

scends the rules of international law as the heavens are above the earth, by the eternal law, by the elemental and essential law of human nature, by that law which God Almighty has placed in the bosoms of every one of us, I claim you as brothers. [Applause.] You are, I have said, bone of my bone, flesh of my flesh, for in as true a sense as though they were natural persons born of the same father and mother, these peoples, the United States and Canada, call each other sister, with mutual love, with mutual confidence, aye, and with mutual pride and admiration. [Applause.]

And the fact that the American early devoted himself to the cause of democracy and has consistently sustained it, has had no little to do with the consummation which has so long been devoutly wished and hoped for and now at last has come to pass. I am not one of those who believe, or pretend to believe, that democracy was born on the Fourth of July, 1776, and that her birthplace was upon this continent; I do not believe, nor do you believe, that Freedom was unknown and non-existent before the Declaration of Independence. Philosophical students of the history of law and political institutions are fond of drawing the distinction between the Roman and the Germanic conception of the relation of the individual to the state: they point out that in the Roman theory, the individual has no rights which the state is bound to respect, that laws for the protection of the individual are mere voluntary concessions by the state, concessions, which, at its discretion, it may withdraw; while, according to the early Germanic conception, the rights of the individual are not based upon some voluntary, modifiable and revocable law of the state, but that personal rights are born with