

the affection with which Queen Victoria spoke of her Canadian troops. The mutual love of sovereign and subject is a wholesome theme and one upon which the highest national hopes may well be based.

But a discordant note is struck when the speaker assumes the role of the prophet, and warns our soldiers to be prepared for a time of war and bloodshed which must come if we are to attain the higher things. "Unless history of every kind is to be falsified by the record of this fair land, we cannot attain to true and full life until we shall have passed through some great crisis, until, I say, we shall have experience of war in the life of this fair land. History tells us we must prepare for this. Before we come into the full and true and noble work of life, we must be baptized and consecrated to that work in blood. I know not when it may come, and I do not desire the day to come. But come it will and come it must." In comparison with this bloodshed which, if not imminent, is yet inevitable, our experience in South Africa is but as a few drops to a heavy shower.

As to the wisdom of being prepared for emergencies, and as to the feebleness of our national life we are agreed, but the same can hardly be said of the means suggested for the attainment of a fuller life, and the above is certainly a serious way of regarding the Canadian outlook.

In general it may be said that to make prophecies is a dangerous thing. There are so many and varied forces at work in our complex civilization to-day, that it is well nigh impossible to say what will or must be. Thoughtful men of the past put themselves in a false light when they left their allotted sphere to take upon themselves the work of prophesying. As a philosopher Hegel accomplished work in virtue of which he goes down to history as the greatest thinker of modern times. The same, however, is not true of him as a prophet. In that capacity he foresaw the evil day in the form of a great war between North and South America. "Come it will and come it must," he thought, but come it did not, and the chances of such a new-world

war are becoming less as time goes on. To-day it is scarcely within the range of possibility.

But prophesying is especially dangerous when it is founded, not so much upon existing conditions, as upon certain *a priori* conceptions. As may be observed, the basis of the above statements regarding the necessity of war is an interpretation of the history of the past, and not an interpretation of present conditions. In fact the early part of the address draws attention to certain features in the present conditions which, if true, should in themselves be security against anything like violence and bloodshed.

Assuming that the great things of the past were preceded by great wars, it is not necessary that history should repeat itself. A prediction, of which the only basis is the fact that a similar thing often or invariably happened in the past, suggests the question as to whether the history of the past is properly interpreted.

We ask, was war the best solution of the problems of the past? As intelligent men we seek the best solutions. Every candid reader of history admits that better statesmanship could have prevented some of the great wars of the past. Why do we regret the war with the American colonies? Not because these are now lost to the British empire; not because of the wasted treasure and the loss of life connected with that war; but because we know that the war could have been prevented by less capricious or more intelligent statesmen and rulers than we then had! But surely it is a mistake to think that anything good or great that has come to us since that war, would not have come if the war had been prevented.

War has often indeed preceded an increased activity in various directions. But whether this activity is the outcome of war is another matter. Juxtaposition and essential connection are quite different things, and we venture to suggest that instead of discoveries in science, creations in art, and the general fertility of thought, which often succeed war, being the outcome of war, they are but the concrete realization of a fuller life which, in virtue of its own inward energy and onward impulse, was