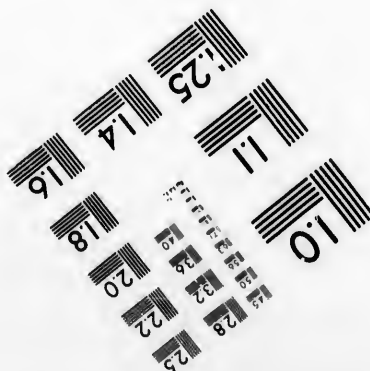
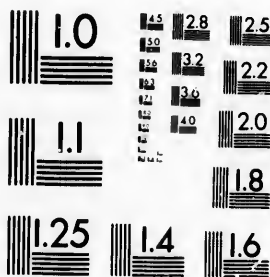


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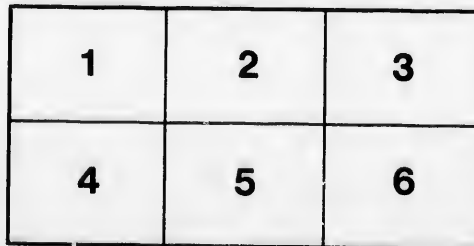
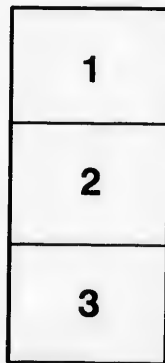
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The New 
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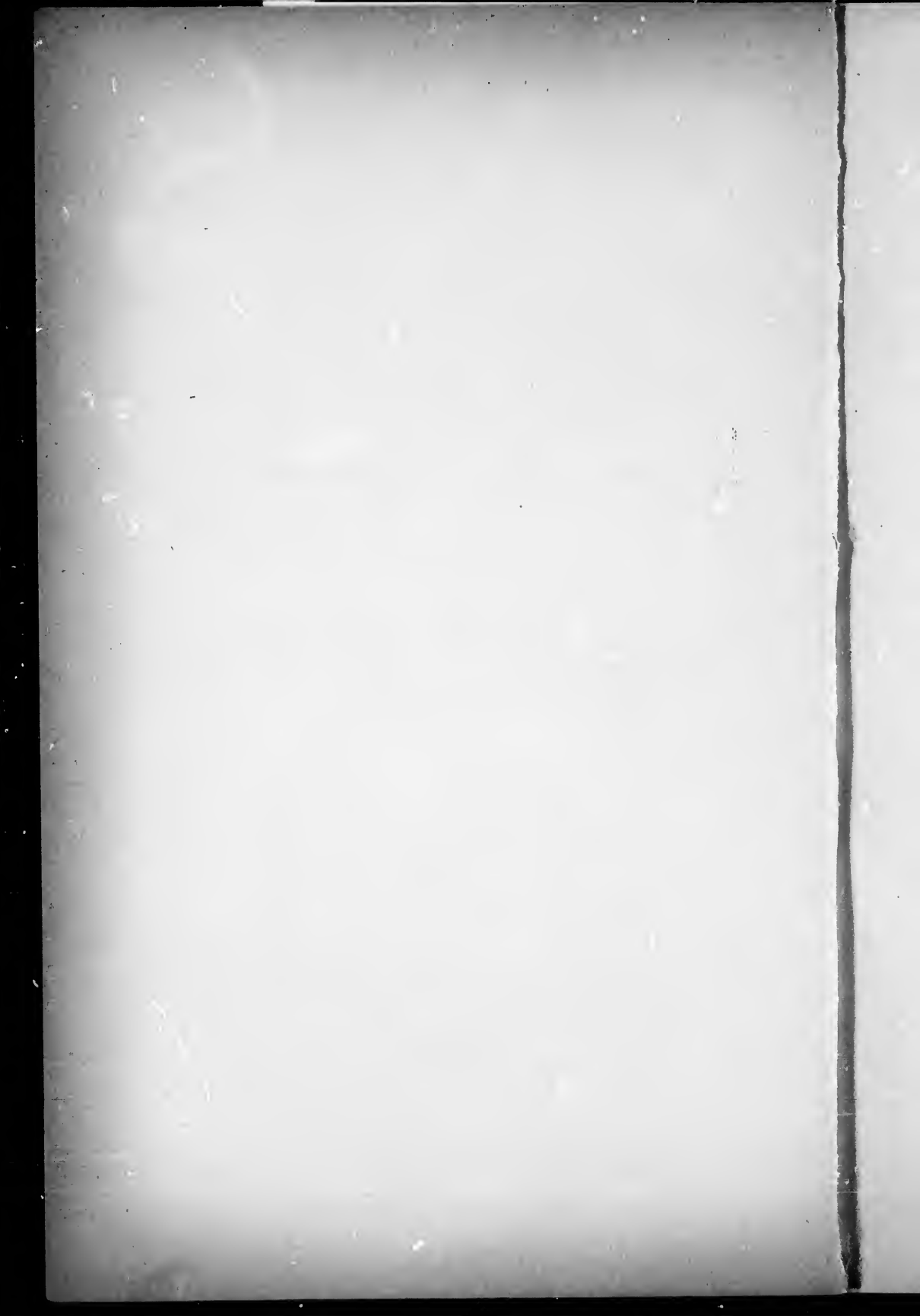
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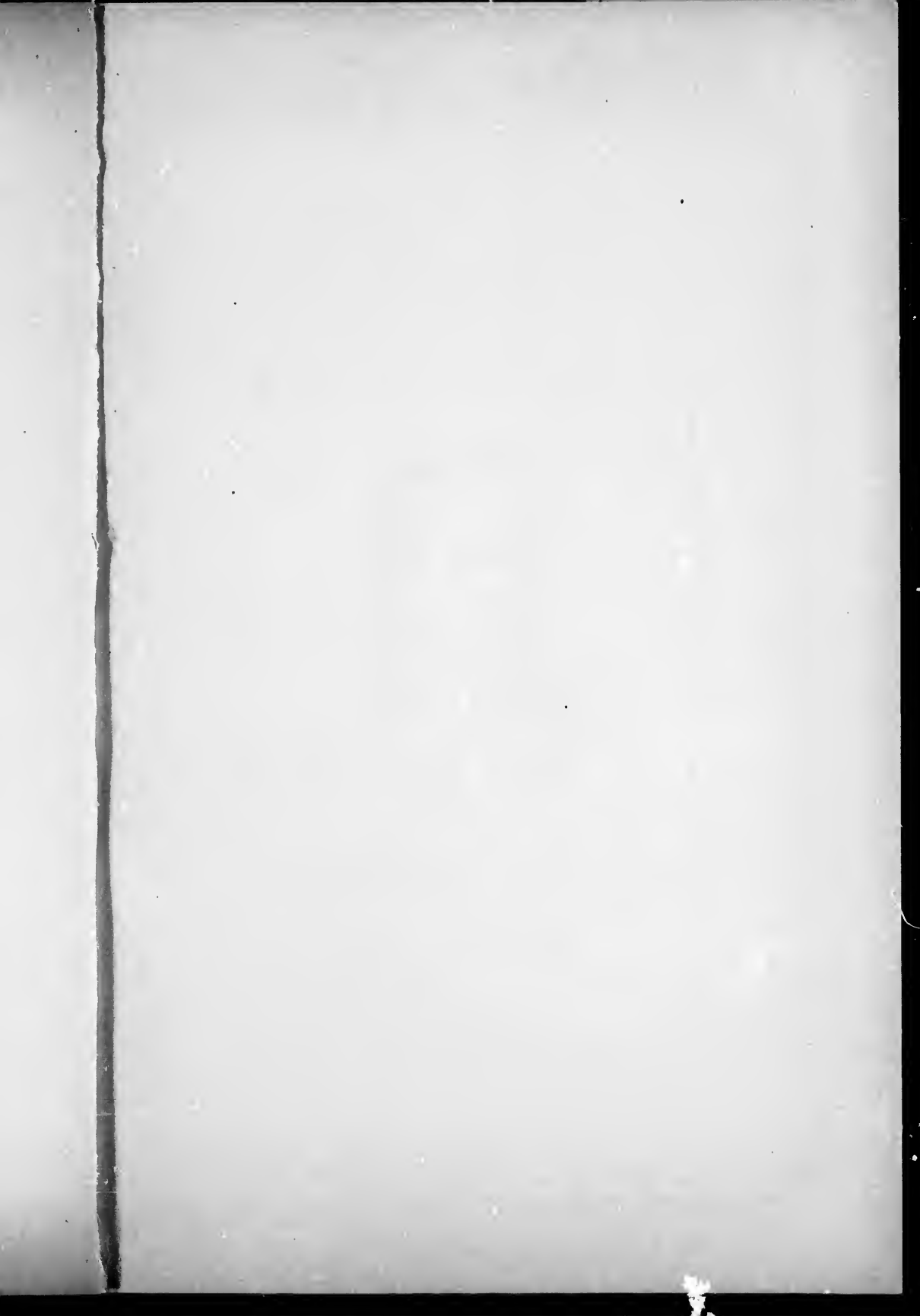
REV. PROF. GEORGE BRYCE, LL.D.

Hon. President of
Manitoba College Literary Society



INAUGURAL ADDRESS
DELIVERED IN CONVOCATION HALL, MANITOBA COLLEGE
WINNIPEG, NOVEMBER 11, 1898







SIR WILFRID LAURIER

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The New Canadianism

The first public open meeting for the session of the Manitoba College Literary Society took place in the spacious Convocation Hall of the College on Friday evening, 11th of November. The hall was completely filled by professors, students and friends of the college. After an interesting musical programme, Rev. Dr. Bryce, Honorary President of the Literary Society, delivered the inaugural address for the college session 1898-9. Dr. Bryce said:

Twenty-seven years ago yesterday morning Manitoba college opened its doors and began its first classes. Only a year before that date was Manitoba born and Winnipeg had less than three hundred inhabitants. The college was a child of the new Canadian movement.

During the history of Manitoba college, in our new west, event has dogged the heels of event, and we have been dazed with the changes as they overtook us. Our prairie capital, reached as the writer first knew it, by a stage coach journey of four hundred miles, has become a metropolitan city; the ploughshare of progress has subdued vast areas of prairie land; railway trains with the cold breath of the Atlantic and the soft breeze of the Pacific meet here on their journeys; a thousand groups of educated and industrious settlers now make the solitary place to blossom, and the church and schoolhouse are everywhere the evidence of the deepest thoughts and intentions of this thrifty Canadian province.

During this time Manitoba has recognized that it was being whirled along by a great national movement. Looking at the filling up and transformation of the prairies we have been in a position to realize the strong forces at work within our Canadian borders. Standing midway, between the Atlantic, Pacific and Arctic oceans Winnipeg has been able to feel the quickening pulse of our national life.

Forty years ago the hopes of a nationality were rising in Canada. Canada was looking westward, and the handful of Selkirk settlers were looking to the east; leaders of thought in the Maritime provinces were advocating a connection with Canada and Canadian statesmen visited the seaboard to reciprocate this rising interest. The thought of the scattered children of Britain on this continent

was to join their fortunes under the good mother's smile, and to be no more scattered waifs but a happy and united family.

Few of us "saw the vision of the world, and all the wonder that would be," but we have lived to feel that "the thoughts of men are widened with the process of the suns." In the union of the four original provinces, and afterwards by the gradual addition of those outlying, the national life has grown, by trial it has been purified, and by successes it has been strengthened, till we have the national spirit manifesting itself as never before. Of this rising spirit we are to speak to-night under the name of "The New Canadianism."

ITS ORIGIN.

Before the middle of this century political freedom had been attained in all the British North American provinces. The change from a patriarchal to a responsible government filled the mind of the people with hope and confidence. The aspirations of men went out to higher things. The young men who grew up felt that they had a country. It was now their own to rule, their own to struggle for, and their own to advance. Few men can love their adopted country as do those who are the "native-born."

We recognize the first true note of this rising sentiment as coming to us from the seaside provinces. The name of Joseph Howe, the brilliant and trusted Nova Scotian leader, stands first in this movement. Before 1850 the three maritime provinces had determined to support the opening up of connection with Canada and to contribute liberally to accomplish this object. Howe with his magnetic power of speech and personality successfully advocated the union of the provinces for trade. He pointed out the value of his project both on economic and patriotic grounds. Visiting England Howe obtained the countenance of the British government. Canadian delegates visited Nova Scotia to carry out the project of an intercolonial railway. Obstacles of divided commercial interest for the time checked the project, but the development of Upper and Lower Canadian enterprise by the great Railway-premier Hincks followed rapidly after Howe's movement. The seed had, however, been sown. The mind of Howe had produced it, and though

circumstances on which we do not care to dwell prevented him reaping the harvest; yet to him must the credit be given of first powerfully advancing what we now call the Canadian idea.

In Canada itself it would seem that much is owed to a public man, who like Howe was of U. E. Loyalist descent, of eloquent tongue and of greatest persistence. This man was William Macdougall. Like Howe, a journalist, he left in the columns of his newspaper, the "North American," the beaten track of mere party politics, and aspired to the wider field of patriotism. The Toronto Globe, which absorbed the "North American," continued with William Macdougall's aid the same strong advocacy of this project. They strongly advocated the widening of Canada to include the Northwest Territories.

Some of Macdougall's contemporaries maintained "that in the Northwest the soil never thawed out in summer, and that the potato or cabbage would not mature." With great industry Macdougall controverted such statements, and with persevering energy kept the question before the Canadian people.

The widening of the national view thus produced led to the appointment by the Canadian government in 1857 of Chief Justice Draper, a man of strong Conservative principles, but like Macdougall much interested in the acquisition of the new territory. Crossing to England the chief justice appeared before a committee of the house of commons, which was investigating the affairs of the Hudson's Bay company. Few men could have equalled Chief Justice Draper in presenting his case. His strong British attachment showed itself in his arguments and he greatly advanced the Canadian claim before the committee at Westminster.

In the next year the Miles expedition explored the fertile plains now included in Manitoba, and brought back to the Canadian people the message that the hall had not been told concerning the goodness of the land.

Macdougall and Draper will ever stand out as famous in the field of Canadian aspiration, and thorough belief in the merits of our western prairies. To Howe will the honor belong of elaborating somewhat the federation scheme which Lord Durham with prescient political wisdom had indicated as the true destiny of the British American provinces.

GROWTH OF THE NATIONAL IDEA.

The writer remembers well the discussions which led to the adoption of confederation by the four provinces thirty years ago. Some conceived

rightly the issues which were at stake, and had imagination to see the possible future. The great mass of the people did not. The majority of the public men at any time are politicians not statesmen or patriots. Confederation in most quarters awakened little enthusiasm. The needs of the political parties led men to regard confederation as a solution of pressing difficulties. There was no wide scope, no high ideal, no patriotic aspiration in this which could awaken the heart of the Canadian people. To a few, however, the vision came.

One of the first to catch the national spirit was the late Sir John Macdonald. It was never the lot of the writer to be a political follower of the first premier of the Dominion.



HON. JOSEPH HOWE

but he must be a poor Canadian who fails to see that the great Conservative leader was a thorough Canadian. He saw that though the task was difficult an united British North America was possible. It became the dream of his life to accomplish this, and except in the case of insular, fog-bound, sleepy Newfoundland he saw its fulfilment.

The task we say was not an easy one. Howe, the aforetime federationist, had led his native province into an angry protest, which was with difficulty met. Even Quebec was anxious lest the wider union would remove its freedom of action. Had Quebec been a separate province it would not have entered confederation.

The Red River settlement which had petitioned to be made a part of Canada rose in rebellion when union was attempted. Military persuasion was the remedy in this case. British Columbia was coy and had no feeling whatever of kinship with the Canadian people. A good bargain at length brought the Pacific province into the union. For six long years Prince Edward Island stood proof against all the blandishments of the Canadian parliament. But at last in 1873 Canada was one from ocean to ocean.

This was brought about by the infinite patience, diplomatic skill and determination of Sir John Macdonald and those of kindred spirit. Each difficulty mentioned, being overcome added to the momentum with which

try. Of an impulsive and ardent nature he delights to throw himself into the conflict of opinion, and not infrequently succeeds in giving a direction to the trend of popular thought on a particular question.

We in Manitoba did not certainly agree with him as to his proposed solution of the school question or latterly with his views on prohibition, but it was probably his mistaken way of trying to remove a danger threatening our national development in the first case, and his fear of a fancied infringement of personal liberty in the second, that dictated his action. Ever since the visit recorded in his book "Ocean to Ocean," nearly thirty years ago, Principal Grant has been a persistent and successful advocate of nationalism in our Canadian life. With Highland fervor he has sought to inspire a true love of country.

PROVINCIALISM AND PESSIMISM.

But the struggle made for a stronger national life has not been without strenuous opposition. The disposition to lose sight of Dominion or national interests and to prefer local or provincial advantage has been seen from British Columbia to Prince Edward Island, not excepting the spirit which has found its embodiment in what we call "Manitoba first" and the two Northwest rebellions. The ease with which the demagogue can appeal to the selfishness and local feeling of his auditors is, of course, well known.

Our provinces have fought for boundary lines including a few more or less acres of rock and muskeg with as much tenacity as petty German princes formerly contended for their principalities. Provinces have clamored for the expenditure of money on objects which had no relation to the general good of the Dominion, and communities have been approached with lavish promises in consideration of their political support being given. Certain classes, manufacturers and others, have maintained their right for consideration at the expense of others, and in consequence has grown up strong Agrarian discontent.

Now both of these extremes are working against the national good. The greater bitterness has been shown on the part of our agricultural population. In criticizing this pessimistic spirit, we would say, that no just man but will work for the farmer to free him from hurtful monopoly or from whatever bears unequally upon him. No public man should oppose many of the fair propositions for the freeing of agriculture, for we must remember that agriculture is the basis of all our industries.

What we complain of in this con-



HON. WILLIAM MACDOUGALL.

the increasing force of patriotism went on. Manitoba and the Northwest became the common heritage of the other provinces, gave them independent ground on which to employ their energies and afforded an outlet for the restless and ambitious youth to find a field of action. The Canadian Pacific became a bond of union for, as has been said, it was a wise measure to supplement the "silken tie" of instinctive loyalty by a good strong tie of "iron rails."

Men outside of politics took heart and with wider views advocated the national as opposed to the provincial idea. As representative of these we may mention Principal Grant, of Kingston. No one can doubt Principal Grant's love of his native coun-

nection is the unfair spirit found here and there through the country, which opposes our national idea. For an agricultural community to maintain that the merchant or professional man should be debarred from being their representative, however capable he may be; to declare that cities and towns are in their spirit and influence opposed to the welfare of the farmer, and unnecessary; to argue that the state is only entitled to give a minimum of education in its schools and to strive to repress culture; to cultivate a spirit which despises literature, which would kill off all sentiment, and which speaks contemptu-

our fringe of provinces on the border of the United States could never develop unity of feeling or action, by maintaining that our manifest destiny is to be absorbed by the United States, by despising our efforts to cultivate a national spirit, and even by speaking disparagingly of our glorying, to use Kipling's phrase, in being 'Sons of the blood' of the good mother across the seas this writer must alienate himself from the national heart. It is bad to have no spirit, to be lacking in sentiment, to be inspired by purely selfish or by personal aspirations, but how shall we characterize one who wields a facile pen, writes a bril-



SIR JOHN A. MACDONALD

ously of patriotism, and all for the sake of so many dollars, or so many wheat fields, or so many fat cattle, is to throw us back to the crude civilization of fifty years ago, and to condemn us to the fate of "the wretch concentrated all in self," who sinks to shameful infamy.

It is not surprising, as we look at this opposition to our true nationalism that we find the mere provincialism, the apostle of agricultural selfishness, and the pessimist making common cause against our national life.

Accordingly, Mr. Goldwin Smith, of Toronto, has become the ally of patronism. By prophesying that

liant style, and has a wide acquaintance with historical subjects, when he speaks slightly of our young Canadianism, prophesies failure for our projects, and discourages the effort which is to make us a nation!

But the national tide is rising. Men in all the provinces are taking the wider view. Such men as Hon. G. W. Ross, of Toronto—the silver-tongued—Prof. Weldon, of Nova Scotia, a true patriot; Mr. J. S. Willison, of the Toronto Globe, a man of the younger generation, and many others are with true prophet's voice declaring the vision, and are exerting every effort to advance the Canadian spirit.

A CORYPHEUS.

But however successfully the open minded and most patriotic sons of Canada have labored to develop this true spirit, it has been reserved for the present distinguished Premier of Canada to magnify the new Canadianism and to bring it into "judgment as the noonday."

The world has moved forward greatly since the day that Sir George Cartier patriotically declared himself to be an "Englishman speaking French." The spirit of a larger Canada has taken hold of French Canada most powerfully. A demand has grown in the province of Quebec for a true national life. Newspapers of wide circulation and much influence in their French tongue have carried new ideas among the French Canadian people, since the era of Confederation. The desire to know English which has

of the whole Canadian people, irrespective of creed or origin. No doubt the three rocks which most endanger our "New Canadianism" are, as has been said, "race, language and religion." It was a great day for Canadian unity when a man of Gallic race, whose native tongue is French, in his place in parliament on March 3rd, 1896, asserted as the premier did the great principles of liberty of private judgment, and the tolerance of religious opinion.

He is thus reported:

"Not many weeks ago he was told from high quarters that he must support the bill or incur the displeasure of the authorities of his church. Even while threats were hanging over his head, no words of bitterness would be voiced by him against his church. He did not refuse ecclesiastics the right to have a voice in public affairs. As a Liberal of the English school and a British subject he believed that it was the privilege of all classes, whether high or low, to have a voice in the administration of public affairs. It was the right of all to discuss, influence, and convince, but he would always deny that any one had power to dictate even to the lowest. In his capacity of leader of a great party he represented Protestants as well as Catholics. Was he to be dictated to upon grounds which did not apply to the consciences of his Protestant colleagues. So long as he had a seat in this house and occupied his present position, whenever it became his duty to take a stand he would take it, not from the point of view of a Roman Catholic, but upon grounds that will commend themselves to men irrespective of race or creed."



REV. PRINCIPAL GRANT

spread so rapidly in Quebec shows a disposition to take part in the widening life of Canada. The French Canadians have shown a surprising facility in taking advantage of our British political institutions under our free constitution. With the true Gallic disposition the French Canadians have set up their political idol, and the man that speaks their thought is Sir Wilfrid Laurier. The premier has the love of liberty of Papineau, the dignity of Lafontaine, and the energy and industry of Cartier. It is a fortunate thing for the rising national spirit that this man, who seems to have the implicit confidence of his own people, yet proclaims himself, no mere devotee to a sectional cry or to a mere French Canadian sentiment—though he has that in a marked degree—but a representative

These words marked the hero and have the true voice of the "New Canadianism." The French Canadian people, while naturally fond of their beautiful language, while justly full of admiration of the achievements of their race from Charlemagne to Louis Quatorze and Napoleon, while much attached to their new world cradle in the valley of the St. Lawrence, under the influence of such leaders as the premier, on both sides of politics, will cease to be a menace to confederation, and will find ample scope for every power in the arena of Canadian national life.

How good a thing it is for our future as Canadians that there are those in both political parties who can take such wide and comprehensive views as the premier expressed at Queen's University, where he was lately, laureated!

"I claim that at this time we are presenting a spectacle to the world at large, that we are teaching how a

simple colony can become a nation not by revolution but by evolution. We exercise to-day the power of sovereignty. We are negotiating, or trying, at all events, to negotiate a treaty with our neighbors. This we do with the sanction of the motherland, and we give this further lesson to the world, that it is possible, to be an independent nation, while maintaining our colonial ties."

CANADIANS FOR THE EMPIRE.

As the premier said this is a remarkable development. And yet parallel and coincident with the rising Canadianism there has grown up an ever-strengthening sentiment of love for the empire. The new colonial theory of the British empire is entirely different from what prevailed at the time of the American revolution, or even at the time of Upper and Lower Canadian rebellions of 1837-8. The instructions given to Lord Lorne on his coming to Canada as governor-general in 1878 embody this.

The same spirit which animates the Canadian nationalist animates the lover of the empire—with the added interest in the case of the latter that it is historic as well. In a strengthening degree the glories of the crushed Armada, the victory of Trafalgar, the heroism of Dargai Ridge, and now Omdurman, are ours; the splendid genius for government shown in Pitt, Burke, Wellington, Gladstone, Beaconsfield, Rosebery, and Salisbury is ours; the high thought of Newton, Faraday, Clerk Maxwell, Darwin and Huxley is ours; the poetic flights of Shakespeare, Milton, Wordsworth, Burns and Tennyson are ours; and in a special sense there belong to us the religion and fervor of Wycliff, Latimer, Knox, Wesley, Chalmers, Carey and Newman. We have learned in the broad and comprehensive spirit of the age to value those who may differ from us in race, intellectual opinion, politics, and even religion, because they throw glory on the great empire, which includes us all, and protects us with fleet, army, diplomacy and prestige in the enjoyment of every right and privilege.

The increased interest of Great Britain in her colonies is a marked feature of this Empire-spirit. The life of the noble Queen and Empress has been a potent element in the growth of this sentiment. It needs some central figure to be the embodiment of the history, achievement, honor, and dignity of the Empire to enable millions to appreciate so large an idea clearly. The personal virtues of our Sovereign, and her reign of remarkable length in a remarkable period of the world's history have both cast their mellow light upon the Empire's greatness.

The reference to the Diamond Jubilee of last year has become almost a commonplace now. To the writer the most striking feature was the spontaneous enthusiasm shown by the colonial possessions of Great Britain—and not the least by Canada. It was a tribute to Canada that her premier—French Canadian and colonial born—was given the first place among the assembled colonies; and Canadians felt themselves more honored and stronger than if they had hoisted the dangerous flag of independence, for which a few sign.

The recognition of this Empire-spirit and noble sentiment has just been brought out by an eloquent speech delivered on October 25th by Lord Rosebery on the "Building of the Empire." He said: "The British Empire is not a centralized empire. It does not, as other Empires, hinge on a single autocrat or a single Parliament—but it is a vast collection of communities spread all over the world, many with their own governments, and therefore resting in a degree which is known in no other state of which history has record, in the intelligence and the character of the individuals who compose. Some Empires have rested on armies, and some on constitutions. It is the boast of the British Empire that it rests upon men," and again, "Empires founded on trade alone must irresistibly crumble. But the empire that is sacred to me is sacred for this reason, that I believe it to be the noblest example yet known to mankind of free, adaptable, just government."

The writer has had lately placed in his hands "The Story of Canada," one of the volumes of the "Story of the Empire series," and with it are to appear, published by a London house, companion volumes of the "Rise of the Empire" and the separate stories of India, Australia, South Africa and New Zealand." It is a sign of the times and shows a reciprocity of interest on the part of the British people to the fealty and regard we render to them.

Rudyard Kipling, who has been called the laureate of the empire, has well expressed the feeling of devotion of the different parts of the empire spread over the seven seas of the world. How well the poet has given our feeling as we say to the mother country:

"Mother, be proud of thy seed!
Count are we feeble or few? Hear, is
our speech so rude?
Look are we poor in the land? Judge
are we men of the blood?"

Gifts have we only to-day—Love without
promise or fee—
Hear, for thy children speak, from the
uttermost parts of the sea."

FOR EDUCATION AND CULTURE.

One of the most hopeful features of the new Canadianism is that it is not a mere vapid sentiment, but that it is based on intelligence and knowledge. Great efforts have been made by the Canadian people to educate the young. The school and college have been important factors in the life of every Canadian province. Time does not permit us to survey in this respect all the provinces, but we may take Manitoba as an illustration. The sparse population, the continuance for several years of bad seasons and the limited and unjust arrangements as to revenue under which the province lies, might have afforded our public men an excuse for neglecting education. But our people are convinced that to be free a people must be intelligent. The Canadian national spirit declares the unity of the people to be essential. Mennonites, Icelanders, Hungarians, Jews and others will not be Canadians unless they are educated into the spirit of our land. Out of this grew our great public school movement of 1891. Shallow critics say it was a political move, that it was an expedient, that it was not wise. But that movement was inevitable. From time to time it had risen for the previous twenty years. It simply culminated in 1891.

A visit to the splendid public schools of Winnipeg to-day with their beautiful buildings is an object lesson in Canadian patriotism. Representatives of thirteen different tongues may there be seen side by side. All, while loving their own national traditions, speak one tongue. Hundreds of Icelandic children will address you in as pure a tongue as any Canadian can use. In all parts of the province the same spectacle is seen. What an inestimable blessing it is to have all the children taught to breathe the same national spirit! The success achieved has been at the expense of much thought, and anxiety and struggle, but this keynote of a higher Canadian life has been sounded for the future millions of our wide prairie.

The rising Canadian culture is an evidence of this true spirit. The desire for education, the increased production of a Canadian literature, the improvement seen in the demand for books of all kinds, the strengthening of Canadian publishing houses, the call for post graduate courses, the advantage taken of facilities for foreign travel, the elevation of taste seen in the people beautifying their homes, and the sense that our land is leaving behind the crudeness of pioneer life, are all proofs of a spirit leading to a higher national life.

WITH SOBRIETY AND RELIGION.

Nor, while we may find defects in our Canadian life so far as what we may call our spiritual environment is concerned, have we other than a cheering outlook. One danger of northern nations has been the tendency to strong drink. Sometimes the brightest hopes of individual or community have been dashed by what Shakespeare speaks of as, "this heavy-headed revel east and west." The brightest intellects and the most patriotic hearts have been trailed in the dust by love of drink and its almost inevitable offspring unchastity.

Comparen with many other nations Canadians may well be thankful for the increasing interest in the condition of public morals. The spectacle of our Dominion voting in September last, and saying, by a considerable majority that in our opinion there should be the total suppression of the liquor traffic, indicates an opinion very hopeful for young Canada. The campaign of education on this subject, the decided majority in many parts of the country, the fact that every county in our province, notably the city of Winnipeg, gave an unmistakable opinion—all these things speak of good things for Canada in the future.

It will no doubt be suggested that French Canada decidedly opposed the position taken by other parts of the country. This is certainly to be regretted, but to men of calm judgment the case is not discouraging. Those who are familiar with Quebec know that outside of the cities of Montreal and Quebec there is little intemperance in fact whole counties are virtually prohibitory districts already. The local option idea has there taken hold of the people, so that while in the particular form of the plebiscite vote there may seem a difference, yet there is a virtual unity in the opinion as to strong drink and its use prevailing from ocean to ocean.

We should rejoice that Canada is a land of faith, and not of religious unbelief. It were a hopeless thing indeed if with our rising tide of Canadian hopes and patriotic spirit the fires of religious life were dying out. Nations to be strong and permanent must be religious. See poor, atheistic, irreligious, heart-broken France, whence this very day the news has come that the motto "God protects France" is to be struck from her coins. In the very Paris where in the days of revolution God was dethroned and a paragon of vice was worshipped, any visitor may hear to-day that the marriage relation is laughed at—and that means inevitable destruction to any people. Look at superstitious, ignorant Spain to-day, with nearly

seventy per cent of its people unable to read and write, crushed and broken, bankrupt, without national spirit, hopelessly given up to greedy political scoundrels that feed upon her people

Yes, Canada will only be great, her national life will continue to rise and spread only on one condition, viz., that she render a pure, intelligent and devout worship to God. Without the ennobling, saving, regenerating power of religion her aspirations will end in airy nothings.

But we are hopeful for the religious life of Canada. The zeal and enthusiasm with which the people have proved their faith by their works in following westward our immigrants with religious ordinances, even to distant Yukon, the regard paid to religious life in the home, and the intelligent study of the oracles of the living God lead us to hope that the new Canadianism will be reverent, thoughtful, earnest and sedate.

PRESENT AND FUTURE.

We close by quoting the wise words spoken less than a week ago in Toronto by Lord Aberdeen, who has been a true helper in developing the Canadian idea, and whom all true Canadians follow with best wishes and deep affection.

He is reported as saying:

"What I have in view is that at this formative period it is essential

that we should do all in our power to develop not only material prosperity, but also a sound, healthy tone of public opinion and affairs. We all know that to the outlying portions of a country a number of persons are attracted, especially where there is mining development, who are, well, to put it mildly, not always of the most sober-minded and quiet and orderly description. We get various elements, but, fortunately, owing to the good name and force of the Canadian authorities, there has been no trouble in regard to order. Still the community is of a somewhat mixed character. Therefore I say that when we hear of young men going out there and settling, we feel something of the responsibility belonging to them, and do what may be done that they may best promote the interests of the places in which they settle. . . .

Speaking in more general terms, we all of us should do something to encourage those who go out to those regions some way or another to promote the building up of communities which will be the glory of the country. And for this reason: We do not know how soon the population of those regions may equal the population of these. It is possible that some day they may surpass ours. We must see that the foundations are laid by true Canadians."

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Publications of Prof. Bryce, LL.D.

MANITOBA COLLEGE, WINNIPEG

Also Author of Articles "Manitoba" and "Winnipeg" in Encyclopedia Britannica, of "Canada" in "Narrative and Critical History of America," and of "The Indians" and "Education in Manitoba" in the New Canadian Encyclopedia.

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