

all our ancestors in individual and family government—while the onward march of political democracy is a fact equally apparent—it is by no means clear to myself, for one, that religion will wield diminished power in the presence of a genuine, modest, deep-seated culture; or, that the aristocratic inequalities inherent in men from their mothers' womb will not assert themselves successfully in any really free State. In other words, I rely upon Nature and Revelation against levelling and system-mongering of the American, or any other kind. In Nature and in Revelation we should lay the basis of our political, moral and mental philosophy as a people; and once so laid, those foundations will stand as firmly set and rooted, as any rocks in the Huronian or Laurentian range.

It is usual to say of ourselves, Gentlemen, that we are entering on a new era. It may be so, or it may be only the mirage of an era painted on an exhalation of self-opinion. Such eras, however, have come for other civilized States, why not for us also? There came for Germany the Swabian era, the era of Luther, and the era of Goethe; for modern Italy the age of Leo X; for France the age of Louis XIV. In our own history there have been an Elizabethan and a Georgian era; and, perhaps, there is at hand an American era, in ideas, in manners, and in politics. How far we, who are to represent British ethics and British culture in America—we, whose new Constitution solemnly proclaims "the well understood principles of the British Constitution;" how far we are to make this probable next era our own—either by adhesion or resistance—is what, Gentlemen, we must all determine for ourselves, and so far forth, for the Dominion.

I shall venture in concluding this merely preliminary paper, to address myself directly to the educated young men of Canada, as it now exists. I invite them, as a true friend, not to shrink from confronting the great problems presented by America to the world, whether in morals or in government. I propose to them that they should hold their own, on their own soil, sacrificing nothing of their originality; but rejecting nothing, nor yet accepting anything, merely because it comes out of an older, or richer, or greater country. That it should always remain a greater country is partly for us, also, to determine; for, at least to our notions, ancient Greece was a greater country than the Persian empire, as at this day, England proper may be considered a greater country than Russia. But North America is emerging; and why not our one-third of the North rise to an equal, even if an opposing altitude, with the land conterminous? Why not? I see no reason, why not? What we need are the three levers—moral power, mental power, and physical power. We know tolerably well what our physical resources are, and by that knowledge we are cheered on; questions of purely moral strength or weakness we may leave to their

appointed professors, the reverend clergy; of our existing mental ways and means, I have given a rapid *resumé*.

To supply a list of our deficiencies, I have not undertaken. Yet, as the object of all intellectual pursuits, worthy of the name, is the attainment of *Truth*; as this is the sacred Temple to be built or re-built; as this is the Ithaca of every Ulysses really wise; I venture humbly to suggest that we need more active conscientiousness in our choice of books and periodicals, for ourselves and for our young people; that the reading acquirement which moves, and embraces and modifies, every faculty of our immortal souls, is too fearful an agent to be employed capriciously, or wantonly, much less wickedly, to the peril of interests which will not be covered up forever, by the Sexton's last shovel of church-yard clay. I venture to suggest that we should look abroad, and see with the aid of this all powerful agent or acquirement, what other nations are doing as intellectual forces in the world; not limiting our vision to America or England, or France, but extending eager, honest inquirers, beyond the Rhine, and beyond the Alps. From Germany the export of ideas, systems, and standards of philosophy, criticism, and belief, has not yet ceased; and from re-constructed Italy,—so ripe in all intelligence—a new mental kingdom must come forth—if the new political kingdom is to stand. I venture to invite the younger minds of the Dominion to the study of the inner life of other nations, not to inspire them with a weak affectation of imitating foreign models, but rather with a wholesome and hearty zeal for doing something in their own right on their own soil. On a population of four millions we ought to yield in every generation 40 eminent, if not illustrious men: that is to say, one man to every 100,000 souls. And favoured as we are, we should certainly do so, if the cultivation of the mind was pursued with the same zeal as the goods of the body; if wisdom were valued only as highly as mere material wealth, and sought as strenuously, day by day.

I am well convinced that there do exist, in the ample memories, the northern energy, and the quick apprehensiveness of our young men, resources all unwrought, of inestimable value to society. I would beseech of that most important class, therefore, to use their time; to exercise their powers of mind as well as body; to acquire the mental drill and discipline, which will enable them to bear the arms of a civilized state in times of peace, with honor, and advantage. If they will pardon me the liberty I take, I venture to address them an apostrophe of a poet of another country, slightly altered to suit the case of Canada:

"Oh brave young men, our hope, our pride, our promise,

On you our hearts are set,—
In manliness, in kindness, in justice,
To make Canada a nation yet!"