

inclination, but as a patriotic duty. In opposition to the prevailing spirit of materialism and utility we must raise fortresses of religion and science. It is incalculable, the influence for good exerted over us by those high standards. Once we have become acquainted with them it is a difficult and painful task for us to descend to the little and the mean; from vines trailing along the ground and drawing nourishment from the slime of the earth, we become as mighty oaks that "dally with the tempest" and whose lofty tops are vivified by the purest winds of Heaven. Under the influence of those ideals our condition is like to that of the poet-priest in the Valley of Silence, which he thus beautifully describes when asked what he did in that valley:—

"Afar on the deep there are billows
That never shall break on the beach;
And I have heard songs in the silence
That never shall float into speech;
And I have had dreams in that Valley
Too lofty for language to reach,

And I have seen thoughts in the Valley
Ah me—how my spirit was stirred;
And they wear holy veils on their faces,
Their footsteps can scarcely be heard;
They pass through the Valley like virgins,
Too pure for the touch of a word.

I come now to consider the moral condition of Canada, that is, to investigate how truth is applied to the manners and customs of the people. There are three great reflectors of the morality of a country—the pulpit, the press, and political parties. When in these three we find sound moral principles preached and practiced, little need be feared. Do the utterances of those who fill our pulpits betoken a healthy moral state? Apart from the Christ-like doctrines of the Catholic church what is there of the Saviour's teaching in the words of those commissioned to preach peace and good-will? "Love one another" is no longer a precept. Is it strange that the common enemy should say "If these be your Christians we want none of them," or that the ranks of indifference and irreligion should teem with recruits from the best blood of Christianity?

Is the condition of the press satisfactory? Examine the various papers and answer. Freedom of the press and of speech are principles held in theory and in practice, so much so that no one is safe

from attack nor any cause so sacred as to be free from the ridicule of those who direct the columns of our journals. The innermost circle of the family is invaded and the most private affairs of individuals paraded before the public gaze to be made the subject of common gossip. Crimes, the most revolting and unnatural, are described in the most attractive style, and form the subject of mental reflection for many thousands. Thus has the press become a vast engine for the propagation of immoral principles. Public opinion is the great god; virtue and vice, right and wrong, go according to the likes and dislikes of public opinion. The people want liberty and the press echoes their cry. "Give every man a vote,"—whether he casts it for the good or evil of the country is not to be considered. Triumphant democracy is the shibboleth of those penny sheets with whom money and popularity are the only objects. Take a look at the free and lordly nature of this democracy. In it the great charm is that you can do what you like; you have no duty in the matter, you may go to war or make peace as you like, and quite irrespective of anyone else. How grandly democracy puts her foot on all our fine theories of education; "All the nation a workshop" is her motto. How little does she care for the training of her statesmen! The only qualification required is the profession of patriotism. Such is democracy—a pleasing, lawless, various sort of government, distributing equality to equals and unequals alike. People oft-times jump from the fear of slavery into slavery; out of the smoke into the fire; for liberty, when out of all order and reason, is the worst form of slavery. Democracy is but a step removed from this form of slavery.

The third reflector of morality is political opinion. Are we safe on this respect? I think not. Politics has degenerated into an unworthy struggle for office, in which all means are good, and out of which the fittest seldom survive. It is no longer the science of good government. Each of the two great parties is capable of no good in the eyes of its opponent; mutual condemnation is the order of the day. The poor elector is bothered completely and can scarce be expected to cast an intelligent vote. Can this state of affairs last? Emphatically no. "Something is rotten in the state of Den-