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World-Peace.

An Address by Dr. Dyde.

THE first question to ask is what do we mean by peace? And the answer is that peace means the abolition of war as a method of settling disputes between nations. This is the main idea. But there is a subordinate one, namely, that human well-being can be better secured by peace than by war. This subordinate idea supplies some of the impetus to the peace movements in our day. The nation would have more money, it is said, to spend on industrial progress, or education, or civic improvement, the administration of justice—social reform, public works, if it had not to spend so much on war or preparation for war.

Whether a nation would devote more funds for these purposes is after all not the main point; but rather whether in any event war should not be discontinued as a mode of settling international quarrels.

Admitting for the moment that peace, universal peace, world peace is a good thing; we encounter at the outset a theory of this sort—that so soon as nations cease striving to overreach one another wars also will cease; but so long as nations seek their own aggrandisement there will be war. Change men's mind and war will disappear of its own accord; but war will go on so long as men are constituted as they now are. This view of things admits the peace to be good; but adds that it is not attainable. To ask for peace is the counsel of perfection, it is said, and overlooks the weaknesses and imperfections of human nature. This view is something like a view attributed to Goldwin Smith on capital punishment. Abolish murders, abolish human hate, lust and cruelty, and you will abolish capital punishment. The effort to secure world peace, like the effort to abolish capital punishment, is merely of academic but not of any real practical interest.

Let us make the question practical. Let us insist, first of all, that peace is not a vague chimerical millennium, but a strictly limited ideal. We have peace all over our Dominion now. The provinces have grave disputes and differences—but they are settled in the last resort by the Privy Council. We never go to war. But yet we have in our midst all sorts of crimes and sins. It is possible to have peace without demanding perfection. There will be ample scope for all elevating and reforming agencies even if world peace were secured—perhaps greater scope than ever for press, pulpit and platform.

Take the illustration of the duel as a means of settling affairs of honour between individuals. It might have been argued that duels would be abolish-