

present circumstances of the nations generally, happen to be wonderfully favourable for the immediate introduction and effectual establishment of such a Permanent International Tribunal; therefore the British Premier will certainly be inexcusable should he now fail to act in favor of so beneficent a purpose, *promptly* and faithfully, in accordance with his evident duty to his God, as well as to his country, and to his fellowman in general, upon the present extremely important occasion.

The result of such prompt, faithful and earnest action is described in the following words: "Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? or, Shall a nation be born at once? For as soon as Zion travailed she brought forth her children."—Isaiah lxvi, 8. For "a nation" composed of "a great multitude" of Christians as well as Jews, all mingled together as one people, gathered from "all nations," would suddenly appear in Palestine, when that country is accepted by the nations generally, as the future great and glorious capital of the whole world. Thus "shall the earth be made to bring forth in one day," as it were; and thus "shall a nation be born at once," as was so clearly predicted thousands of years ago.

Why shouldn't the British Premier suggest the immediate establishment of such a Permanent International Tribunal to the United States Government, as well as to all the other governments with which the British Empire is in constant communication. Whether any of these governments are immediately favorable to such a suggestion, or whether they hesitate or refuse to advocate any such Permanent International Tribunal, the British Premier's action in the matter would cause the question to come fairly before the world, and agitation and discussion of the subject would not cease until the inestimable benefit should be realized at last.

The enclosed little pamphlet, "The People and the Policy," is calculated to begin to "open the eyes" of people to the evident purposes of our Creator, so long ago plainly foretold, and now actually fulfilled to a considerable extent. The *effective* publication of such a paper in "The London Times" or otherwise, might tend to awaken many to a consciousness of the "exceeding great reward" *now* within the reach of man individually and nationally. Perhaps Lord Salisbury could contrive to have this done also, and thus let the public discuss the subject thoroughly, and so prove its truth and correctness; or show wherein it is false or erroneous if they can.

My old friend, W. Holman Hunt, (the well-known artist.) Draycott Lodge, Fulham, London, S.W., who has known me

for more than forty years could supply you with a number of other papers, and any further information that might possibly interest you upon such subjects, should you require it.

Faithfully yours,
HENRY WENTWORTH MONK

OTTAWA, CANADA,

2nd January, 1896.

MY DEAR HUNT,—I enclose copy of my *third* letter to the Marquis of Salisbury, with the pamphlet ("The People and the Policy") similar to that enclosed to Lord Salisbury. I am posting to you herewith also to-day, about half-a-dozen copies of "The People and the Policy," with a few copies of "The Revelation," also; in case you may require them—you might as well put them away safely until then—meanwhile, I consider that it would be well for you to contrive somehow to bring the subject of my recent letters *effectively* to the attention of Lord Salisbury. Should you be unable to do this *directly* you might perhaps contrive to do so *indirectly*, by means of some friend of Lord Salisbury. The Duke of Argyll is said to be now very friendly with the Marquis of Salisbury, and that he is urging him to favor Russia's taking immediate possession of that territory wherein the Armenian Christians have been subjected to so much injustice and cruelty. You might easily write to the Duke of Argyll, and arrange with him to meet Lord Salisbury somewhere, and sometime, when he could manage to give you "his best attention." You might then explain that, as the Turkish Government has certainly failed to protect the Armenian Christians, (as agreed upon between Turkey and England some year's ago, when that part of the Turkish empire was threatened by Russia, and was only preserved to Turkey at that time by English interposition.) Of course the Turkish Government has now already justly forfeited that portion of Turkish territory; whereas the Russian Government (on the contrary, by the exercise of great patience and forbearance) has justly earned a right to that territory. Moreover, as Russia is well able to take possession of that territory, and to maintain law and order therein. The Russian Government would certainly now be quite justified in taking immediate possession of that territory, and should the British Government now fail to use all its influence in favor of the *immediate transfer* of that territory to Russia, *then*, in such a case, the British Government would justly be responsible for whatever injustice, cruelty, or loss of life, that may occur among the Armenian Christians, by reason of British neglect to now exercise all their influence in favor of justice to Russia, as