

When the crisis came there was a large influx to Canada of Americans who, while they believed in the principles of liberty, could not abandon the political system of their fathers. Not without deep regret did they move to another land. "The thoughts of being driven from our country," wrote Jacob Bailey of Philadelphia, "and from all those endearing connections we had been forming for so many years, and the expectation of landing on a strange and unknown shore depressed our spirits beyond measure." Jonathan Sewell, son of the Attorney General of Massachusetts, wrote from what he considered his exile "you know the Israelites hankered after the leeks and onions of Egypt, their native land. So do we after the nuts, cranberries and apples of America. Cannot you send me two or three barrels of Newton Pippins, large and sound, a few of our American walnuts commonly called Shagbarks and a few cranberries". And John Coffin, a Harvard man, wrote to a friend who had remained in New England "I would give more for one pork barrel made in Massachusetts than for all that have been made in New Brunswick since its settlement". Of those who moved to Canada, in the Maritime provinces alone at least two hundred were Harvard graduates, while an equal number came from other Universities. They brought to Canada an educational stimulus of great value. They had no hatred for the kindred or the land they had left. They differed merely on the question of a political system, but they did not believe in tyranny. Their attitude after the war is well expressed in the verse of Joseph Stansbury, also at one time a resident of Philadelphia:

"Now this war at length is o'er,  
Let us think of it no more;  
Every party lie or name  
Banish as our mutual shame;  
Bid each wound of faction close,  
Blushing we were ever foes".

"The struggle for freedom and responsible government on this continent did not end with the American revolution. In my own country the problem of political justice was the vital problem of our ancestors in 1837. It involved a struggle against autocracy and a clique system of administration known as the Family Compact. But it was solved by our ancestors without bloodshed and without the cutting of the cords of kindred or of nation. The lessons of Washington were being learned throughout the world. It is interesting to recall that the grandson of one of the men who in my country in 1837 was denounced as a rebel, even as Washington was denounced, is today the Prime Minister of Canada. The unbeliefs of the past have become the beliefs of the present.

"One hundred and fifty years have gone since the troubled days of Washington. The world of 1922 is not the world of 1778. Elsewhere than in his own land the ideals of Washington have been assimilated. He believed like the greatest Anglo-Saxon thinkers of all time in the ultimate soundness of the people's judgment. He believed in the loss of self for the service of others. He would make the test of manhood not, "has he amassed deep learning or great wealth" but "has he labored for the general welfare". The only reward he asked was to see in the midst of his fellow citizens the benign influence of good laws under a free government; this he called the "ever favorite object of his heart."

"Next to liberty and freedom Washington believed in unity. He loved peace better than war and amity more than strife. He urged the States to "forget their local prejudices; to make those mutual concessions which are requisite to the general prosperity, and in some instances to sacrifice their individual advantages to the interest of the community". And what he urged upon States he would likewise urge upon nations. It was the inevitable working of poetic justice in human history that the greatest conference ever held in