

cent, and railing against it while they wait for society to accommodate itself to their views. Usually the most ignorant, self-assertive and selfish men are the most violent in their antagonism. Such are the Anarchists, who seek to subvert what law and order we now have to replace it with something akin to the Reign of Terror in the French Revolution. They may not intend to bring about so diabolical a state of affairs; neither did the Communists of Paris; but with the removal of restraint, the wild-beast selfishness turned first upon their victims and afterwards upon themselves, until, in a very panic of fear and distrust, every man was willing to sacrifice his neighbour to save himself. And the lesson which this should teach is this: That the characteristics of society as a whole are the expression of the characteristics of its units. If it is unjust and oppressive to the weak and unfortunate, it is because society is not yet ready to live according to the Golden Rule; and while the motive for social reform is personal selfishness—that is, the dispossession of another to possess oneself—it means nothing more nor less than depriving one class of the power to exercise tyranny in order that the power may pass unto those who will use it with less discretion and in an aggravated form. Clearly, then, reform should begin with the individual, and from self-constituted centres permeate the whole. This is undoubtedly how Christ proposed to solve the social problem. “A little leaven leaveneth the whole lump,” says the Good Book. There is no law to compel one to be selfish; but there is a law, higher than that of man, which demands that he shall live up to the highest ideal that is within him. It may mean a sacrifice of personal interests to do so; but in any case the remedy is by sacrifice. Why not, then, begin with himself as the nearest and first difficulty to be overcome? I have defined—and I think rightly—patriotism as the recognition of mutual interests and

the necessity of co-operation for their maintenance. This implies that the true patriot should subordinate his own interests to those of the commonwealth. In other words, his first duty is to become an ideal citizen himself, and thus by precept and example seek to raise the standard of citizenship. He is identified with a certain community of interests; to that community he is responsible for the due fulfilment of duties involving allegiance, protection, morality and all the functions of good citizenship. If he sees aught reprehensible in that community, he ought to avoid contributing to that defect. If he disowns society, he cannot find elsewhere a perfect community free from faults, neither can he exist in comfort apart from his fellows. He should, therefore, be loyal to the community in which Providence has placed him, and, while assisting in its preservation, do all he can to improve it, never forgetting to begin with himself as the most available field for work. Our first duties are always those which are nearest to hand. “Charity begins at home; and if charity, reformation also.”

#### III

As citizens by adoption of this vast Dominion of Canada, we are connected by interest and affection to a virile and growing community of boundless possibilities; and as devoted subjects of Her Most Gracious Majesty Queen Victoria, we belong to an Empire at once the greatest and most glorious, the most progressive and advanced in civilization known to history. Here in Canada, under British law and protection, governed by the purest and most humane, the greatest and in every respect the best monarch that ever graced a throne, dignified a nation or honoured a people, we are surrounded with the comforts of life, we have liberty and freedom of speech, democratic government, not to mention all the numerous privileges which are the heritage of the Briton. We are free to worship