

tions—how a great people may be established on this continent in close and hearty connection with Great Britain." (Debates of 1865, p. 85.) On the basis of a scrupulous regard for differences was the Confederation founded, and on that basis, and on it alone, does the new patriotism of our time proceed. Interest in Great Britain, therefore, is not an interest in an idea merely, or a programme, or a paper constitution, but in the remotest corner of the Empire. The stability of the recent expressions of loyalty to the Queen and Britain rests wholly on that immaterial foundation, and just so far as we fail to be concerned in the affairs of any portion of the Empire, precisely so far has the union ceased to exist.

The word "colonial" implies a two-fold reference, in the first place to historical facts, and in the second place to a habit of mind. Through certain historical actions Canada became a colony of the British Crown, and, if we are not ashamed of the parentage, we need not be ashamed of the name. But because of the distance of the colony from the centre of activity and intelligence and the absorption of all its energies in overcoming physical difficulties, a shade of narrowness came to be attached to the thing known as "colonialism," and men were spoken of as hampered by the trammels of colonialism, or as untainted by colonialism. Whether the word colony in this sense shall ever again be applied to us rests wholly with ourselves. It will cease to have any application to him who is awake to the significance of the events which have been taking place during the present year; it will cease to have any application to our country and government, if their acts are inspired by this broader hope and outlook.

4. Lastly, it must be observed that the essence of this unwritten compact is not hostility. We can recognise and do justice to Shakespeare when he says through one of his characters that

If England to itself do rest but true,
Come the four corners of the earth in arms
And we shall shock them.

We admit the thrill and sudden sting carried by the fine phrase "splendid isolation," when applied to England and her colonies. But the undermost thought in the union of the British Communities is something different. When in 1801 the cross of St. Patrick was added to the crosses of St. George and St. Andrew, to form the Union Jack, a religious symbol represented the country in each case. Not only is there no antagonism between the cross and the flag, but the flag contains the cross as its most significant emblem. The flag is the sign of all that the nation has dared and done throughout its history; so we love the flag, sing the praise of the flag, yield

up our goods and, if need be, our life for the flag. The flag, scattering its ripples through the air, pouring its ruddy joy over the land, "playing with the measureless light," the flag is not a "strip of cloth," but an idea or symbol, signifying the close and living unity of all, a unity, however, whose deepest character is not represented by the sword, but by the cross. Long may the Maple Leaf, so widespread and so varied in its beauty of shape and hue, remain a symbol of our democratic land; may we never be ashamed to be represented by the sagacious and industrious beaver; but, as we ought to consecrate to the Divine Being all our wide acres, and ought in all our business enterprise to serve the Lord may the day never dawn when the cross shall be removed from the national flag. It is well to go on singing the old song, "Happy is the people whose God is the Lord." Perhaps in after years when the jubilee of 1897 has become history, the most significant act of the Queen may be said to be her entering the house of God and bowing her head in humble adoration of the King of kings. Perhaps the feature of deepest meaning in the various local celebrations may have been the singing not only on Sunday, but on a week-day, not only under a church roof, but under the open sky, the prayer to God to save the Queen. Perhaps the most far-reaching action of that vast assemblage of nations in London—when the young but lusty children gathered round their mother, and girdled her with a girdle of loyal hearts, stronger than brass or triple steel—was the way in which the brotherhood of peoples acknowledged that the nation which did not love righteousness and hate iniquity, which did not bow before the all-terrible, all-powerful and all-loving God, had built its house upon the sand.

ART LECTURES.

Illustrated with lantern slides.

The ladies who resolved last year to raise \$3,000 for the gymnasium and the workshops succeeded in raising \$1,500. They have taken up the work again, and their first instalment is a programme of lectures such as we have not had yet in Convocation Hall. The tickets for the course are put at \$1.00 each, a price that is often paid for an evening's entertainment inferior to almost every item on the programme. The students ought to secure tickets early, as Convocation Hall does not hold a great many. The first lecture is on Friday evening, Nov. 5, by the recently appointed Professor of Architecture in McGill, who comes with a great name as the best lecturer not only in McGill, but in Montreal. He is giving us besides his best lecture. We shall also give a cordial welcome to the new minister of St. Andrew's Church, Toronto; to Mr. Henridge, whose