

What wondrous future may be reserved to America, in her political relations with the outer world, it would be rash for us, with any certainty, to affirm. But speculation is not wholly vain, and this much seems certain: it is difficult to conceive what good would result to humanity by the formation of a new nation in America *in the sense in which we speak of the nations of Europe*. It is easy to see how it might work incalculable harm. There is diversity enough among the races now; and there is little danger that that diversity will disappear. It is time we veered round again towards unity,—not to uniformity,—but to that truer unity which preserves diversity. The people of the United States believe firmly in the grandeur of their destiny; and so do we all. But it may be possible that a destiny far more glorious than, by building their ideals upon the facts of the past, they have yet been able to conceive,—an ideal of character far higher than a narrow and exclusive one—may be in store for them. It may be that the highest type of manhood to be evolved in America will not be termed an American, but simply a MAN. If a qualifying epithet were at all necessary, it should be "Columbian," which would not emphasize the diversity of races, but their *unity in diversity*. Is it not, indeed, a fact of deep significance that to that victorious party in the United States, which is moving towards free trade, which has within its ranks all those who believe in complete free trade, and are, therefore, essentially cosmopolitan in their economic doctrines—to that party the vast majority of the foreign-born population instinctively adhere? These considerations lead one to think that the United States, placed in the centre of the Ocean, may not be intended to be the special home of a new race, but rather the common meeting-ground of all nations of the earth, where, with that toleration of diversity which nature and history show

is the only sure ground of truest unity, they may come together without forgetting or despising their noble origin, emulate each other, and each work for the others' good. That may be the real solution of the Chinese problem, of the Negro problem, and of the French-Canadian problem, too.

And what of our own country? Here, too, the striving for a distinct united and independent nationality is working in the common cause. It is one force at work to prevent that excessive uniformity within North America, which would in the end be disastrous and deadening to all vigorous life, as well as that excessive divergence without, between America and the other continents, which would bring disagreement and war and inevitable conquest. Our efforts to establish a Canadian nationality will succeed only so far as they subserve the deeper purposes of Providence. There is no need of a new Canadian race any more than there is need of a new American race. The geographical features of Europe which produced the European races have no counterpart in the geography of America; and we may be sure, therefore, that racial differences and animosities such as they have been in Europe, will not be reproduced here. But there is need and pressing need of one thing, and that is, a closer unity in the political relations of mankind. No one will say that it is not desirable. No one will refuse to confess a silent hope, however small, that such a union may sometime be secured. To such an end, then, is there not need of some political bond between North America and the continents on either side? Even if its accomplishment be not possible for several centuries, the germs of that great event, according to all the teaching of history, should be already discernible. And where can those germs be found if not in the Dominion of Canada and her peculiar connection with both Europe and America? Many of us wonder what possible purpose