

McGill, Victoria and Massey Hall, are living monuments to-day to the generosity of country-loving philanthropists. The time is soon coming when political economists will have to consider, not what wealth a man has, but the use to which he puts it.

Then, notice the influence on character. In Canada every week ten thousand Christian ministers proclaim the glad tidings of great joy. This is not the case in South America. Every morning at breakfast we may read the events of a world, and what the world thinks of those events in an outspoken press—a press whose freedom no law, no power, no king can suppress and which will never perish except by its own depravity. This is not so in the Dark Continent. In France a man's social position is judged by his manners, in England by his birth, in America by his wealth, but here the tendency is to estimate a man by his individual capacity and manhood. This may be accounted for by the fact that, of the family, the father goes to his work, with his mind imbued with the principles of British justice, and leaves beside his hearth a synonym for domestic virtue. The son acquires a tone of character at the fireside, and by association with his father in field and workshop, is taught honesty of purpose, fearlessness of labor, and a determination to give value for value. Hence he goes into life with a "heart beating in sympathy with every man, and a mind that turns on the poles of truth." Qualities like these mark the bold peasants as referred to by Goldsmith when he says:—

"Princes and lords may flourish or may fade
A breath can make them as a breath hath
made.

But a bold peasantry, their country's pride,
When once destroyed, can never be supplied."

These are the men "who know their rights and knowing, dare maintain." Such a peasantry is Canada building up.

No power on earth can prevent our people from fulfilling their democratic impulses. No power on earth can shut out the immigrant from that fertile western wilderness, which provides a field for all industry and a refuge from all want. In everything the pleasure and convenience of the masses are consulted. In literature, in music, in science, in politics, everyone bows the knee to the people. Future events, whatever they may be, will not deprive the Canadians of their climate or their inland seas, or their exuberant soil. Nor will bad laws, revolution or anarchy be able to obliterate that love of prosperity and spirit of enterprise which seem to be their distinctive characteristics.

But, mark the fact. It is an invariable law of nature, and also of God, that unto whom much is given of them shall much be required. Upon us devolves the responsibility of educating the democracy, of renovating its religious beliefs, of purifying its morals and regulating its movements. We must substitute by degrees a knowledge of business for its inexperience, and a knowledge of its true interests for its blind instincts. A new science of politics is needed for a new world. Let us evolve in the hearts of our fellow-countrymen a love for those little wave-washed British Isles, and the dear Lady who presides over them—a love which, if let alone, will grow better by its own laws than by the strife-engendering laws of politicians,—a love which will be quick to interpret, and sure to respond in the hour of peril, and which in the future, as at the present, will "spare neither land nor gold, nor son nor wife, nor limb nor life, (as) in the brave days of old."

If upon attentive observation and sincere reflection, we should become convinced that the gradual development of social equality is at once the past and future of our history, this discovery would confer upon it the divine sanction, and to attempt to