



The Enlightenment



The Newsletter of the
Humanist Association of London and Area
An Affiliate of Humanist Canada (HC)

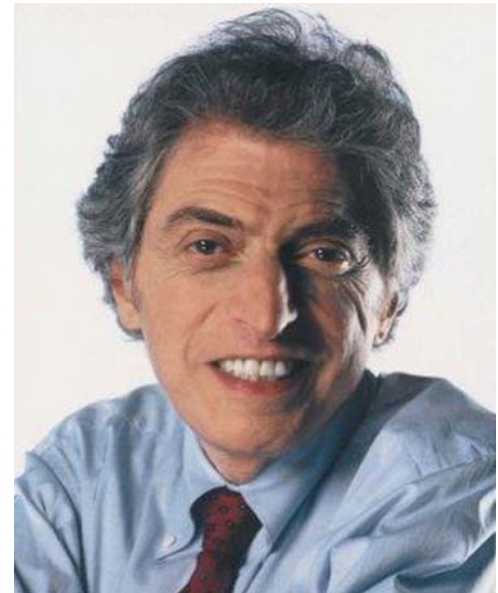
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Dr. Robert Buckman, M.D.,Ph.D – Oncologist, Author and Ultimate Humanist

Dr. Robert Buckman, an oncologist, researcher and teacher, was born, raised and educated in England. He is also a comic writer and performer who has collaborated often with John Cleese and other members of the Monty Python gang. He moved to Toronto in 1985 and is currently practicing medical oncology at the Princess Margaret Hospital. He is a Professor in the Department of Medicine at the University of Toronto, and also holds an adjunct professorship at the M.D. Anderson Cancer Center in Texas. He specializes in breast cancer and teaching communication skills in oncology.



Dr. Robert Buckman

Dr. Buckman is a best-selling author having written over twenty books, many of which deal with various medical conditions and how to cope with dying. Of special interest to humanists is his book *Can We Be Good Without God?*, published in 2000. Also of interest is his autobiographical book *Not Dead Yet*, a humorous “Trip from Doctor to Patient and Back.” In 1979 he was diagnosed with dermatomyositis, a disease that seriously affected his ability to work and was nearly fatal. His illness and recovery over a period of two years is detailed in the book.

In 1994 Dr. Buckman was named Humanist of the year. From 1999 until 2005, he was President of the Humanist Association of Canada, and he was a signer of the Humanist Manifesto in 2000. He is often seen on TVO’s Agenda debating with various people on matters of religion and belief. He is certainly one of the most avid promoters of humanism in Canada and is generally regarded as one of Canada’s best-known official spokespersons for the cause of humanism.

Every humanist who has not read *Can We Be Good Without God?*, should do so. It is not a debate about the existence of God, but makes the case that it is entirely possible and preferable to carry on a moral and ethical existence without believing in a supernatural deity. There are two main parts, one on Believing and one on Behaving. All told it presents logical common sense arguments about the fallacies and harms of supernatural beliefs, and answers a resounding “yes” to the question, “Can we be good without God?” We humanists in Canada are indeed fortunate and privileged to have a person of Dr. Buckman’s stature in our midst.

President's Remarks

After a mild and pleasant autumn, winter suddenly arrived with a vengeance this year. As I write this, we are in the second week of record-breaking snowfalls, with no let-up in sight. Schools and shopping malls have been closed, drivers stranded for hours on the highways, and even the Canadian military has been called in to help. Although skiers and other winter sports enthusiasts may be delighted by the sight of all the white stuff, many others are already getting tired of the shoveling, frozen fingers, slippery sidewalks, and hazardous driving conditions. With a few more months of winter to look forward to, it was great fun to join with many of our HALA members at our Winter Solstice party on December 11. In keeping with the solstice traditions that have been carried on by people from many cultures for thousands of years, we had a merry time of games, music, speeches, feasting, and good fellowship. These sorts of social get-togethers are a very important part of Humanism, as we seek to form close and caring friendships with one another. We humans are social animals, and we need one another for mutual support and encouragement. As we come to the end of another year, I want to wish you and your families a joyful holiday season and a year of happiness, health, and fulfillment in 2011. I look forward to seeing you all at our monthly HALA meetings, and continuing to work together with you to promote our Humanist values in London and area. ~ Rod Martin

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The Humanist Association of London and Area meets at the Cross Cultural Learner Centre, 505 Dundas Street in London, on the second Wednesday of the months September to July inclusive at 7:30 p.m. Please use the rear door off the parking lot. *The Enlightenment*, edited by Don Hatch, is published quarterly in January, April, July and October. Please note: We reserve the right to edit and publish articles at our discretion.

Visit our web site at www.humanists-london.org

New members are welcome. Contact Membership Secretary, Walter Heywood (519) 434-9237 e-mail wjheywood@yahoo.ca Membership fees are listed below:

	<u>HC</u>	<u>Humanist</u>	<u>HALA</u>	<u>HALA Limited</u>
	<u>Basic</u>	<u>Perspectives</u>	<u>Basic</u>	<u>Resources</u>
Single	\$40	\$22	\$20	\$10
Family	\$50		\$25	\$15
Life	\$700			

The Human in Humanism

By Rod A. Martin

This is the third in a planned series of talks loosely based on the book “Humanism: Beliefs and Practices” by Jeanane Fowler. It was presented at the meeting of the Humanist Association of London and Area on July 14, 2010.

As the name suggests, the focus of Humanism is the human being. Indeed, Humanism is all about what it means to be human, and it particularly emphasizes the value of being *fully* human and reaching one’s full potential, both for the individual and for society as a whole.

The Christian View of Human Beings

The way we view the human being profoundly influences how we feel about ourselves and other people, how we view our relationship to the rest of nature, and how we live our lives. We can contrast the Humanist view of humans with that of Christianity. In the Genesis story, God creates Adam and Eve out of pieces of earth, and breathes into them the breath of life. This creation narrative gives rise to a *dualistic* view, which sees humans as composed of two distinct essences or substances: a physical body (from the dust of the earth), and a soul or spirit (the divine breath of life). The soul is part of the supernatural realm, existing outside the natural world, and having an eternal existence. In contrast, the physical body is less enduring and less important. This dualistic Christian view was also influenced by the ideas of the ancient Greek philosopher Plato, and was further reinforced by the writings of the seventeenth century French philosopher Rene Descartes.

Christianity focuses on the spiritual domain, which is seen as more real and enduring than the natural realm. In the Christian view, humans are separate from the rest of nature. God gives them dominion over the earth and all other living things, thereby setting them apart from the rest of creation. According to the Christian doctrine of original sin, humans, despite their special place in nature, are also fundamentally sinful and depraved. They are incapable of saving themselves or achieving self-improvement, and are in need of divine salvation. This is reflected in the words of the well-known hymn, “amazing grace, how sweet the sound, that saved a wretch like me.”

In Christianity, then, the purpose of life is to have faith, live a good life in obedience to God, and eventually go on to a blissful eternity in paradise after death. This present life is only an ephemeral prologue to one’s eternal existence in heaven.

The Humanist View: Naturalism rather than Supernaturalism

All of this is alien to the Humanist perspective. The Humanist view is based on scientific discovery rather than divine revelation. Unlike religious beliefs, Humanist ideas are not static, written down forever in an ancient book, but instead undergo a constant process of development as our understanding of humans grows through scientific progress in biology, neuroscience, psychology, and so on.

In the Humanist view, the natural universe is all that exists. Humans are a product of millions of years of evolution, which is certainly an extraordinarily amazing process, but one that is not guided by an intelligent being. This means that we are fundamentally part of nature, inextricably

entwined within the “interdependent web of all existence.” Our physical bodies are all that we are: there is no such thing as a soul, spirit, or other supernatural entity, and no reason to expect a life after death. When our bodies die, we no longer exist, except in the memories of others. The only life we have is here on earth: what we do with our life is up to us alone. We are not ultimately responsible to a god, or to some other power, but only to ourselves.

Humanism sees life as very precious. As Jeanane Fowler (in *Humanism: Beliefs and Practices*) states, “the atoms of which we are composed exist in combinations only for the brief span of life that we have. When we die, those atoms are recycled for use in another form, and then in countless other forms in the evolutionary process. We are, temporarily, of the stuff of the universe.” This is a very positive view of human nature. Rather than being sinful, guilty wretches, we can hold our head high and reach for the stars. We don’t need something outside ourselves to make sense of our lives or to give ourselves value. We have inherent dignity and worth, and we can have respect for ourselves and for others.

Brain and Mind

The Humanist view of human nature is one of *monism* rather than dualism. Instead of positing a soul that can exist apart from the body, monism states that our bodies are all that we are. Our thoughts, emotions, desires, hopes, dreams, and aspirations – our very self-identity – are all based on complex electrochemical processes going on in our brain. As I write these words, there are millions of neurons sending signals to one another in various parts of my brain, calling up memories, carrying out logical computations, choosing appropriate words, manipulating muscles of my hands as they type. As you read these words, there are similar biological processes going on in your brain, underlying your comprehension.

Nonetheless, saying that our minds are dependent on biological processes in the brain does not in any way diminish the amazing complexity and potential of human consciousness. As a result of our evolutionary history, humans have developed a capacity for conscious thought, self-awareness, creativity, problem-solving, and language that far surpass the abilities of other animal species. We are able to learn from our own experiences and from those of others. We are able to conceive of alternative futures, imagine things as they might be, consider the consequences of various courses of action, and make decisions based on these cognitive processes. Through language, we are able to communicate our thoughts and feelings to others in exquisite detail, to understand one another’s point of view, and enter into each other’s rational processes.

All of this means that humans are not simply helpless automata controlled by our innate biological inheritance or by our physical and social environments. Rather, we have the capacity to grow and change, to find creative solutions to problems, and to choose how we will live our lives.

Human Potential

The Humanist emphasis on freedom of will leads to a strong focus on the human potential for self-determination and self-assertion. Every one of us is unique; we each have certain traits, abilities, interests, and values. Humanism emphasizes the possibility – and indeed the *necessity* – of developing these abilities and traits, to enrich our own lives and the lives of others around us. Of course, there are limits to what any one of us can do. Millions of years of natural selection have made us into a particular kind of animal with a particular human nature.

To some degree, our individual personalities are influenced by the genes we have inherited, and we are also constrained to some extent by our personal life circumstances.

Despite these limitations, however, the Humanist perspective emphasizes the *potential for human growth*, self-actualization, and self-fulfillment. The Humanist philosopher Paul Kurtz (in *The Courage to Become*) states:

The human species differs qualitatively from other species on this planet, which seek primarily to satisfy their instinctive needs... For we are not simply passive products of natural forces, responding to impulses within our biological being, but rather interactive participants in the world about us... We differ from [other species] because we are builders of culture. As such, we enter into the natural, sociocultural environment, and we constantly endeavor to change it.

Thus, it is an inherent characteristic of human nature to be creative, to seek new and better ways of doing things, to reinvent ourselves. This is true at the societal level, with the constant development of new forms of architecture, agriculture, engineering, governments, clothing, food, art, music, and so on. It is also true at the individual level, as people strive to improve their personal lives, gain an education, develop their talents and skills, nurture their children, gain wisdom, overcome bad habits, and so forth.

Existential Choices

This emphasis on human self-determination means that Humanism is inherently an *existentialist* approach to human life. There is no manual for life, no clear-cut roadmap for us to follow, no predetermined way for humans to live, either as individuals or as a species. As Jean-Paul Sartre put it (in the rather sexist language of his time), “man is condemned to invent man.” Each one of us is faced with an existential choice: we must choose to live our lives in the way that seems best for us, finding our own way through life. Rather than seeing ourselves as being determined and controlled by our genes, or our family history, or our present life circumstances, or the powerful others whose voices we carry around in our heads, we have the capacity to make a voluntary choice to take some measure of control over the direction of our lives. We will never achieve perfection, but we can continue to strive for growth and self-improvement.

Thus, human life is always one of *becoming*, always in transition, never a finished product. Ronald Fletcher (in *A Definition of Humanism*), put it this way:

The making of character, the seeking of excellence in qualities of character, is thus a creative activity, both personal and social, of the utmost worth to the Humanist. Here ... the quest for truth and value is not only a matter of *knowing* but a matter of *becoming*, a matter of self creation.

I think this view of human beings is a very exciting one. It is an optimistic perspective, seeing individuals as having the potential to shape their own lives. At the same time, though, it can also be a daunting outlook, because it carries with it a sense of personal responsibility. To face this responsibility requires *courage* – what Paul Kurtz calls “the courage to become.” Kurtz describes this type of courage as a virtue, and he relates it to creativity. He states, “the stimulus that incites all such creative actions is the affirmative expression of the human spirit. It is the will to live that is the spring of motivation, the spark of inventiveness; and it is the drive to achieve our goals, whatever they are, that is essential.”

A Social Animal

So far, I have been focusing on humans as individuals. It is extremely important to recognize also that humans are fundamentally a social animal, like most other primates, and mammals in general. Throughout our evolutionary history, we lived in groups of individuals who were dependent on one another for protection and survival. Because of our large brains, we are born prematurely, long before we are capable of caring for ourselves. We are therefore completely dependent on our parents and other caretakers for an extended period of early development. A wealth of research has shown that the quality of the attachment bond between parents and children has an important effect on later social and emotional development. Not just in childhood, but throughout our lives we continue to need close, loving relationships with others in order to thrive. There is an abundance of research demonstrating the importance of close, stable relationships for both physical and psychological health and well-being.

Thus, a Humanist view of humans focuses not just on the individual in isolation, but on the individual in relationship to others. Part of our striving for self-actualization and growth also involves working towards better relationships with other people, our family members and friends, those with whom we work, and the broader community. Self-determination also involves learning to communicate effectively, to develop empathy and understanding, to show caring and compassion, to share our joys and sorrows with one another, and to encourage others in their own pursuit of growth and self-development.

Beyond our immediate relationships, Humanism also means strengthening bonds with the broader society around us, treating others with respect, behaving in an ethical way, and seeking to contribute to the improvement of society as a whole. It is important for Humanist associations such as ours to provide for the social as well as intellectual needs of members, offering a caring, nurturing community that people can belong to and find support in. In addition, we need to encourage our members to become engaged in social action to work for the improvement of society.

Spirituality

Spirituality is a concept that seems foreign to Humanism. Indeed, many Humanists are understandably uncomfortable with this concept, because it has always been so closely tied with religion. Also, the very word “spirituality” seems to imply a dualistic view of humans which, as I have discussed, is foreign to Humanist thought. However, I would argue that what is called “spirituality” is a valuable and important aspect of human experience. Of course, we need to view it as something that is natural rather than supernatural. Although it has been usurped by religion in the past, spirituality is something that Humanists can and should reclaim for themselves.

It would help if we had a different word to describe a naturalistic form of “spirituality,” which would not have these religious and dualistic connotations. One possible alternative is “transcendence,” described by psychologists Martin Seligman and Christopher Peterson as “that which reminds us of how tiny we are but that simultaneously lifts us out of a sense of ... insignificance.” Abraham Maslow, a Humanist psychologist, coined the term “peak experience” to refer to the kinds of experiences that some might call “spiritual.” Others like to use the expression “awe and wonder.” In my view, however, none of these terms capture the full meaning of the concept.

Regardless of the word we use, part of what I am talking about involves feelings of self-transcendence that occur at certain times, such as when we contemplate a beautiful mountain scene, or the infinity of space when gazing at the night stars, or the deep joy of intimacy in a loving relationship, or the feeling of wonder at the birth of a child. These feelings sometimes arise while listening to stirring music, or admiring a beautiful painting. They involve a sense of awe, wonder, and mystery in response to the universe. We might even use terms like “sacredness” and “reverence” to describe such feelings.

But spirituality goes beyond these occasional experiences, and can be viewed as a way of life, or a *life-stance*. It involves going about our daily lives with a sense of gratitude and joyfulness at being alive; relating to others in an ethical, respectful, compassionate way; maintaining a sense of responsibility toward the environment based on a deep awareness of our connectedness to all of nature. This sort of attitude toward life helps to give it a depth of meaning and value.

Spirituality has to do with emotion and action, as well as reason. Thus, while being based on science, the Humanist view of humanity is not cold, dispassionate, and objective. Some people view science as the very antithesis of spirituality, thinking that greater scientific knowledge robs the universe of its mystery, wonder, and sacredness. On the contrary, I would argue that the more we understand the incredibly complex mechanisms of nature, the more amazing and awe-inspiring it becomes. This view is expressed by the scientist Richard Dawkins, who wrote the book *The God Delusion* and is certainly not known as a friend of religion, when he says:

All the great religions have a place for awe, for ecstatic transport at the wonder and beauty of creation. And it's exactly this feeling of spine-shivering, breath-catching awe – almost worship – this flooding of the chest with ecstatic wonder, that modern science can provide. And it does so beyond the wildest dreams of saints and mystics.

Writing about this same sense of wonder and awe that comes from scientific discovery, Albert Einstein said, “The most beautiful thing we can experience is the mysterious. ... The person to whom this emotion is a stranger, who can no longer pause to wonder and stand rapt in awe, is as good as dead.... This feeling is at the center of true religiousness. In this sense, and in this sense only, I belong to the ranks of the devoutly religious.”

Many people in our society today seem to be hungering for some spiritual dimension to their life, seeking a sense of transcendence and feelings of purpose and meaning. Indeed, many people who are not very religious in the traditional sense still describe themselves as spiritual. These people are often drawn to various kinds of new age beliefs, and they typically do not see Humanism as having anything to offer in this regard. I think there has been an unfortunate failure on the part of Humanists over the years to offer a compelling vision of how the Humanist perspective can fulfill these deep-felt human needs. All too often, Humanists are seen as coldly rational and anti-religious, contemptuous of anything that smacks of feeling, reverence, or mysticism. I think it is important for us as Humanists to make room for this dimension of transcendence in our understanding of humanity, and to find ways of cultivating and communicating it. Although we reject the supernatural beliefs of religion, we must not close our minds to the positive and rich experiences of transcendence and community provided by religion at its best.

Conclusion

Humanism offers a well-rounded view of human nature. Humans are a *biological* animal, the product of millions of years of evolution, along with countless other species in this natural world. At the same time, humans are a *conscious, self-aware, thinking, creative* animal. We have the ability to learn, to understand the world and ourselves, and to creatively solve problems. We have the ability to choose how to live our lives, and to strive to achieve our full potential, as individuals and as a species. We are also a *social* animal, with a need for community, culture, meaningful relationships, and connectedness to others. Finally, we are a “*spiritual*” animal (although I use that word with reservation because of its dualistic and supernatural connotations), with a need for meaning, purpose, and self-transcendence.

Humanism can and must draw on a wide range of sources of knowledge and inspiration. The *natural sciences* give us a solid empirical foundation for understanding our biology, and our place in the physical world. The *social sciences* provide us with an understanding of our psychological functioning, and our place in society, culture, and history. The *humanities* provide us with an appreciation for art, literature, music, and philosophy. We can even draw selectively and critically from some of the insights and practices of *religious traditions*, learning, for example, about techniques of meditation or contemplation. In my view, Humanist organizations such as ours should attend to all these dimensions of “human-beingness.” Besides offering intellectual stimulation, we need to respond to the emotional, social, and even spiritual needs of our members, encouraging one another in our personal quest to live a full life and achieve our potential. Only in this way can Humanism truly embrace what it means to be fully human.

Bullying is no Fun for the Victim

By Goldwin Emerson

Bullying occurs in many forms and places. It can be aggressive teasing, sarcastic comments, making jokes at someone’s expense, gossiping about fellow students, put-down comments, simple pranks, and many other similar harmful actions. While the perpetrators feel they are acting in good fun, the victims may see very little humour even though they may feign a smile or a pretense that they are not affected. These milder forms of bullying may appear harmless to observers and to the person doing the bullying, but it is the victims themselves who are badly affected. In the worst cases, even the victims may not fully understand the harmful effects that can stay with them for many years or occasionally end in tragic suicides.

Bullying also takes more severe forms such as hazing, physical violence, harassment through the internet or other electronic means. Gang attacks, physical violence, damage to the victim’s property, threats to one’s family, or even in a few religions, shunning and rejection, can have severe consequences.

Unfortunately, bullying is on the rise. In Canadian high schools, depending upon the location, about thirty per cent of male students report instances of being bullied and a similar number have participated in bullying others. The figures for female students are slightly lower and not as violent, but nonetheless, emotionally damaging. Researchers speculate that part of the reason for lower figures for females may be that bullying is less physical and therefore harder to confirm and less frequently reported.

Increase in student bullying may be accounted for in a number of ways. It is easier for the perpetrators to do their work secretly by cyber bullying, than would be the case years ago. Often, unfortunate targets of bullying are high school students whose sexual preferences are homosexual. While more homosexuals today are appropriately accepted within the general

population, there are also more homosexuals who have the courage to declare their sexual orientation. This may account for a larger target group for those who perpetrate bullying.

Today, female students may have more money available for buying clothes and keeping up with the “in” fashions. Thus, students who don’t have money, nor interest in the latest fashions, may stand out as targets for bullying. Again, females are more at risk than males in this area while males may be judged more by the kind of motorcycles or cars they drive. Ironically, students with very high marks may also suffer abuse from students whose marks are closer to the average or lower.

Sadly, bullying is not confined to secondary schools. To a lesser extent, elementary schools and universities too are affected. Furthermore, bullying occurs among adults in the workplace, often by those in positions of authority or also from harassment of women by men.

There are some societal causes that exacerbate the problem of bullying. On television, advertising of new products, such as new cars, new fashions and new styles appeal to elitism. Advertisements encourage those with lots of money to feel superior and those with less money or less education to feel like failures.

In the work place there are usually rules to prevent harassment, but the rules may not be enforced. Too often movies stereotype the heroes and the villains. The heroes are either strong athletic Caucasian males who are good at everything, or else they may be attractive fashionable women who have reached managerial positions. The villains and “losers” on the other hand are often unfairly presented as foreigners who carry knives, are out of work, and lack ambition. Sometimes, our best athletes who are models for students let us down by using drugs, or by messing up their own personal lives.

Finally, teachers, have influence and opportunity to treat all students as having equal worth and dignity. Teachers busy with other tasks may sometimes fail to fulfill their important role of combating bullying in society. Many parents wish that they had the same chance to work for several hours a day with their children seated in front of them, so that they may offer help, encouragement, and good ethical advice about getting along with each other. Let’s all do our part to combat bullying.

The Power and Joys of Music

By Don Hatch

Religious people sometimes ask humanists, “how can you experience spiritual feelings if you are not a believer?” The answers are now legendary and serve to show that one does not have to believe in supernatural phenomena in order to bask in awe and wonder. The following quote of Joseph Conrad perfectly substantiates this claim: “The world of the living contains enough marvels and mysteries as it is; marvels and mysteries acting upon our emotions and intelligence in ways so inexplicable that it would almost justify the conception of life as an enhanced state. No, I am too firm in my consciousness of the marvelous to be ever fascinated by the mere supernatural, which (take it anyway you like) is but a manufactured article, the fabrication of minds insensitive to the intimate delicacies of our relation to the dead and to the living in their countless multitudes, a desecration of our tenderest memories; an outrage on our dignity.”

One of the many “marvels and mysteries” that can generate transcendent feelings is listening to one’s favourite genre of music. Recently I came across a small booklet entitled *Music Lovers Quotations*, edited by Helen Exley, containing quotes of a selection of famous people extolling their love of music and the feelings it generates. A few of these quotes are listed below:

“If I had my life to live over again, I would have made a rule to read some poetry and listen to some music at least once a week; for perhaps the parts of my brain now atrophied would thus have been kept active through use. The loss of these tastes is a loss of happiness, and may possibly be injurious to the intellect, and more probably to the moral character, by enfeebling the emotional part of our nature.” – *Charles Darwin*.

“To hear Mozart’s music is to feel one has accomplished some good deed. It is difficult to say precisely wherein this good influence lies, but undoubtedly it is beneficial; the longer I live and the better I know him, the more I love music.” – *Pyotr Ilyich Tchaikovsky*.

Music is the shorthand of emotion. Emotions which let themselves be described in words with such difficulty, are directly conveyed ... in music, and in that is its power and significance.” – *Leo Tolstoy*.

“When I hear music, I feel no danger. I am invulnerable. I see no foe. I am related to the earliest times, and to the latest.” – *Henry David Thoreau*.

“ The man that hath no music in himself, Nor is not mov’d with concord of sweet sounds, Is fit for treasons, stratagems, and spoils; The motions of his spirit are dull as night, And his affections dark as Erebus: Let no such man be trusted.” *William Shakespeare*, from the *Merchant of Venice*

“Music expresses that which cannot be said and on which it is impossible to be silent.” – *Victor Hugo*.

“Music is the universal language of mankind.” – *Henry Wadsworth Longfellow*.

And there are many more notable quotes by the famous in the booklet. But those listed above serve to exemplify that listening to one’s favourite selections of music, can evoke transcendent feelings of awe and wonder.

Some Things Should Never Change

One hundred and three years ago in 1907, Canadian Prime Minister Sir Wilfred Laurier made the following statement concerning what it means to be a Canadian - surely it should still apply:

“In the first place, we should insist that if the immigrant who comes here in good faith becomes a Canadian and assimilates himself to us, he shall be treated on an exact equality with everyone else, for it is an outrage to discriminate against any such man because of creed, or birthplace, or origin. But this is predicated upon the person’s becoming in every facet a Canadian and nothing but a Canadian. There can be no divided allegiance here. Any man who says he is a Canadian, but also something else, isn’t a Canadian at all. We have room for but one flag, the Canadian flag. There is only room for two languages, and that is the English and French language. And we have room for but one sole loyalty, and that is a loyalty to the Canadian people.”

Some Religious Truths - Muslims do not recognize Jews as God’s chosen people. Jews do not recognize Jesus Christ as the Messiah. Protestants do not recognize the Pope as the leader of the Christian world. Baptists do not recognize each other in Hooters or at the liquor store.