

after all, the only lasting peace is that which is built upon the sentiments that lie within; fear can compel for a time but only love can hold for eternity.

I have said that our nation must be interested in you because you have adopted a form of government like ours, and are working out that ideal in your government. I am not so exacting as to expect that either in your country or in my own the government will be perfect. Governments are administered by human hands and the work of human hands, while it may approach perfection, never reaches perfection. And it is no reflection upon your country, as it is no reflection upon mine, to say that the real is not as high as the ideal. If our realizations were up to our ideals, our ideals would be very low. An ideal to be an ideal must be above us and it is not a high ideal that a man can expect to overtake. When a man overtakes his ideal his progress stops; the ideal must be so high as to keep us looking upwards all the time and our ideal government, the ideal of government which you also have adopted, namely, that the perfect government is the government completely and immediately responsive to the people's will—that is the highest ideal of government. Not because the government will be at any time perfect, but because with that kind of government the people can have a government as good as they deserve to have. The best ideal of government that we can have is an ideal that gives us a form of government that the people can use and use to the best advantage. The best that can be said of our ideal is that however perfect or imperfect the government may be it can be made better; the best that can be said of it is that as the people make progress in virtue, intelligence and patriotism, their government will reflect the improvement.

But there is another reason why our relations are likely to become more friendly; and it is a better reason than I have yet given. It is because the world is growing better; it is because the world is rising to higher ground. What are the signs of the times? Progress everywhere and in all directions. There is not a country in the world in which intelligence is not increasing; there is not a country in the world in which the number of schools is not increasing, in which the number in attendance is not increasing, in which the standard of education is not being constantly raised. This is true the world around. If it were necessary to bring proof I could bring it from every civilized or even semi-civilized country on the earth.

Not only is intelligence increasing; not only is the number of the illiterate decreasing, but the ideal of government that takes the whole people into consideration is spreading everywhere. Go where you will and you will find that the struggle is on; sometimes over one issue, sometimes over another; in one place it manifests itself in one way, in another place in another way, but everywhere the people are pushing on and asserting the doctrine that governments derive their just powers from the consent of the governed, and that governments shall be administered in behalf of the people of the country. Increase in intelligence means better government and improvement in government in turn increases the opportunities for education. The ideal to which the world is moving—in some places more rapidly than in other places, but everywhere moving, is this—that there shall be an open school door in front of every child born into the world and that the child shall, through freedom of conscience and freedom of speech, have an opportunity to give to his fellow men the benefit of his judgment and his conscience.

But, my friends, there is another direction in which I see signs of progress. The world is growing not only in intelligence and in its appreciation of the principles of popular government, but there is a moral movement that is perceptible throughout the world. The world is coming to understand the doctrine of brotherhood as it has never been understood before. Some fifteen years ago Dumas wrote a letter in which he said that he saw signs of the coming of a better day; he said that we were on the eve of a new era, which he described as the era of brotherhood. Two years afterwards Tolstoy, who has not been outside of his country for more than fifty years, read what Dumas said and declared that he, too, saw signs of the coming of this era of brotherhood. I see it in my own country; there is a study of ethical questions such as we have never had before and I believe it is true of every country. I think you will find it true in Great Britain; I think you will find it true in Germany; I think you

will find it true in France. It was in France that Charles Wagner wrote that little book, "The Simple Life," which has been translated into nearly every tongue, and what is it in that book that has touched the heart and found response? It is the eloquent protest that he presents against the materialism that has been making man the slave of his possessions. It is the earnest appeal for the assertion of a manhood and a womanhood that will raise the spiritual above the purely physical. I am sure I am not mistaken, when I say that we are upon the eve of this era of brotherhood, and as the doctrine of brotherhood spreads, as we come to recognize the indissoluble ties that bind every human being to every other human being, we shall be lifted to a higher plane. Instead of killing each other because we differ in opinion we will find a rational way of settling every dispute that arises amongst us. Do not these conferences at The Hague mean something? Do not the peace congresses that are held from time to time in different places mean something? I had the privilege of attending one peace conference in London, in July, 1906; there were assembled there representatives of twenty-six nations and they unanimously endorsed a resolution, the substance of which was this: That before any declaration of war or commencement of hostilities every question that defies diplomatic settlement shall be submitted to an impartial international tribunal for investigation and report. That means that instead of flying at each other in anger, instead of fighting when the passions are excited, we shall pause for investigation, and examination; that before any nation goes to war the reason must be known—then the sentiment of the world can be turned upon the question; and the enlightened public opinion of the people of the world will compel justice.

Do you tell me that the building of battleships still goes on? Yes; they are still building battleships and I am not expecting that they will stop at once, but I am expecting that every year a larger and larger number of the people of the world will endorse the doctrine set forth by Carlyle in the closing chapters of his "French Revolution," when he says that "thought is stronger than artillery parks and at last moulds the world like soft clay," and then Carlyle adds that at the back of thought is love. Love is the greatest force in the world. With a larger intelligence, with a quickened conscience and with an increased application of ethics to public affairs, we will realize that the things that are seen are temporal, that the things that are unseen are eternal, and that the sentiment of justice which no one can see with the eyes of the flesh is, after all, the thing that is most real and the foundation upon which governments, societies and civilization rest.

But, my friends, I did not come here this afternoon to make a speech to you; I came here as your guest in answer to your courteous invitation, glad to testify, and I think that my right to testify can not be disputed—glad to testify that our nation is watching your nation with a friendly interest, with an interest that has no mercenary motive in it, that our sympathy is a broad and lasting sympathy. I am glad to adopt that philosophy that enables me to regard with delight every advance that a neighbor can make. I can not tell how my neighbor's prosperity is going to help me, but I have such faith in the wisdom of the plan upon which God built this world that I believe that no good that can come to my neighbor can bring harm to me; and, as I know of no rules to apply to nations except those that apply to individuals, I am glad to apply to nations this same philosophy and to believe that God has so made this world that no real good that can come to any other nation will bring harm to us. Therefore, as an American citizen I can travel anywhere, and everywhere, and wherever I go, I can bid the people God-speed in the development of the natural resources of their country; in the elevation of their people, in the winning of those laurels that come as recompense for good deeds. Now that we do not measure a nation's greatness by the size of its army, or the strength of its navy, now that we are beginning to measure nations as we measure individuals, by the services that they render others, the little nations can stand upon an equal footing with the great and in these contests for supremacy, not in physical force but in moral prestige, each nation, no matter how small, can hope for a place in the front rank if it shows by its conduct that it builds upon the best foundation and lives according to the highest ideals.

## Timely Quotations

A Commoner Reader: "Why make ten thousand owners of the soil and all the rest trespassers in the land of their birth."—David Lloyd George.

Why in America build up a handful of billionaires while all the rest struggle for bread.

George H. Bell, Fowltown, Ga.—I beg to offer as a contribution to quotation column, the following from Byron:

Chief of the Ten. It must not be, the people will perceive it.

Dage, the people! There's no people, you well know it,

Else you do not deal thus by them or Gompers. There's a populace, perhaps, whose looks May shame you; but they dare not groan or curse,

Save in their hearts.

I have substituted Gompers for a pronoun.

Ella McGuffey, McGuffey, Ohio.—"The accumulation of that power which is conferred by wealth in the hands of the few is the perpetual source of oppression and neglect to the mass of mankind. \* \* \* The preference of partial to general interests is however the greatest of all public evils. It should therefore have been the object of its laws to repress this malady, but it has been their perpetual tendency to aggravate it \* \* \* Laws, it is said, can not equalize men. No; but ought they for that reason to aggravate the inequality which they can not cure? Laws can not inspire unmixed patriotism, but ought they for that reason to foment that corporation spirit which is its most fatal enemy?"—Mackintosh.

It seems to me that the people surely ought to realize the truth in the above quotation. Public conditions and individual experiences at the present time are such as to compel the belief that the controlling political party in power is the party of exaggerated inequality in wealth, conferred upon the few by special privileges, unequal rights and laws. The democratic party has always pleaded for the support of the people to enable it to establish just and equitable laws. It has shown the evils of corporate rule, the disadvantages of trusts and combinations in shutting out competition and depriving the people of individual, equal opportunity in all avenues of industry. The people either do not recognize the evils or do not understand their source, or else they would give their support to that party which is always pointing to these evils, pointing to their source and pointing to their remedies.

Herman H. Sanborn, Sanbornville, N. H.—Noting that you have lately introduced a new feature in the form of a column of "Timely Quotations," I take the liberty to send a few quotations which seem to be peculiarly applicable to present day conditions, and which may possibly be of service to The Commoner readers. I wish The Commoner the fullest measure of success in the dissemination of the principles of true democracy.

What has destroyed the liberty and the rights of man in every government which has ever existed under the sun? The generalizing and concentrating all cares and powers into one body.—Thomas Jefferson.

Because these things, right and wrong, are really what do govern politics and save or destroy states, the few who keep insisting on the good of righteousness and the unprofitableness of iniquity are the only real politicians.—Matthew Arnold.

Give us men! A time like this demands Great hearts, strong minds, true faith and willing hands.

Men whom the lust of office does not kill;  
Men whom the spoils of office can not buy;  
Men who possess opinions and a will;  
Men who have honor, men who will not lie;  
For while the rabble, with their thumbworn creeds,

Their large professions and their little deeds,  
Wrangle in selfish strife—lo! Freedom weeps,  
Wrong rules the land and waiting justice sleeps.  
—Oliver Wendell Holmes.

Is it not time for the liberty loving people of this land to put their condemnation upon a state of things that brings the very name of free government into contempt and disgrace.—Allen G. Thurman.