

were still landed upon one or other of its two horns. There was, in fact, an Imperial problem, the most vital of all political problems, which had not been thought out and needed to be sifted to the bottom: Accordingly, we worked out our statement of the problem, printed it, put the document in front of men like yourselves, in New Zealand, Australia, in England, as well as in Canada, and asked them to join with us in an attempt to answer a riddle, the right solution of which was just as vital to them as to us. The invitation was eagerly accepted, and that was the origin of the Round Table movement.

Before continuing to describe the course of that inquiry, I wish to say a word as to the attitude of mind in which it was undertaken. In Canada we were told, not once or twice, but many times, that the problems of Empire were logically insoluble. You, yourselves, will have often heard that phrase, and if you think of it for a moment you will see that this attitude of blank negation is simply a by-path which leads the pilgrim only to Doubting Castle and leaves him there in the grip of its keeper, Giant Despair. Now I believe that this attitude of negation is largely due to false ways of approaching the problem. People are always asking themselves and arguing what Canada ought to do, what Britain ought to do, what the Dominions ought to do. Neither you, I, nor any of us singly, can be sure of determining the course to be taken by any community numbering millions of men. There is only one thing in the world which a man can determine with certainty and that is his own conduct; and it is for that, and that alone, that he is responsible in the long run. I want to suggest to you that if each man will cease arguing what Canada or Britain ought to do, and will ask only what he himself ought to be and to do, the problem will begin to lose some