

harboured by great numbers of people in this Dominion, who are at the same time ignorant as to who Monroe was, whether he is alive or dead, and whether his doctrine is a matter of spiritual belief or a resolution of the Sons of Scotland.

To explode this belief into thin air, nothing else is needed than a candid examination of origin and history of the Monroe doctrine and a proper interpretation of its application in the world politics of to-day. In the explicit and definite form of its promulgation it was a message, addressed by President James Monroe, on December 2nd 1823, in accordance with Presidential usage, to the Congress of the United States, but directed in reality over the heads of the Congressmen, to the assembled monarchs of Europe. It was a noble and spirited declaration of policy of which the citizens of the republic then and now might well be proud. The purport of it was that the United States would not view with indifference any attempt on the part of Europe to subjugate the independent States of America.

It is of course familiar to all students of American history that the beginnings of the Monroe doctrine are to be found long before 1823. Indeed the doctrine is as old as the history of American Independence. The idea that the destinies of America and Europe were separate, and that it was the path of wisdom for the republic to keep itself free from the entanglements of European alliances and European diplomacy, was frequently expressed in the early years of the history of the republic. We find it constantly recurring in the writings and speeches of the leaders of the period. Washington in his Farewell Address to the Nation in 1796 declares: "the great rule of conduct for us in regard to foreign nations is, in extending our commercial relations, to have with them as little political connection as possible. Europe," he continues, "has a set of primary interests which to us have none, or a very remote relation. Hence she must be engaged in frequent controversies the causes of which are essentially foreign to our concerns. Hence, therefore, it must be unwise in us to implicate ourselves by artificial ties in the ordinary vicissitudes of her politics or the ordinary