

Lord Tweedsmuir's Great Address At Queen's University

Extols Virtue Of Moderation

Fruit of Matured Thought Contained In Governor General's Message At University Convocation

Press summaries of Lord Tweedsmuir's address to the convocation of Queen's University on Nov. 7 last occasioned Canada-wide interest. The full text of His Excellency's remarks is here reprinted from Queen's Quarterly:

"It is my privilege to address you shortly today and in looking about for a subject it seemed to me that, as I am speaking principally to those who are just entering upon their careers, I might say something about a type of character which I believe to be estimable and worthy of all imitation, but which for the moment is unfashionable. We are living in a confused and difficult world, and in such a time the human mind is predisposed to hasty conclusions. We are all inclined to look for some short cut out of our troubles, some violent course which will shift things suddenly into a new orbit. Patience, reasonableness, what we call commonsense, are apt to seem counsels of despair. The moderate man is at a discount. This morning I would venture to say a few words on his behalf.

"Moderation in the ordinary sense is not supposed to have much attraction for youth. It is assumed to be an attribute of disillusioned middle life, or even of old age. Youth desires to take the Kingdom of Heaven by storm, and has little love for the half-hearted or even for the temperate. Its model is Hotspur, not Nestor. It is shy of prudential counsels and the maxims of commonsense. Its power lies in its enthusiasm. The familiar French proverb, *Si l'on a le savoir, si on a le pouvoir*—'If only youth had knowledge, if only old age had power'—points to a popular belief that certain endowments and functions are incompatible. Vitality cannot co-exist with wisdom; wisdom involves lagging feet, weakened sinews and a faint heart. The moderate man is eternally ineffective.

True Moderation

"I would suggest to you that this view is a fallacy, for it accepts a shallow definition of moderation. It assumes that it is the stark opposite of enthusiasm. But the man of energy need not be the rash, inconsiderate, fiery voluntary. The wise man need not be a sort of Buddha who is content to sit still and twiddle his thumbs. Coleridge said that no great thing was ever accomplished without enthusiasm, and that is simple truth; works are impossible without faith. I wish to direct the word moderate of the slinister associations which are apt to surround it, and offer the moderate man to you as a type most worthy of imitation, a type more valuable, more effective and, I think, more genuinely attractive than the mere fighting man, whose head is filled with battle-cries which he imperfectly understands.

"The opposite of the moderate is not the enthusiast, but the fanatic. But before we can find a proper definition of him we must get out of the way that false moderation which often usurps the name. The false moderate is that dreary type of being who, when confronted with a problem, always tries to halve the difference. His notion is to keep in the centre of the road. But this mechanical, mathematical calculation is useless in the real world. Practical life is not a narrow ridge where a pedestrian naturally keeps as near the centre as possible. It is much more like a difficult estuary of a river, where there are shoals in the centre as well as at the sides. The false moderate keeps in the middle of the channel, and presently is on a sandbank. The true moderate, with a chart of the course, and using all the knowledge and wits God had given him, may steer one hour close to one bank, and the next hour close to the other. His business is not to keep in the mathematical centre, but to find deep water. On the moral side the fault of the false moderate is spiritual apathy. He does not care enough about any cause to be extreme. He is tolerant because he is careless.

The Danger of Fanaticism

"Our moderate, therefore, must not owe his point of view to the fact that he believes that every controversy can be settled by halving the difference, or because he is so sluggish and timid that his permanent resting-place is naturally the fence. We shall understand him better if we look for a moment at his opposite, the fanatic.

"We can find that character in his simplest form in the history of religion. Let us take examples as near as possible to our own day—in the paradox produced by the Reformation. I say the paradox, because the essence of the Reformation was the restoration of the importance of the individual soul and of the value of the individual judgment. Properly interpreted, this attitude should have made for toleration, and such, in fact, was the view taken by liberal theologians in the seventeenth century. In their view the Bible, and not an historic church, was the palladium of Christianity; but the Bible was subject to the ultimate tests of conscience and reason. 'The authority of man,' said Hooker, 'is the key which openeth the door of entrance into the Scriptures.'

"But the first business of the Reformers was church-making—to set up a rival institution in place of historic Catholicism. If emphasis were laid upon the individual judgment there was a danger of anarchy. The Bible was the foundation, no doubt, and must be in the hands of every Christian, but a strict canon of interpretation must be established. So we find a really great man, John Calvin, in his Institutes laying down an absolute canon of Scripture teaching, a doctrine outside of which there could be no salvation. The view of the liberal theologians, that since human reason was the ultimate guide to the interpretation of the Scripture, diversity of opinion was inevitable and, indeed, essential, was wholly denied. John Milton wrote: 'If a man believe things only because his pastor says so though his belief be true, yet the very truth he holds becomes his heresy.' But this attitude was anathema to those who accepted the fanatical point of view, even to men of a far gentler and humbler temper than Milton.

Many Manifestations

"I am not going to inveigle you into the depths of theological

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speculation. You will find the fanatical temper in every church, in every creed, in every department of human thought and action. The rigid Calvinist of the old school who condemned mankind to eternal torments except for a handful of his own communion; the rigid anti-Calvinist, who identified religion with the observance of certain physical rites; the revivalist with his emotional short-cut to heaven; the secularist to whom all spiritual religions are a form of insanity; the devotee of Mrs. Grundy and her conventions, and the equally narrow and conventional hater of conventions and preacher of moral anarchy; the political die-hard who will drop not one jot of a creed which he learned from his grandfather or his grandmother; the rootless progressive who is crazy about anything however foolish provided it is new—all these are victims of the virus of fanaticism.

"You see what it involves. In the first place it means a surrender of the reason. A formula is accepted as the ultimate truth, and about this they will not argue. Their minds are atrophied and only a little bit of them works, but to that little bit they add all the weight of character and emotion. They believe profoundly in their crudities, and they accept the fact that their faith is emotionally strong as a guarantee that it is also intellectually sound. The basis of all fanaticism is a partial atrophy of the mind.

"In the second place fanaticism involves an undue simplification of life. Every false doctrine, every fanaticism, depends upon a mechanical instead of an organic conception of the world. The revolutionary who believes that all antecedent history can be neglected, that the slate can be sponged clean, and that he can write upon it what he pleases, is as much a victim of the simplification fallacy as the Covenanting divine, who believed that, when he communicated a man or a sect, his act was promptly ratified by the Recording Angel.

Destructive Strength

"Let us make no mistake about fanaticism. It is a very powerful thing, and its power comes from its narrowness. It does not suffer from a divided mind. Again and again in human history there have come times when the immediate problem seemed simple, and a certain attitude of mind meant weakness of mind. There is only one certain quantity of spiritual force in any man, and if it is spread over too broad a surface the stream will become shallow and languid. Fanaticism has done such things in history, but these things have almost invariably been destructive—necessary destruction, perhaps, but still destruction. Moreover, there is always the certainty that it will induce a counter-fanaticism. An arbitrary conception of the Divine will induce an arbitrary denial of its existence at all. A fanatical glorification of the powers of the State will produce as its corrective a fanatical individualism. The fanatic may do valuable work in burning down a crazy structure, but the constructive work, the erection of a new home for mankind, is a task for the moderate. It is the Meek, in the most literal and practical sense, who inherit the earth.

"We are now in a position to examine the meaning of true moderation.

"In the first place it involves a certain critical standpoint, a certain degree of honest scepticism. The critically constructive mind, the constructively critical mind, is needed today in a special degree, and it should be found particularly among those who, like you, have access to the treasures of the world's literature and thought. We need intellectual courage, the courage to ask questions and insist upon an answer.

Reason and Intuition

"In the second place the moderate must keep his mind bright and clear. He must reverence human reason, not because it is infallible, but because it is the best thing we have got. I am not going to embark upon the eternal philosophical discussion as to the relative value of reason and intuition. Both are necessary. I am the last man to deny the value of that instinct which cannot be expounded by any rational process. There are spheres where the ratiocinative powers of man cannot function, and where the bold leap of faith and imagination must take the place of plodding logic. We have no lack of witnesses to the value of those high moods of the soul. We have Euripides, for example—the great passage in the *Bacchae*—

Knowledge, we are not foes;
I seek thee diligently,
But the world with a great wind blows,
Shining, and not from thee.

We have Tertullian's famous *Credo* quite impossible. We have the saving of St. Ambrose which was Newman's favourite quotation: *Non in dialectica Deo complacuit saluum facere populum suum*—'Not by cold logic does God purpose to save his people.'

"Yes, but the recognition of this fact does not justify a revolt against the rational. For nine-tenths of life is capable of analysis and judgment by the human reason, and in such cases to refuse to reason is a crime against humanity. In some form or other the process which Hegel has defined as thesis, antithesis and synthesis must be gone through if we are to reach truth. Intuitions which claim the sanctity of a religious faith and decline the test of reason will almost inevitably land us in trouble. They may transcend any rational process, but we must make certain of that fact by first of all submitting them to the test of reason.

"The fanatic lives only on his instincts. Take a countryman of mine who is deservedly held in high esteem, John Knox. He did a great work, and he also did an infinity of mischief, and the mischief was largely due to the fact that he lived wholly by flaming intuitions. His mind was incapable of ordinary logic. If you study his controversial work you will be amazed by its crudity and confusion. His Catholic opponents had almost invariably the better of the argument. Had John Knox been able to marry to his intuitive powers a respect for the human reason, and the gift of using it, the history of seventeenth century Scotland would have been different. Remember, the man whose conclusions are derived from a rational process respects those who differ from him, for he understands their case, having himself examined it, while to the non-rational in tuitionist the case of an opponent is merely a blind perversity.

Moral Courage

"In the third place the true moderate has moral courage. The false moderate, of course, has no courage at all. The fanatic has a certain degree of courage, but not the highest kind. You will hear people talking about taking a bold line, about sticking to their principles, about backing their side. But that noisy clamour is usually a sign not of strength but of weakness. Extreme courses are easy to follow. They only require blind eyes and a hot temper, and the kind of courage which temper gives. It is a far more courageous surrender of part of your creed. One of my predecessors here, Lord Minto, when he was Viceroy of India, laid down in a public speech a principle which seems to me to deserve to rank as one of the great maxims of public conduct. 'The strongest man,' he said, 'is the man who is not afraid to be called weak.'

"Have you ever considered what that passage in the Bible means: 'They shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint'? It sounds like an anti-climax, like a descent from the greater to the less. But I think that the meaning is exactly the opposite. It is an ascent from the easy to the difficult. It is the last feat which is the hardest. It is not so difficult in a great crisis to rise like eagles; it is not so difficult in moods of excitement to run and not be weary. But most of the world's work has to be done at a foot's pace, and the hardest task of all is to walk the prosaic roads of life and not faint.

"Lastly, true moderation involves a certain intellectual modesty and a sensitive humanity. You cannot have humanity without humility. You cannot understand your neighbour's point of view if you are too dogmatic about your own, just as you cannot sympathize with your neighbour's troubles if you are too much occupied with your own. One feature of fanaticism is its overweening pride. It does not try to understand its opponents. It is content to despise



HIS EXCELLENCY LORD TWEEDSMUIR
Governor General of Canada

them. I cannot think that that is a fruitful attitude in public or in private life. I commend to you rather the maxim of the old Irish Bishop Malachi in the eleventh century, who thus summarized the stages of human progress. *Spernere mundum, spernere se, spernere nullum*. You begin by despising the world, you go on to despise yourself, and you end by despising nothing and nobody.

"May I offer you in conclusion a shining example of true moderation? It is Abraham Lincoln. You remember the circumstances under which he became President of the United States. He was strongly opposed to slavery, but he had none of the narrow fanaticism on the subject which characterized the Abolitionists of the North. His business was to keep the nation united and to effect a great reform without disruption. You remember the famous letter in which he wrote: 'I would save the Union. I would save it the shortest way under the Constitution... If I could save the Union without freeing any slaves, I would do it; and if I could save it by freeing some and leaving others alone, I would do that.' When the Southern States broke way he had to face a desperate problem. He was a President elected by a minority vote, as a self-educated lawyer. He was the most pacific of men, with a deep horror of war. He had no army to speak of, and all the best soldiers had cast in their lot with the South. Could he by any conceivable means coerce by victory in the field five and a half million people back into the Union? He was no fire-eater, but a cautious and diplomatic statesman. You remember how he angled for the allegiance of the border States and said that he hoped to have the Almighty on his side, but he must have Kentucky.

Well, he had to think out his problem without any help, and he decided for war. He resolved that he must fight to prevent democracy making a fool of itself. To most of his colleagues it seemed an absurdly narrow ground, a mere debating issue; but to Lincoln it was an issue of the first importance, and the world has decided that he was right. Having made up his mind, the moderate became the enthusiast. He never lost his reasonableness, his gentleness and his wisdom, but he strove inflexibly for victory. The fanatics were all prepared, at various times, to throw up the sponge, but Lincoln, the moderate, never thought of surrender. He was determined to wage war, as he said, to the last cent and the last drop of blood, for only by a complete and final victory could he safeguard the Union. It was the same with his great opponent in the South, General Robert Lee. He, too, was a moderate, and only reached his decision after exhausting every other method, and after the most painful self-examination. But having decided, he was inflexible. The ordinary fire-eaters of the South might crack and waver, but Lee, the moderate, never faltered.

In Lincoln you have, to my mind, the greatest modern example of true moderation—and of the spiritual power which comes not from a hot head and hasty mind, but from a sincere reasonableness, complete intellectual candour, and that humility which realizes that human nature is at the best fallible, and which is purged of all arrogance and pride. I commend him to your study. The fires of moderation are slow to kindle, but once lit they do not go out until they have burned up much rubbish and opened a path for the advance of mankind to a better country.

The spirit which I have tried to define has never been more necessary in the world than today. It is a change of heart rather than a change of mechanism which is the crying need. The revolution from the brutalities of war in 1918 was not strong enough to bring about that clear-eyed and single-hearted effort which alone could insure the peace of the world. There were still too many fevers in the nations, and these fevers have remained as acute irritants, inflaming the eyes and distorting the mind. It is the duty of honest and public-spirited men to endeavour patiently and resolutely to bring the world back to a sane mood and a wiser temper. And that is a task in which all of us help. It is a task in which our British Commonwealth especially can help with its sober realism, its steadfast good sense, and its long tradition of internal peace.

There was a famous Church Father in the Middle Ages who wrote a Latin hymn, some lines of which are always haunting my mind. 'Who will achieve universal peace?' he asks, and his answer is: 'The disciplined, the dedicated, the pure in heart and the gentle in spirit.' Every lawyer knows that the wisest law will not succeed unless it is in tune with the spirit of a people. If it is too far ahead of that spirit it will be a dead letter. No machinery which the wit of man can frame for peace will work unless there is behind it in the world at large the proper temper of mind. To create and maintain that temper is the first duty of civilized men.

Canoe Cove School Concert

Canoe Cove school held its Christmas concert in the hall on Wednesday evening, December 23.

The hall, which was very beautifully decorated for the occasion, was filled to capacity. A Christmas tree glistened and glowed in holiday array.

The pupils acquitted themselves fully decorated for the occasion, was filled to capacity. A Christmas tree glistened and glowed in holiday array.

—By George McManus

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upon their teacher. Mr. Heath MacQuarrie, who had so patiently trained them.

Mr. Mack MacPadyen presided in a very capable and pleasing manner.

Miss Mary McRae was organist for the evening.

The following was the program, which held the keen interest of all present from start to finish.

Opening chorus: Santa Claus is a Jolly Man.

Welcome recitation, Lillian Darach.

Welcome speech, Malcolm MacDonald.

Guilty or Not Guilty: a mock trial scene, by several pupils of all grades.

Duet: "Reuben and Rachel," "Billy Boy," by Gordon Taylor and Enid MacRae.

Recitation, Glen MacPadyen: "Those Women."

Cowboy Round Up, teacher and boys of the school singing: (1) "Little Old Shanty," (2) "Red River Shore" Chester MacDonald; (3) "Home on the Range," (Robert MacDonald); (4) "Strawberry Roan" Cleve MacDonald.

Recitation: "Grumbling Husband," Irene MacDougall.

Exercise, Erma MacKinnon and Retus MacPadyen.

Sleeping Beauty, a fairy fantasy in three acts, by several pupils of all grades.

Negro solo: "Uncle Ned," Robert MacDonald (encored).

Recitation: "Poor Papa," Charles MacNevin.

Dialogue: The Minister's Mistake, senior pupils.

Recitation: "Song of All Work Shirts," Retus MacKinnon.

Trio: "Oh Susanna," Gordon Taylor, Robert MacDonald, Cleve MacDonald (encored).

Medley of Christmas Carols: (1) Good King Wenceslas; (2) Away In A Manger; (3) It Came Upon a Midnight Clear; (4) Silent Night.

Good-bye recitation, L. E. Darach.

Closing Chorus: Santa Will Soon Be Here.

Several in the audience expressed their pleasure at the evidence of careful training and the high standard of the numbers on the program. After various pleasing re-

marks were made by parents and ratepayers a hearty vote of thanks was extended to the teacher. Mr. MacQuarrie replied and expressed thanks to all those who helped to make the evening a success, and to the parents and friends who attended.

After the concluding selection Santa Claus arrived and distributed gifts generously to pupils and teacher. The teacher received a beautiful gift from the pupils.

The National Anthem brought a very enjoyable evening to a close.

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