

3. Independence would plunge us into civil strife because no constitution could be formed agreeable to all interests represented by our present population. This is merely an objection. But we shall have to solve our own domestic problems any way. And Independence will set these varied interests in their true light and so help us to determine their relative rights and values. The history of Hayti, Mexico and the United States proves this.

4. England would not grant us our Independence. She might refuse if our aim were to become her unreasoning and implacable foe. But if we should remain in such friendly alliance as ought to subsist between two Christian nations in this century she could offer us no valid objection upon moral, economic or patriotic grounds. All these objections really aid the argument since they show just what a united and inspiring Canadian struggle our Independence would involve. And Canadian union, Canadian struggle, Canadian inspiration are what we most need.

Independence would unite us; give us a National spirit; give the acts of our parliament a meaning and dignity they now lack; give Canadians something real, tangible, grand to live for, think for, pray for, die for. Independence would irrevocably commit our rising generations to the conservation and perpetuation of a most sacred trust; would solemnize and ennoble the public mind by the weight of grave responsibilities; would create self respect by commanding the respect of others; would give to the world a new nation with all the vast implications of the word—a new set of earth-wide conditions created, a new type of citizen, a new ideal of citizen-ship, a new cause and inspiration of the highest achievement possible for man, a new literature, new science, new sociology, new religion, new manhood, new nationhood.

Our Independence would drown local bickerings in national questions; quicken the form of our now spiritless body corporate into life; fuse diverse elements; and demonstrate the triumph of the peace principle in politics. While the history of other nations is marked with blood and hatreds and tears, ours shall have no bloody battles to chronicle, no wreck of lives, no hatreds of Hell. But rather, future generations of Canadians shall be guided back to their country's birthplace by the white star of Peace and shall gain their national inspiration from the record of great thoughts, great inventions, grand dreams, divine ideals, christian love and the stupendous eternal power of National righteousness.

The time for Canadian Independence has come.

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### WHAT SHALL OUR FUTURE BE?

Life is full of Mystery, yet of mystery that, after all, is not mystery. A mystery indeed, to him who expects a full answer to the questions: "What is the essential nature of life?" "How came Life to pass?" or "How does life continue?" Yet, to one who is willing to allow his Creator to be more powerful and to know more than himself, the mystery in very large measure, ceases to be. The mystery of life, being then relegated to the one who knows and whose function it is to know all mystery, there still remains to us, within the realm of our knowledge, all life's practical problems and those necessary to be known.

It is our privilege and our duty to know what can be known by us of life, just as it is *not* our privilege and *not* our duty to know that which lies beyond the ken of human vision. Locke likened knowledge to the ocean; in places so deep that the sounding line is of no value as a guard against danger, but, in places so full of shoals and reefs that continual soundings must be made to protect from disaster. This illustration, while it may undoubtedly be misapplied to support the narrow utilitarian view that value is to be measured entirely by immediate usefulness, is yet of the highest truth when applied to the subject in hand. Life, in its relation to us, life, as a possession to be used in the world, must, most emphatically, be known to us. In this connection, the "Know Thyself" of Socrates loses nearly all its difficulty, while it imposes the most solemn obligations on every responsible man and woman.

Why is this true?

The problem of our *future* demands it. Our *life*, as a quantity yet to be lived, is *our* contribution to the welfare of the world. Shall the *world* be the better for my living in it or shall it be the worse? Shall there be left by me upon the lives of men a positive impulse for good? Shall I get the most out of life of real practical utility and of the highest enjoyment? These are questions with which earnest men and women, especially those just starting in life, are confronted. These questions cannot be safely disregarded now for the all sufficient reason that a person's future course of life, however wise or however *foolish*, will be, in the judgment of others, in the judgment of self and in *results*, the practical working out of that person's answer.

The present of your lives cannot be divorced from