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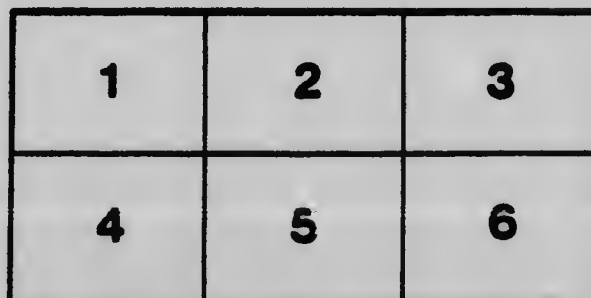
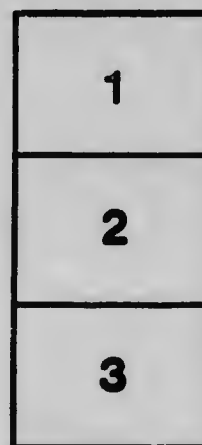
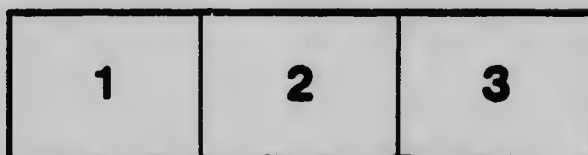
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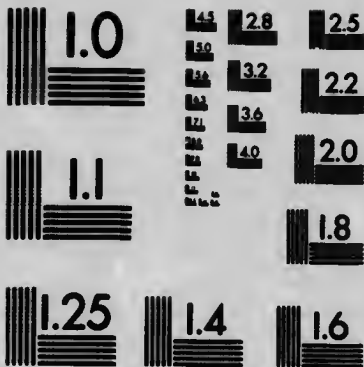
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Christian and National Reciprocity

The British and Canadian Viewpoint

BY REV. S. D. CHOWN, D.D., LL.D.

A Convocation Address Delivered at the American University,
Washington, D.C., June 2nd, 1920

Mr. Chancellor, Bishop McDowell, and American Friends:

Your Chancellor has given me, if not a difficult, at least an important operation to perform, in joining together the ligaments of sentiment, affection and principle which bind the United States, Great Britain, and Canada together.

On behalf of your northern neighbor, I wish to express appreciation of the fact that one of her citizens has been chosen to speak on this important occasion, and upon a theme so vital to the world's welfare as Christian and National Reciprocity.

It indicates that Canada's new status as a nation has seized the imagination of leaders of thought in this great Republic. It is a gratification to our people to be acknowledged as a world power in that much-discussed document called the League of Nations, and it has been our pleasure promptly to assume the duties which membership in that organization implies. Further emphasis has recently been given to the national standing of my country by the consent of the Imperial Government to the appointment of an accredited minister from Canada to the Government of this land.

I gladly confess, at the outset, my inability to discuss reciprocity as an international policy or a political programme. The purpose I have in mind is to reach a background of mutual understanding between this country and the British Empire, and to promote a spirit which will assist in making all public policies in which we are mutually interested fruitful for good, in order that we may be drawn into deeper sympathy, and into closer cooperation for the future safety and progress of the world.

The utter absence of any preparation on either side of the border line for defence against naval or military attack is but a sign of the mutual trust which already fills our hearts and inspires our international relations. Now that the war is over in which the soldiers of both nations rendered such valiant service, it is very important that we should take stock of our

mutual relations, of some things we have in common, and of some other things we ought to have in common. While speaking particularly for Canada, may I, with obvious limitations, be understood as representing to some extent the opinions and sentiments of the Motherland.

I have said elsewhere, and it may be worth repeating, that in my judgment, Canada's chief duty and opportunity in world affairs in this new time is to play the role of interpreter of the United States to Great Britain, and of Great Britain to the United States. This, indeed, is my mission here to-day at the request of your Chancellor. We venture to think that little Johnny Canuck understands the psychology of Uncle Sam and of John Bull more intimately than either of them understands the other, and he greatly desires to make these gentlemen better acquainted. Though we live in provinces over in Canada, we try not to be provincial. We are related to a world-wide empire, and are under constant stimulus to live a world-wide life.

We can come to a mutual understanding only by sincere appreciation of each other, by speaking the truth one to another in love, but with perfect frankness and freedom, and if my remarks to-day have any virtue at all it will be due altogether to their sincerity, and to the fact that I represent the sentiments of a very large portion of the people of Canada.

As the groundwork of mutual understanding, absolute trust in the good intentions of the ordinary people of both nations is fundamentally essential.

Politicians are apt to be misunderstood, even when trying to act in good faith, so that the great security of nations lies in the educated Christian instincts of the common people.

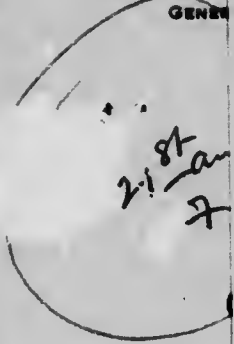
There have been little ripples of ill-feeling in our two nations, raised by popular assumptions, generated principally by moving picture shows, as to who won the recent war. These assumptions, I am glad to think, are confined to the less thoughtful people. Were I to present my view of the case, I would simply say that you cannot fill a five-gallon measure with one gallon, unless you have four gallons in first. We both, with others, under the divine favor and assistance, won the war.

If compelled to confess further, I would gladly adopt the words of a distinguished American minister of religion, speaking to the General Conference of the Methodist Episcopal Church at Des Moines. I refer to the Rev. Dr. Eckman. In introducing the British Wesleyan delegate, he said, in part: "When we glory in the fact that we were able to transport two millions of men across the Atlantic Ocean in order that we might bear our part in the great conflict for the permanency of Christian civilization, we sometimes overlook the fact that it would have been possible for the enemies of civilization to have transported an equal number of men across the Atlantic Ocean to despoil the fair cities of our Atlantic seaboard, were it not for the fact that the Imperial British navy said: 'You shall not cross.' When we sometimes give ourselves over to excessive self-regard, which we frequently imagine to be a warm and zealous patriotism, we are now and then led to speak in glowing terms about our achievements. But,

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REV. S. D. CHOWN, D.D., LL.D.
GENERAL SUPERINTENDENT

WESLEY BUILDINGS,
TORONTO, ONTARIO

Aug. 17th, 1920.

Colonel Fraser,
Provincial Archivist,
C/O His Honor, the Lieut. Governor,
Toronto, Ont.

Dear Colonel:-

I have pleasure in sending you a copy of a Convocation Address delivered in Washington, D.C., with a view of bettering the state of feeling between Great Britain, Canada and the United States.

I venture to think that if you read it carefully, you may think it worth while to put it upon the Archives of this province.

Very sincerely yours,

S. D. Chown

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fellow-citizens of the United State of America, had it not been for the staying hand of Great Britain, we could have done nothing other than await the signal of our doom." I need say no more. This tribute, touching as it does but one of the many British activities in the war, is warmer than we would have claimed for our own kinsmen. Englishmen are proverbially in the habit of doing great things in an atmosphere of silence. They might be fighting on all the fronts of the war, financing many of the allied nations, supplying them with munitions, and solving difficult problems of transportation for large and small nations alike, yet no representative man would give himself to exploiting the Empire's praise.

The oneness of language which marks our two peoples, with a slight tincture of Christian feeling, would suggest that our feet should be set upon similar paths of progress. I sometimes think that even to do so simple a thing as to extend the range of our common-sense would cement our union.

This English language has never couched more noble sentiments than in the interpretations that your President gave from time to time, early in the war, as to the real significance of the conflict, and in the pressure of his convictions upon the conscience of Christendom.

Equally grateful to us also are the eloquent words of Bishop McDowell, setting forth the higher thought of the American nation when he spoke, in speaking for the College of Bishops of the Methodist Episcopal Church, a few days ago:

'Four years ago when we met, the world war was on, and the United States had not entered it. We shudder to remember 'those drugged and doubting years,' before

"His mercy opened us a path
To live with ourselves again,'

before we 'firmly made our choice for Freedom's brotherhood.'

"To-day, with the full sense of what it cost us to go in, in treasure and precious life, we who are of the United States reverently repeat the words:

"Then praise the Lord most high,
Whose strength has saved us whole,
Who bade us choose that the flesh should die,
And not the living soul."

This stanza, so full of the sentiments which inspired your people, finds a prompt response in our Canadian hearts.

We have nursed suspicions of each other; but if we would only sit down for half an hour's steady thought, and casting aside our pride and our prejudices, ask ourselves wherein the two nationalities differ in loyalty to the highest ideals, we should be dumbfounded at our folly, and all ill-feeling would vanish into thin air. Speaking broadly, we should find no reasons founded in the nature of things, nor in history itself, why there should now be any doubt or mistrust between us.

The same elements of character are found in both peoples as such, but possessed by various individuals in differing proportions. If there is any constant note of dissimilarity it lies in your greater gift of self-expression. It is something we Canadians are prone to envy, but we cannot imitate. Our English brethren are even more taciturn than ourselves.

The expression of a fervid patriotism is a great gift with your people. I account for it by the fact that the liberty of this country was bought with precious blood. It was fought for; and that set you to talking about it, writing about it, and singing about it, until the war that won it became the outstanding feature of your folk-lore, and you developed a very distinct national self-consciousness, and out of that has grown by way of reaction a consciousness of self-hood clear and vivid in the units of your nation.

On the other hand, our liberty, broadening down from precedent to precedent, and coming to us without any shock of arms at our national birth, has been quietly accepted without any great flurry of exaltation. We inherited it from our forefathers. Of them it may probably be said with truth that liberty came by the transfusion of the blood of conquerors into the native stock, but its spirit was greatly enlarged by education, and made vigorous through the agency of powerful revivals of religion. By action and counter-action of diverse parties in the State, the people widened the bounds of freedom, their antagonists being their helpers, and I can assure you we value it for its fruits as much as you do, and are as willing to die for it as you are.

While so speaking, let me thank you for the generous appreciation the American people have always expressed for the Canadian army. We like to think of it as the shining spear-head of the shock forces of the British Empire, and man for man our soldiers were very much like your own.

As indicating our unity of ideals we have also noted with great satisfaction the protests made by important public bodies against the interference of Congress with the internal affairs of Great Britain. These indicate clear mutual understanding and warm international good will.

But let me assure you that we Canadians do not judge the great American people, with their innate courtesy, and with their fulness and fervor of Christian sentiment, by the action of the majority of the Senate, particularly in the face of an approaching election. The tactics and strategy made use of at times by our own politicians are too much like yours not to understand your Senators. The best people in this land tell me they are humiliated by the low platform upon which the Covenant of the League of Nations has been discussed.

To degrade a question of scarcely less than infinite importance to the level of ordinary partisan politics is to confuse the whole situation, to rob the people influenced by the discussion of any just idea of proportionate values, and so far as may be to chloroform their moral sense.

We say all honor to the name of George Washington and his warning against foreign alliances, but we conceive it to be contrary to the genius of this great Republic to be restrained in its progress by a dead hand. "New occasions teach new duties." "The thoughts of men are widened with the process of the suns," and you will permit me to say that all sound international progress moves in the direction of a brotherhood of nations.

A modern Japanese statesman has described Japan as no longer the Japan of the Far East, but Japan of the world. We Britishers would like to see America not America of the Western continent only, but America of the world. Not that we wish you to come into the League of Nations to take part in the wars of the world, but to stop the whole foolish and nefarious business, and we are confident that, in association with the British Empire, you can do it.

Do not think of the British Empire as it is to-day. Think of what it will be. Think of all the development that Canada is to have. Think of Australia, larger in area than this great country, exclusive of Alaska, Hawaii and Porto Rico, and holding as yet only five millions of people. Think of British Africa, with its provision for great development at different points between the Cape and Cairo. Think of New Zealand, with its most advanced industrial legislation. Think of the teeming millions in India. The power of such an aggregation of nations when they come to their pre-destined development is beyond computation; and you can depend upon it to band itself together, and unite with you, if you wish it, for the permanent peace of the world. I beseech you American people, in the name of the bleeding heart of humanity, disappoint us not. I speak for a nation that has suffered relatively twelve times as much as you have in proportion to your population. We need your big brotherly help. "Come inside the door," and as ex-President Taft says, "put the house to rights afterwards." Americanize the Covenant if you will, but if you truly Americanize it you will Britishize it, for we are not dead to the need of self-preservation, and are as keen and strong on democratic ideals as you are. We shed our blood and rolled up a huge debt in Canada—so great that your financiers, by processes of reckoning too obscure for me to fathom, charge us a rate of exchange which would suggest to the common mind that we are in a condition of semi-bankruptcy, though we are stronger financially than ever in our history. It is true that for the moment, owing to our immense expenditures in the war, and our extension of credits to impoverished and suffering peoples, we lack ready money to meet our immediate obligations.

We shadowed our homes so deeply by bereavement that nothing but the light of eternal day can lift the darkness, and we did this for things we believe in and enjoy, not merely dream about or hope to get.

It is true that in attaining peace we leaned towards France out of sympathy with the terrible blood-letting through which she has passed, and because she needs strong guarantees against German aggression, but we really want as humane a peace as you do, and need your help to ensure it. We fervently pray that you

may be saved from the fear of accepting the conditions of high leadership in world affairs, and that you may be fitted by Heaven worthily to fill a larger place in determining the destinies of mankind. Why have you been raised to the pedestal of wealth and power upon which you now stand, but for such a time as this?

I know that many of your people think much of the blots upon the civilization of the British Empire. We deplore them as much as you do. You think democracy is in a backward condition in India, but we are advancing it as rapidly as we can. I do not say it to sink the mountain to a plain and make an equal baseless, but to put our mutual understanding upon cornerstones of equal truth, when I ask you to think of your past treatment of the Red Indian, when tempted to reflect severely upon British treatment of the East Indian. We bear the white man's burden in that country as a sacred, divine trust.

I went to Leeds, England, to obtain the services of Sir Michael Sadler, wishing to bring him to Canada temporarily, to advise us in the development of a scheme of moral education. To facilitate his coming, I offered to pay his expenses to Winnipeg, by way of Yokohama, Shanghai and Vancouver. He had, however, committed himself to the British Government to go to India to reorganize Calcutta University for the purpose of making it a means of assisting to forward democracy in that great land, and he would not forsake his task. Secretary Montague has carried through the House of Commons a bill providing for large extensions of freedom and democratic responsibility upon the part of the East Indians, and if you do not extend too rapidly the privileges of democracy among the Philippines, it will permit us to make steady advancement in democratic ideals in the great Indian Empire. The world is not safe for democracy without education for citizenship.

An American gentleman of considerable intelligence asked me with some vehemence what about the atrocities of the British in South Africa which brought about the war. He possibly had Belgium and the Congo in the back of his mind. Yet I presume that the worst that could be said about that war is that it was prosecuted for the purpose of protecting invested capital and its profits, and I am not sure but that if the United States should drift into war with Mexico, there would not be somebody who would lay the charge of atrocities at your door, though you would be protecting British and Canadian capital as well as your own.

Events as they have turned out in South Africa, however, furnish a striking proof of the unique genius of Great Britain for the government of diverse peoples, and of her power of winning the admiration and affection of all parts of the Empire. Witness the conduct of South Africa during the war.

After all, Great Britain is a wonderful old empire. Its romance grips us Canadians. A few months ago there was gathered in Loudon a number of notables, including General Seeley and General Smuts. In speaking on that occasion General Seeley said that when he was in the South African war he learned that there was a graduate of Cambridge University fighting on the other side, and he himself was a graduate of Cam-

bridge University. He learned that this gentleman was a member of the Inner Temple, London, and he himself was a member of the Inner Temple, London. He learned that he was a commander of cavalry, and he himself was a commander of cavalry. One day this officer rode rapidly down the veldt on the opposite side of the river. General Seeley's orderly told him the rider was General Smuts. Seeley got the first rifle he could lay his hands on, he aimed to kill, he fired, but missed. Later the two gentlemen were engaged in elaborating a constitution for the South African Commonwealth. Later still they were joint members of the British Privy Council, and worked together drafting the terms of the League of Nations, and "I am here," General Seeley said, "to propose a toast to-night to the health of General Smuts." There is no other empire in the world of which such a story could be told.

And poor Ireland puzzles your people. It puzzles us, and it puzzles the Irish themselves. It is a perpetually running sore in the British body politic. The ointment has not yet been found that will cure it. There seems to be no specific known to man which will meet the case. She has suffered much from many physicians, and feels no better, but rather worse. The sins of our fathers of a darker age in Great Britain are being visited upon their children, and the children are at their wit's end to know how to atone for those sins.

But speaking for Great Britain again, I may say we are doing the best we can. We are not working in a vacuum, but with elements that are hard to control and interests extremely difficult, if not impossible, to harmonize. While the Irish people possess many qualities of a most engaging character, they have an immense capacity for hatred, however they came by it, and in view of their internecine strifes it is not clear that the interests of the whole people would be served if the British Government should relinquish all control. The arm-chair critic has an easy task, but the practical statesman makes progress by the sweat of his brow. The colt browses and capers about the pasture, but the old horse must draw the load sometimes in harness that chafes and galls. Administering affairs in Ireland is no coltish job.

I was there in 1917 when an Irish convention, representative of nearly all important sections of opinion in Ireland, was about to assemble, at the request of the British Government. They had been told that if they could work out any satisfactory system of government themselves, it would be granted to them, but they could not agree as to what they wanted. This is the crux of the whole situation—if they could agree among themselves, they could have almost anything, short of complete separation from Great Britain.

I was in Cork one evening when a number of political prisoners arrived who had been released from prison in Dublin to put the Irish in good humor for the discussion of the terms of the new constitution which had been promised them. These released prisoners were met at the railway depot by five thousand Sinn Feiners, who escorted them through the city. The Sinn Feiners were well drilled men and carried themselves in erect military fashion. In a few hours a riot was staged, in which one man

was killed and thirty-eight wounded. I escaped home from the Conference Church safely, but those who came a little after took refuge in tram cars to avoid the stones and bullets flying around them.

An Irish gentleman, illustrating the character of his people, told me a rather amusing story of a certain man, who having got into an altercation, had his ear almost bitten off. He was taken before a judge and examined for discovery. The judge said to him, "Do you think, sir, you could recognize your antagonist?" He replied, "Sure I could. I've got his nose in my pocket."

Oh, Ireland is a problem, and I am sure the Government of Great Britain would give a fabulous reward to any American genius who could suggest a real solution of the difficulty. That would be a thousand times more to the point than passing condemnatory resolutions by the Senate of this country. You might as reasonably punish a man for being afflicted with an hereditary disease as blame the British of to-day for Ireland's condition.

We have in Canada, however, no inherited grievances, nor grievance of any kind against old England. We have every measure of freedom that we could desire and are shaping our own destiny. I was sitting at dinner in Southern California a few weeks ago, when a chipper old lady turned to me quickly and said, "How are you governed in Canada?" Well, I scarcely should have said it, but being on this side of the boundary line, and under the influence of your gift for self-expression, I somehow could not help it, so I blurted out, "We have the most democratic government on the face of the earth." Of course, I went on to prove it, which I need not do in this intelligent presence.

I will say, however, that the King, as you know, has no independent governmental authority. He stands to us as the living symbol of the unity of the Empire—a most useful function. The Commons can control the House of Lords. If the Lords twice refuse to pass a bill sent them by the Commoners, it can be enacted into law without their consent. These arrangements provide for unity of action and concentration of power. All bills relating to the expenditure of money must emanate from the House of Commons, the members of which are directly and always responsible to the people, and if at any time the administration fails to command the confidence of a majority of the electors, it may be turned out, without waiting for the lapse of four years or any definite fraction thereof. That, we conceive, to be democracy in government. In our view the measure of ordered liberty is the measure of control which each citizen exercises in the government of the country.

The same statements apply to Canada, with a change of terms, substituting the Governor-General for the King, and the Senate for the House of Lords. We have not yet obtained complete control of the Senate, which is not an elective but an appointed body, appointed, however, not by the King or Governor-General, but by the people's Government, yet it seems to be written in the book of fate that a party pledged to the abolition, or reform, of the Senate will next come into power in our country. If they

carry out their policy, we shall have still further broadened down our liberty, "firm based upon the people's will."

You must sometimes ask yourselves the question whether your Senate and Senators have entered the promised land and are alive to the new age into which the world has come. Some of them are, thank God, but others still Lodge in some vast wilderness.

It is quite clear, I think, that any lack of sympathy between us is not due to fundamental dissimilarity of ideals, but altogether to education. I have about come to the conclusion that blood is education condensed and fluid. We talk about American blood and British blood as though they were composed of different elements, but so far as I can see, if it is real American, or real British blood, it is what it is as the result of education. We use the expression "blood" loosely as a synonym for the outstanding characteristics of different nationalities. It is, therefore, immensely important that we should assimilate our educational results.

I do not know how much this generation is responsible for it, but it seems to us that the impression has got into the minds of many American people that monarchy is of the devil. This is one thing that has tended to separate us. Then the word "subject," used to describe the citizens of the Empire, should be suppressed, as it carries with it certain historic implications which had some significance in earlier days, but the word has now no justifiable content of the old kind, and it serves to mislead those who have but superficial knowledge of our institutions.

At Chautauqua, N. Y., that great centre of light and leading, an American young lady said to a friend of mine early in the war, "Would not this be a great time for Canada to rebel and get her liberty?" That is beyond comment.

On our side of the line we believe that autocracy is of the devil, wherever it may reside, or under whatever label it may hide itself, but it does not exist only in a monarchy. It did exist in the King George who wickedly provoked the American colonists to rebellion, but it does not exist in the King George of to-day. He is a King who knows and keeps, with due reserve and dignity, his place. Neither is it found in that happy young warrior whose bonny ways win all our hearts, the Prince of Wales, heir-apparent to the throne. He showed his mettle a few days ago in New Zealand during a railroad strike in which laborites refused to run trains for the use of the people, but would permit one to run for the convenience of the Prince, when he refused it, saying, "I am one of the people."

In our view, the thought that monarchy is always and altogether evil seems to have impregnated your nation. This is accounted for, we think, by a great deal of fiction in your school histories. Your own brilliant novelist, Owen Wister, says that of forty school histories used twenty years ago in sixty-eight of your cities, and in many more unreported, four tell the truth about King George the Third's Pocket Parliament and thirty-two suppress it. To-day, he says, your books are not much better. Thousands of you: American children all over the country are still

being given a version of the Revolution, and the political state of England at that time, which is as faulty as King George the Third's Government. He says that this teaching plays straight into the hands of your enemies; and it assuredly does. Very few of your children (or for that matter, scarcely any of our children,) know that when your forefathers began their fight for independence there was no such thing in existence as an American citizen—not one. That class of person became evident upon this planet some time after. The "embattled farmers" were British colonists who fought for liberties already enjoyed by their fathers and brothers in England, but denied to them. They fought because they had English convictions in their hearts. It was because they believed in the English tradition of liberty they gave their lives to uphold and extend it. The Declaration of Independence was only a further evolution of the principle of liberty, embodied much earlier in the Magna Charta wrung from King John, and in the Bill of Rights, for opposing which King Charles later lost his head.

Few of the rising generation knew that Pitt, the great Earl of Chatham, so vehemently denounced the treatment of American colonists by the Crown of Great Britain that he was overcome and fell in a fainting fit on the floor of the House of Lords and was carried out to die.

Few of us recall that it was impossible to obtain sufficient enlistments among the English to fight against your forefathers in the Revolutionary War, and that 17,000 Hessian mercenaries (men of German blood) were sent out to fight and retreat before the outraged colonists.

We fully, most heartily, and without the slightest reservation of feeling, approve of the War of Independence and rejoice in its success. With the spirit we possess in Canada, we would do the same thing under similar circumstances, so that in our relation to that great event there is nothing to repress, but everything to increase our high regard for the American people.

On the other hand, I am equally sorry, yes, more sorry, that few of our Canadian children realize as they should do, that it was the blood shed upon American soil by your forefathers which procured the large, may I not say, the perfect liberty which we now enjoy. The reaction of the American Revolution upon the British Government was such as to lead to a new policy in the treatment of her colonies by Great Britain, which not only inured to the benefit of Canada, but of all British possessions from the great overseas dominions to the smallest dependencies of the Empire.

The experiment of American nationality, owing to the tragic circumstances of its beginning, and its huge material success, has challenged the attention of mankind, so that to you, as a Republic, the down-trodden peoples of the world look wistfully for example and inspiration. The American Revolution has been a world-wide blessing, and I regret that, in the interest of truth and good-will, our children are not better informed of this fact.

I count it a most regrettable circumstance that the occurrence of the last great war prevented the due celebration of one hun-

dred years of peace between the United States of America and the Britannic people. In that event, the history of our mutual relations would have been re-written and probably truth would have taken the place of fiction in our public schools on both sides; for we confess to literature that is too unscrupulously patriotic to convey an exactly truthful impression. I wish that this re-writing of history through a commission to be appointed jointly by our two great Anglo-Saxon peoples, under the eyes of our universities, might still be done in the interests of international understanding and good will. Two such powers, animated as we are, by Christian ideas, however imperfectly they may be realized, should be working together by every possible means for the world's peace and progress. I am sure God wills it.

One word more. That we may keep our two democracies pure and progressive, it is becoming more evident every day that we must submit democracy itself to a moral criterion beyond itself, whether this be found in common law, in conscience, in the greatest good of the greatest number, or in what we believe to be the divine will. We must not make a god of it and worship it, or it will betray our people with false hopes, and arrest the growth of national character, and possibly destroy our civilization. The eye of the soul must ever search beyond the material, and find those invisible principles, which, girding the divine throne, are a girdle of strength to all nations who seek unto the highest life. Let me quote some words recently sent forth by Lloyd George, Prime Minister of Britain, Sir Robert Borden, Premier of Canada, and the Premiers of four other British Dominions, in which they say that "neither education, science, diplomacy or commercial prosperity, when allied with belief in the material forces as the ultimate power, are real foundations for the development of the world's life." The League of Nations will be a failure unless men are possessed of the spirit of good will.

For the complete fulfillment of a world destiny, for the exaltation of national life and its true poise we must look beyond ourselves and accept such a mission to more backward peoples as the League of Nations is destined to provide. I believe that, including the United States of America, the League of Nations will yet become a fact accomplished, and when it gets properly down to work it will do much more than merely prevent war and protect weaker nations. The logic of the world's need will lead it to evolve a constructive moral programme. It will unify and exalt the conscience of mankind on many other issues besides that of labor. To this end, the Church of Christ, and the educational institutions of our countries must supply those intellectual and spiritual influences and inspirations, which will enable the two powers we represent here to-day to rise to their divine opportunity.

In this sublime atmosphere Church and State, spirit and body, will coalesce in an organism which we can call by no lower and yet no higher name than the Kingdom of God.

