

lodestar more potent than a mere community of profit. Temporizing makeshifts may suit a futureless people. Unless we intend to be mere hewers of wood and drawers of water until the end, we should in right earnest set about strengthening the foundations of our identity ; unless we are ready to become the laughing-stock of the world, we had better not lose sight of the awful possibility of sinking under self-imposed burdens of territory. It is not by mimicking the formalities of the old world, or aping time-worn solemnities which have ceased to be solemn, that dignity is to be acquired, nor is it by pantomine or burlesque that the thews of our nationality are to be strengthened. Periwigs and Gold-sticks have had their day, and it is not well for us to attempt to set up the mummied idols of a buried past as objects of worship, or graft on our simple Canadian maple the gaudy outgrowth of a luxuriant tropical vegetation. Here, every man is the son of his own works, and we need no antique code of etiquette nor the musty rules of the Heralds' office to tell us whom or what to honour.

We know not what the future may have in store for us. Let the event be what it may, it is our bounden duty to prepare for it like sensible men conscious of obligation to humanity. The problem of self-government is being worked out anew with fresh *data*, and we must do our part in the solution. There are asperities of race, of creed, of interest to be allayed, and a composite people to be rendered homogenous. Away down in Lunenburg, Nova Scotia, there is the old Teutonic stock, just as it exists in the county of Waterloo in Ontario ; there are the descendants of the Pennsylvania Dutchmen in Lincoln, and of the New York Dutchmen around the Bay of Quinté ; Highland Scotch clustering together in Prince Edward Island and Cape Breton, just as they do in Glengarry or Bruce ; and the old