

But then, I've been thinking that she used to pray,
 And God would hear everything mamma would say,
 And perhaps she asked him to send Santa Claus here,
 With the sacks full of presents he brought every year."
 "Well, why tan't we pray dest as mamma did then,
 And ask Him to send him with presents aden?"
 "I've been thinking so too." And without a word more.
 Four little bare feet bounded out on the floor,
 And four little knees the soft carpet pressed,
 And two tiny hands were clasped close to each breast,
 "Now, Willie, you know we must firmly believe
 That the presents we ask for we're sure to receive;
 You must wait just as still till I say the 'Amen.'
 And by that you will know that your turn has come then,"
 "Dear Jesus, look down on my brother and me,
 And grant us the favour we're asking of Thee;
 I want a wax dolly, a tea-set and ring,
 And an ebony work-box that shuts with a spring;
 Bless papa, dear Jesus, and cause him to see
 That Santa Claus loves us far better than he,
 Don't let him get fretful and angry again
 At dear brother Willie and Annie, Amen!"
 "Please, Desus, 'et Santa Taus tum down to-night,
 And bring us some presents before it is 'ight,
 I want he should dive me a nice 'ittle sed,
 With bright shiny runners and all painted yed:
 A box full of tany, a book and a toy,
 Amen, and den Desus, I'll be a dood boy!"
 Their prayers being ended, they raised up their heads,
 And with hearts light and cheerful again sought their beds;
 They were soon lost in slumber, both peaceful and deep,
 And with fairies in Dreamland were roaming in sleep,
 Eight, nine, and the little French clock had struck ten,
 Ere the father had thought of his children again,
 He seems now to hear Annie's half-suppressed sighs,
 And to see the big tears stand in Willie's blue eyes.
 "I was harsh with my darlings," he mentally said.
 "And should not have sent them so early to bed;
 But then I was troubled, my feelings found vent,
 For bank-stock to-day has gone down ten per cent.
 But of course they've forgot their troubles ere this
 And that I denied them the thrice-asked for kiss;
 But just to make sure, I'll steal up to their door.
 For I never spoke harsh to my darlings before."
 So saying he softly ascended the stairs,
 And arrived at the door to hear both of their prayers.
 His Annie's "bless papa" draws forth the big tears,
 And Willie's grave promise falls sweet on his ear.
 "Strange, strange I'd forgotten," said he with a sigh.
 "How I longed, when a child, to have Christmas draw nigh."
 "I'll atone for my harshness," he inwardly said,
 "By answering their prayers ere I sleep in my bed."
 Then he turned to the stairs and softly went down,
 Threw off velvet slippers and silk dressing-gown—
 Donned hat, coat and boots, and was out in the street,
 A millionaire facing the cold drifting sleet.
 Nor stopped he until he had bought everything,
 From the box full of candy to the tiny gold ring:
 Indeed, he kept adding so much to his store,
 That the various prayers all numbered a score.
 Then homeward he turned with his holiday load,
 And with Aunt Mary's aid in the nursery 'twas stored:
 Miss Dolly was seated beneath a pine tree,
 By the side of a table spread out for the tea,
 A work-box well filled in the centre was laid,
 And on it a ring, for which Annie had prayed.
 A soldier in uniform stood by a sled.
 "With bright shining runners and all painted red."
 There were balls, dogs and horses, books pleasing to see,
 And birds of all colours were perched in the tree;
 While Santa Claus, laughing stood up in the top,
 As if getting ready more presents to drop.
 And as the fond father the picture surveyed,
 He thought for his trouble he had amply been paid,
 And he said to himself as he brushed off a tear,
 "I'm happier to-night than I've been for a year,
 I've enjoyed more true pleasure than ever before,
 What care I if bank stock falls ten per cent more,
 Hereafter I'll make it a rule, I believe,
 To have Santa Claus visit us each Christmas Eve.
 So thinking, he gently extinguished the light,
 And tripping down stairs he retired for the night.
 As soon as the beams of the bright morning sun
 Put the darkness to flight, and the stars one by one.
 Four little blue eyes out of sleep opened wide,
 And at the same moment the presents espied,
 Then out of their beds they sprang with a bound,
 And the very gifts prayed for were all of them found.
 They laughed and they cried in their innocent glee.
 And shouted for "papa" to come quick and see

What presents old Santa Claus brought in the night.
 (Just the things that they wanted,) and left before light.
 "And now," added Annie, in a voice soft and low,
 "You'll believe there's a Santa Claus, papa, I know:"
 While dear little Willie climbed up on his knee,
 Determined no secret between them should be:
 And told in soft whispers, how Annie had said,
 That their dear, blessed mamma so long ago dead,
 Used to kneel down and pray by the side of her chair,
 And that God up in Heaven had answered her prayer!
 "Then we dot up and prayed dust as well as we could,
 And Dod answered our prayers, now wasn't he good?"
 "I should say that He was, if he sent you all these,
 And knew just what presents my children to please.
 (Well, well, let him think so, the dear little elf,
 'Twould be cruel to tell him I did it myself.)"
 Blind father! who caused your stern heart to relent?
 And the hasty word spoken so soon to repent?
 'Twas the Being who bade you steal softly up stairs,
 And made you his agent to answer their prayers.

2. PRESENT CONDITION OF THE INDIANS.

Concerning the present condition of the Indians, the author of the "Sketch of Brant" writes:—

Formerly all Indians lived in wigwams and subsisted by hunting and fishing. Hundreds, nay thousands, still pagans, are no better off at the present time. But it is a matter of gratitude to Almighty God that through the labours of zealous and excellent missionaries, the religion of Jesus has done much to reform the moral, social, and domestic habits of these once degraded races. The women, who formerly were slaves to the men, have no longer the drudgery and hard work to perform, but are living in comfortable cottages, neatly clothed, and enjoying that peace which the religion of Jesus alone can give. The sober and industrious men are making considerable progress in farming; many of them grow wheat, oats, peas, Indian corn, &c. &c., have small orchards, and cut considerable hay. But as the Indian possesses no *Title Deed* for his lands, he has only a life interest in them—a circumstance materially tending to check that spirit of enterprise which stimulates the white farmer in working and laying up for his family.

Excepting the protection of law, which every alien who resides in Her Majesty's Dominion claims, Indians do not possess any civil or political rights as British subjects. As many of them possess strong native talents, powers of foresight, quick and accurate observation, conjoined in many instances with extraordinary personal influence and persuasive faculties, why they should not participate in all the blessings of British North American subjects, and with their white neighbours enjoy permanent security of their landed possessions, is a query for our rulers and great men to solve.

As soon as the white man approaches the Indian reserves, the value of land greatly increases, and in many instances land speculators have not suffered the poor Indian to rest, until by some artifice or other, they have prevailed on them to quit their settlements and seek fresh homes in the far-off West. Many arguments have been advanced with the plausibility of philanthropic intentions, that by such removals they were rendering the Indian service; but the fallacy of such reasoning is evident.

If while under the counsel of those who sincerely desire their advancement and improvement, they still feel the influence of those whose aim is to injure and demoralize, what will their condition be benefited when driven far beyond the power of Christian example and restraint?

The Indians within our Provinces are well aware of the advantages of civilization, and desire to improve in arts and knowledge, so that they may participate in our privileges. It is a matter of congratulation that in many of the settlements efforts are now made to encourage and bring forward by the system of competition, those who apply themselves to agriculture and the arts, and also that many Indian youths, who have discovered superior talents, are now receiving advantages of a higher degree, fitting them as teachers amongst their brethren.—*From the New Dominion Monthly for December.*

3. THE NEW JAPANESE CALENDAR.

The Japanese calendar and mode of reckoning time, which have been observed in the Empire during, as it is supposed, two thousand five hundred and thirty-three years, was changed, and the foreign Christian method substituted in its stead, on the first of January, 1873. New Year's day will in future be the first day of the first month of the Japanese year. The day is to be divided into twenty-