

And then again: Men have a right to organize when the object sought is self-improvement. I mean improvement in ability, as well as in mind and morals. We grow like trees in a forest—together. We do not wait for one to shoot ahead, and then the others will reach up suddenly to make things equal again—but all reach up together—giving shelter to each other, and each promoting the general growth. An organization which has but one idea and one object—defence—will be likely to work mischief; for it will have a tendency to defend what should not be defended—to protect the unskilful and dishonest from their natural punishment—to keep the trade on the same dull plane and hinder progress; but when the one distinct and definite object is to promote the cause of progress—to make the skilled more skilful—the careful more prudent, and all the members worthy of the best among them, I say it is good, and tends to good for all concerned. Mutual sympathy is a far finer incentive to good work than mutual jealousy. Jealousy will make one desire to break his enemies' tools—or deface his work—and will break out in words of ungenerous disparagement; but sympathy will rejoice in every appearance of a brother's excelling, and then try hard to equal and outdo it. Men banded together in a pledge to do their work well—that each shall honour himself by doing his man's best, and that all will copy him whose work excels! It is magnificent. Men banded together in a pledge to elevate themselves as a class; to make sobriety a law of life and work; to have truth in the inward parts and in the outward word and act; to help each other in any appeal and protest against injustice, and to compel each other to give strict justice wherever due; to promote the cause of a true morality, that the men shall speak right and do right from love of right—that is great as idea and action; and while any body of men keep that well before them they will grow better by aiming high.

One very obvious result must be obtained by this; it will make the men proud of their society, and always anxious to maintain its good name. Men with "Sobriety, Truth, Justice and Morality" for their motto will be ashamed of drunkenness, and unjust demands, backed by taking unjust advantages; they will be ashamed of untruth and of immorality, and they will be more or less anxious to justify their motto. I believe greatly in promoting this sense of dignity and honour among our industrial classes. I would have builders so proud of their calling, and jealous for their honour, that they would refuse to build such sham and shoddy things as most of the houses we are called upon to live in. I would have every class of workers jealous for its own honour and good name, so as to create and keep alive a real *esprit de corps*, a true *noblesse oblige*, which would put a brand upon bad work, and indolence, and bad words, and bad conduct. We know how this has acted in other grades of society; how the old aristocracies of the old world were held by it; how that sense of what they were and what belonged to them as a class ruled their thoughts and actions. We know what it has done for the army and navy; what steadiness; what stubbornness; what heroism it has given them in battle. We know what it is doing in politics, and what it is doing in social life, and why not have it animating the mind of those engaged in every kind of skilled labour? That is the sort of aristocracy we want on this continent. We cannot bring over European Royalty, and Dukes, and Earls, and landlords generally; and we would not if we could. Our royalty can only be of mind and conduct; our dukes are the men who can lead us; we can only have the aristocracy of brain and character; our institutions will be respected only for their usefulness to society, and not for their name and their age. We have the creation of a new state of things, of new names, of new circumstances and grades of society, and I can see nothing better than to put highest honour upon industrial honesty and excellence. This new world will be opened up, and its institutions made good and great—not by crafty and scheming politicians—not by party men who are violent for office and money by it—not by speculators who cheat and rob under a new name for the sin—but by honest industry—by working men and women. Politicians may make Presidents and Premiers, but working men and women make the nation, and it is of the first importance that the nation-makers know what they are about, and do a work that they shall not be ashamed of, and make their position in society one of the most honourable. I am sure that a great change might be brought about in this direction, and for the good of society. I mean that we might elevate skilled labour with a great deal of advantage to ourselves. The skilled labourer is not admitted to what is called society; he is not expected to dress so fashionably as society; not to go out so much, nor sit up so late. I do not wish to injure my friend, the skilled workman, by introducing him into "society," where he would be called upon to go to parties and clubs, and dress fashionably—for he is far better and happier where he is—but from the society standpoint, I do not see why he should not be entitled to membership. As a rule, he is quite as worthy of it as the majority of those who constitute it, and if he were admitted, it is quite possible that he would leaven society for society's good. He might help to put down many abuses and extravagances; he might in time drive the idea into the social head that it is just as manly and as gentlemanly to be an engineer as to be a clerk—just as respectable to wield a hammer or a file as to take samples about the country. And then we should have fewer young men waiting for places, and meantime living on their friends; fewer debts of honour to pay and defalcations to pay

them; fewer unhappy homes on account of small income; fewer vices generally, perhaps. And society would be all the better for that, as you and I know. It would learn better ways of living; it would put honour where it is due; it would glorify true worth, and give to its sons fresh fields for their energies and ambition. For I am sure that there is a far better chance for making a good living and a good name—even of winning distinction in the way of skilled labour, than in the professions, or in politics, or in literature. I would rather be of those who work with their hands, earning a good living and putting a little by for a rainy day, as we say, than be the professional drudge the majority of professional men must be. The work is not half so hard, and not half so wearing to life. Lawyers, doctors, politicians! what hacks they are, most of them? They are always fretting for want of work, or fretting over work, and longing for a little more money to make things approximate to the pleasant. It is a hard and dreary life the major portion of them live. But with the workingman it is not so. He has no false and foolish appearances to keep up; no need to live and dress lavishly, and give and go to parties. His life is simple; he has leisure for mental improvement, and is not maddened by the fevers of business or politics. In that position, as I see it, may be cultivated the best types of manliness. Men have time and opportunity for informing the mind; for the study of science, history and ethics. Their very work; their constant striving of the will; their conflict with difficulty; their effort is a means of growth; it makes the mind robust, and gives the man a consciousness of power; it trains him to endurance, to perseverance, and to steady force of will; he has ample time and abundant opportunity for all needful amusement, and is happier far, and more manly than the mere man of fashion, who lives an unreal life without depth of thought, or earnestness of feeling, or strength of purpose; happier far than the drudging professional, whose life is one weary, dreary toil for bread; and happier far than the man whose whole energies are absorbed in business, who has to give all his brain and all his heart to the thing to keep it going. Manual labour is a grand thing, and gives a grand opportunity for the cultivation of true manliness.

But how is this to be accomplished? I speak to all this congregation, but in particular to the members of the Convention. Gentlemen, I have glorified labour in my speech—I have said what may be done by your actions—but how? Let me say, first of all, that this is a matter for each individual man. However good your organization may be, real character, the true elevation of manhood, must be the result of personal endeavour. You must put forth effort in that direction. Organization can get capital together, and lay the track, and cut through mountains, and bridge valleys and rivers, but in each engine is the power to drive it along. You must have an individual mind and heart to do this great thing for yourselves. There is always great danger of men forgetting this, and losing their individuality in the mass, or in the organization. They trust to officials and rules and conventions, and imagine that they have done all the Society requires of them when they have put their name on the roll of membership. That is the bane of our church-life to-day. Everything is left to the minister and office-holders and the system generally. But manliness, truly good character, can only be achieved when each one has a correct and clear idea of his importance as an individual. He must understand that he has a value, not simply, not at all as belonging to a community, and bringing some contribution to a general good as distinct from himself, but that he has a value on his own account. A man is not simply a part of a machine, he is a whole; he exists for his own sake, for the development of his own nature, for the cultivation of personal virtue. He has to work for others; but not as a slave, always as a man;—working, not with downcast eyes and a broken spirit, but with a wise and strong self-regard, and a free will, and an informed mind—making the work noble by the nobility of his thought and purpose.

And that means that each one shall have a profound concern for his own manhood, his intelligence, his mental and moral and religious nature. We are not described gentlemen when our work is well-defined. I have not described that quantity known as yourself when I have said what your daily duties are. The man is more than the engineer, and cannot be put under it. It is good for a man to know the dignity of his work—it is good for him to be proud of his order and to be jealous of its good name—it is good for him to desire and seek the means for giving and getting justice; but the circle of your thinking and acting cannot be confined to that. Sobriety? Yes; that is good. For the engineer? Yes; that is good. But—sobriety for the man—that is better; it covers the engineer and some other things. Justice? Yes; get it when you fairly can, and give it always. Do a good day's work, grudging nor labour nor skill. But justice for the man is far better—justice in all the varied relations of life. Truth and morality? Yes; but not simply as engineers. Take these things for yourselves as men, and the calling is included. And do you not see what all this leads to? I am sure you do. You know as well as I do that when you have fitted yourselves for your work—giving free play to your faculties, acting honestly and bravely toward employers and society—you have but used a portion of the talents committed to your charge. I was going to say that your aims as engineers will not be reached by you unless you develop by prayer and faith your high spiritual faculties—that