

when, for example, a nation in the extension of its yet commerce introduces its language and enlarges the horizon of the people with whom it trades. This incidental benefit conferred by the opening of new markets must be apparent to any one who has watched the stimulating influence of the new ideas which have been introduced into Asia and Africa through the medium of the English language. This is not the mother tongue of very many of the world's leaders in religion, statesmanship, science and literature, but it has received through translation the best that has been written and spoken in other countries. He who learns this language, therefore, is like one who lives upon a great highway where he comes into daily contact with the world. Without disparaging other modern languages it may be said with truth that whether one travels abroad or studies at home there is no other language so useful at the present time as that which we employ at this banquet board, and the nation which is instrumental in spreading this language confers an inestimable boon even though the conferring of it be not included in its general purpose. England has rendered this service to the people of India and the United States is rendering the same service to the people of the Philippines, while both England and the United States have been helpful to Japan and China in this way.

"But the advanced nations cannot content themselves with the conferring of incidental benefits. If they would justify their leadership they must put forth conscious and constant effort for the promotion of the welfare of the nations which lag behind. Incidental benefits may follow even though the real purpose of a nation is a wholly selfish one, for as the sale of Joseph into Egypt resulted in blessings to his family and to the land of the Pharaohs, so captives taken in war have sometimes spread civilization and blacks carried away into slavery have been improved by contact with the whites. But nations can not afford to do evil in the hope that Providence will transmute the evil into good and bring blessings out of sin. Nations, if they would be great in the better sense of the term, must intend benefit as well as confer it, they must plan advantage, and not leave the results to chance.

"I take it for granted that our duty to the so-called inferior races is not discharged by merely feeding them in times of famine or by contributing to their temporary support when some other calamity overtakes them. A much greater assistance is rendered them when they are led to a more elevated plane of thought and activity by ideals which stimulate them to self-development. The improvement of the people themselves should be the paramount object in all intercourse with the Orient.

"Among the blessings which the Christian nations are at this time able—and in duty bound—to carry to the rest of the world, I may mention five: education, knowledge of the science of government, arbitration as a substitute for war, appreciation of the dignity of labor and a high conception of life.

"Education comes first, and in nothing have the United States and England been more clearly helpful than in the advocacy of universal education. If the designs of God are disclosed by His handiwork, then the creation of the human mind is indubitable proof that the Almighty never intended that learning should be monopolized by a few, and he arrays himself against the plans of Jehovah, who would deny intellectual training to any part of the human race? It is a false civilization, not a true one, that countenances the permanent separation of society into two distinct classes, the one encouraged to improve the mind and the other condemned to hopeless ignorance. Equally false is that conception of international politics which would make the prosperity of one nation depend upon the exploitation of another. While no one is far sighted enough to estimate with accuracy the remote, or even the immediate, consequences of human action, yet as we can rely upon the principle that each individual profits rather than loses by the progress and prosperity of his neighbors, so we cannot doubt that it is to the advantage of each nation that every other nation shall make the largest possible use of its own resources and the capabilities of its people.

"No one questions that Japan's influence has been a beneficent one since she has emerged from illiteracy and endowed her people with public schools open to all her boys and girls. The transition from a position of obscurity into a world power was scarcely more rapid than her transition from a menace into an ally. China is entering upon a similar experience and I am confident that her era of reform will make her, not a yellow peril but a powerful co-laborer in the international vineyard. In India, in the Philippines, in Egypt and even in Turkey statistics show a gradual extension of education and I trust I will be pardoned if I say that neither the armies, nor the navies, nor

the commerce of our nations, have given us so just a claim to the gratitude of the people of Asia as have our school teachers, sent, many of them, by private rather than by public funds.

"The English language has become the vehicle for the conveyance of governmental truth even more than for the spread of general information, for beginning with Magna Charta and continuing through the era of the American revolution and the Declaration of Independence down to the present, no language has been so much employed for the propagation of that theory of government which traces governmental authority to the consent of the governed. Our own nation presents the most illustrious example known to history of a great population working out its destiny through laws of its own making and under officials of its own choosing, although, I may add, we scarcely go beyond England in recognizing the omnipotence of a parliament fresh from the people. It is difficult to overestimate the potency of this conception of government upon the progress of a nation and, in turning the thought of the world away from despotism to the possibilities of self government, the pioneers of freedom made western civilization possible. An idea will sometimes revolutionize an individual, a community, a state, a nation or even a world, and the idea that man possesses inalienable rights which the state did not give and which the state, though it can deny, cannot take away, has made millions of human beings stand erect and claim their God-given inheritance. While the era of constitutional liberty is ever widening, while the tyranny and insolence of arbitrary power are every year decreasing, the leaders of the world's thought, not only the English speaking nations but the other Christian nations as well, have yet much to do in teaching reverence for the will of the majority and respect for the public servants upon whom the people bestow authority.

"The Christian nations must lead the movement for the promotion of peace, not only because they are enlisted under the banner of the Prince of Peace, but also because they have attained such a degree of intelligence that they can no longer take pride in a purely physical victory. The belief that moral questions can be settled by the shedding of human blood is a relic of barbarism; to doubt the dynamic power of righteousness is infidelity to truth itself. That nation which is unwilling to trust its cause to the universal conscience or which shrinks from the presentation of its claims before a tribunal where reason holds sway betrays a lack of faith in the soundness of its position. I venture to suggest that the world's peace would be greatly promoted by an agreement among the leading nations that no declaration of war should be made until the submission of the question in controversy to an impartial court for investigation, each nation reserving the right to accept or reject the decision. The preliminary investigation would in almost every instance insure an amicable settlement and the reserved rights would be a sufficient protection against any possible injustice.

"Let me go a step farther and appeal for a clearer recognition of the dignity of labor. The odium which rests upon the work of the hand has exerted a baneful influence the world around. The theory that idleness is more honorable than toil—that it is more respectable to consume what others have produced than to be a producer of wealth—has not only robbed society of an enormous sum but it has created an almost impassable gulf between the leisure classes and those who support them. Tolstoy is right in asserting that most of the perplexing problems of society grow out of the lack of sympathy between man and man. Because some imagine themselves above work while others see before them nothing but a life of drudgery there is constant warring and much of bitterness. When men and women become ashamed of doing nothing and strive to give to society full compensation for all they receive from society there will be harmony between the classes.

"While Europe and America have advanced far beyond the Orient in placing a proper estimate upon those who work, even our nations have not yet fully learned the lesson that employment at some useful avocation is essential to the physical health, intellectual development and moral growth. If America and England are to meet the requirements of their high positions they must be prepared to present in the lives of their citizens examples, increasing in number, of men and women who find delight in contributing to the welfare of their fellows, and this ought not to be difficult, for every department of human activity has a fascination of its own. The agricultural colleges and industrial schools which have sprung up in so many localities are evidence that a higher ideal is spreading among the people.

"And now we come to the most important need of the Orient—a conception of life which recognizes individual responsibility to God, teaches

the brotherhood of man and measures greatness by the service rendered. The first establishes a rational relation between the creature and his Creator, the second lays the foundation for justice between man and his fellows and the third furnishes an ambition large enough to fill each life with noble effort. No service which we can render to the less favored nations can compare in value to this service, for if we can but bring their people to accept such an ideal they will rival the Occident in their contribution to civilization. If this ideal—which must be accepted as the true one if our religion is true—had been more perfectly illustrated in the lives of Christians and in the conduct of Christian nations there would now be less of the 'White Man's Burden.'

"If it is legitimate to 'seek another's profit' and 'to work another's gain' how can this service best be rendered? This has been the disputed point. Individuals and nations have differed less about the purpose to be accomplished than about the methods to be employed. Persecutions have been carried on avowedly for the benefit of the persecuted, wars have been waged for the alleged improvement of those attacked and still more frequently philanthropy has been adulterated with selfish interest. If the superior nations have a mission it is not to wound but to heal—not to cast down but to lift up, and the means must be example—a far more powerful and enduring means than violence. Example may be likened to the sun whose genial rays constantly coax the buried seed into life and clothe the earth, first with verdure and afterward with ripened grain, while violence is the occasional tempest which can ruin but cannot give life.

"Can we doubt the efficacy of example in the light of history? There has been great increase in education during the last century and the school houses have not been opened by the bayonet; they owe their existence largely to the moral influence which neighboring nations exert upon each other. And the spread of popular government during the same period, how rapid! Constitution after constitution has been adopted and limitation after limitation has been placed upon arbitrary power until Russia, yielding to public opinion, establishes a legislative body and China sends commissions abroad with a view to inviting the people to share the responsibilities of government.

"While in America and in Europe there is much to be corrected and abundant room for improvement there has never been so much altruism in the world as there is today—never so many who acknowledge the indissoluble tie that binds each to every other member of the race. I have felt more pride in my own countrymen than ever before as I have visited the circuit of schools, hospitals and churches which American money has built around the world. The example of the Christian nations, though but feebly reflecting the light of the Master, is gradually reforming society.

"On the walls of the temple at Karnak an ancient artist carved a picture of an Egyptian king. He is represented as holding a group of captives by the hair—one hand raising a club as if to strike them. No king would be willing to confess himself so cruel to day. In some of the capitals of Europe there are monuments built from, or ornamented with, cannon taken in war. That form of boasting is still tolerated but let us hope that it will in time give way to some emblem of victory which will imply helpfulness rather than slaughter."

#### A FAMILIAR SONG

Andrew Hamilton, insurance lobbyist, defending his practice of controlling legislatures, said: "I have no excuse whatever about the form of the vouchers that were accepted for the disbursements that I made to the various branch agencies. The insurance world today is the greatest financial proposition in the United States, and, as great affairs always do, it commands a higher law. In defending its rights and its property you can not stop to kick every cur that comes along and barks; and if you could sweep them out in other, perhaps mysterious, but honest ways, you are defending and asserting the higher law, which great enterprises have a right to command."

That "higher law" song has been used to quell the conscience of many guilty men and to quiet protests from a plundered people. Even the highwayman sings himself to sleep with that same old song. Notorious as these facts are, republican leaders sing the "higher law" whenever they are reminded that in 1896, 1900 and 1904 their party became the fence for stolen goods. When they are asked to "put it back," they insist that because their party was engaged in "the preservation of national honor" that which men have been trained to regard as common theft was not only excusable but commendable.