

tanguishene, where ample buildings already exist, applicable to these purposes.

We will now sum up briefly the philosophy of our defence : It is, to give no offence, to do unto our neighbours as we would wish that they should do unto us. With this neighbourly relation we shall remain content. We have no desire to encircle this continent with a "Chinese wall." Neither men nor nations were ever intended to live, shut up in a box. A Montreal clergyman, lately inducted into the parish of Renpoint, in Dumfriesshire, has remarked "that men should not live narrow or isolated lives,"—no more should nations—we believe in that. We believe too in autonomies. We simply ask to be let alone, and to live as we like, confident that the very rivalries of contiguous peoples develop general intelligence, and call into exercise the highest powers of the human mind. We trust, however, that our rivalries may ever be friendly rivalries in the arts of peace, but if we are compelled to appeal to the arts of war, we will hold our own as best we may, and we know that we can hold our own until England casts her mighty buckler before us. With the Mother Country we shall always cultivate the most affectionate relations, relying upon her for much help, and not the less grateful if we do not get all we ask.

We wish also to impress upon our fellow-countrymen, happily not much exercised in such matters, that one of the first principles of a war of national self-defence is the mutual insurance of the defenders, that well known symbol "mutual" should be inscribed on the cap of every patriotic soldier. He fights individually to protect all that he holds dear, but the mutual compact is mutual protection. If he suffer loss he must have compensation for life, limb or property—compensation either wrung from the enemy or to be paid out of the national treasury. And we would furthermore remind those loud-mouthed denunciators of Canada, who write