2. We must endeavour to strengthen the United Nations to the end that a world police force, now but a dream, will be accepted as a condition precedent to the peaceful settlement of International differences and disputes.
3. While maintaining our defences a world offensive in moral objective must be launched by the free world. Christian nations need a renewed mobilization of the basic concepts of brotherhood and the recognition of the dignity of the human person.
4. The nations of the free world have to unite to remove economic differences as a defence to the Communist world economic offensive.

In the global struggle for the minds of man the free world must extend its humanitarian policies so as to provide for the teeming millions of Asia and Africa new hope for improved economic standards.

All of these things are necessary but there is something more. As stated in these words placed there by the architect in the Rockefeller Plaza in New York:

"Man's ultimate destiny depends not upon whether he can learn new lessons or make new discoveries and conquests, but on his acceptance of the lessons taught him 2,000 years ago."

The free world has tried many expedients. It must try God's will to a greater extent than ever before.

I believe that the solution to most of the problems of the world today would be met in a new world of understanding if each of us were to translate into everyday life the principles of our Christian faith. The problems of mankind will not be solved by magic or simple formula.

This age is one of the watersheds of history. This is a world struggle in which religious and political liberty will survive if Christians are true to their faith.

We need courage, based on faith, knowing that in the ageless conflict between good and evil, whatever the short-term results, history records that good has always triumphed.

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