

advance, the level of intelligence in the nation at large must be high. And everyone knows what that means. Just as in the case of the single person, developed mind means freedom from prejudice, freedom from provincialism, so intelligence abroad among the people will mean freedom from national prejudice and an infinite smoothing away of the difficulties that face those whose duty it is to regulate the mutual relations of states. Lastly, in this respect, if the individual citizen will do his best to conform to moral law, the moral standards of the nation will be high. And what can this mean but that the nation will officially refuse to do injustice to any, will refuse to become an instrument of tyranny, or to identify itself with iniquity of any kind. Can you imagine a more desirable state of affairs? Strong physically, free and unshackled intellectually, pure and righteous morally.

It is not easy to refer to specific duties that are not in some way involved in what has already been said. Just, however, as the surest guarantee of the maintenance of amicable relations with foreign powers is to be found in the discreet exercise by the elector of the right of the franchise, so in this same discreet use of the ballot lies the surest promise of national progress within our own borders. Now, in order that such discretion be possible, it is necessary that there be considerable intelligence in the individual elector, and so it becomes one of our duties as citizens to give attention to the instruction of the community. For example, it is incumbent upon us to stand for compulsory education in the case of the rudimentary schools; to withstand, as pernicious, the growth of any such theory as this: that it is unwise to devote state aid to the reasonable support of even higher schools. And, lastly, it behooves us to cherish and foster those centres of the higher learning, which should be, and are, centres of beneficent light, since there go out from them yearly, and almost daily, men who, equipped with something more than the elements of culture, are prepared to act as leavening influences on the moral and intellectual well being of their communities.

Still more. It is the duty of the citizen

in every case to prefer principle to expedient. Without touching too closely upon what may be a vexed question, it seems to me easy to choose, for instance, between two things, both of which claim to be principles, whereas actually one of them is. The other is a makeshift. I believe that for this, and for every country, Free Trade has the ultimate future. I believe it is anomalous and inconsistent for men to prate about the Fatherhood of God and the Brotherhood of Man, to embark upon missionary and philanthropic schemes that propose to ignore national boundaries and social differences, and at the same time in the single matter of commerce proceed to erect walls to keep out their neighbors.

Just a word about our relation to the empire. First of all, note that we occupy a dual and consequently interesting position. Linked to an empire that has a continuous history of at least one thousand years, we are still engaged in the interesting task of nation-building. Conservators of the noble traditions of British history, we are yet the fashioners of a new nation's destiny. The one thought should inspire dignity, the other enthusiasm. It is to be feared there is not enough of the germinal feeling in the air. Let us see to it that if forced, and by the necessity of the case we are forced, if forced to submit to the disadvantages of youth, we have to counterbalance these, the dash, the go, the enthusiasm that are the rightful appanage at once of the youth of nations and of the youth of men.

The British Empire is no congeries of chaotic dependencies. It is a unit. It is not necessary to refer to the response by the people of this country to the cry of the famished inhabitants of Hindostan to prove that the bond that binds us to each other and to the Mother Land, if impalpable as air, is strong as iron. And this, too, means much. It means that while we share in her glory, we also participate in her shame. And if it be true that in the East, eloquent as it is with memories of a noble as well as of an ignoble past, England is unrighteously conniving with the Sultan to the detriment of the suffering Armenians or of heroic Greeks, we are not