

objects. Netlike cords of association, crossing and recrossing, unite the whole fabric of past experiences, and a touch upon even the tiniest strand may be communicated to those great central fibres, which have wrapped themselves around the inmost life of the soul.

Perhaps history affords no more striking instances of this faculty of association, than those evidenced in the function we term Patriotism. Love of home and of country has called forth some of the most heroic deeds, and most devoted lives of earth's noblest children; yet, after all, it is only a sentiment, founded upon association of ideas. Few would covet the home of the Scottish crofter, yet he clings more eagerly to his native soil, barren mountain though it be, than does the inhabitant of earth's more favoured spot. Patriotism is not in any sense dependant upon external advantages, but is absent, or present, in each individual, according as home is associated with cherished emotions, as the heroic deeds of his ancestors awaken kindred emotions in his own bosom, and as he realizes the true nature of the bond which unites him to his fellow-countrymen. As happiness depends not upon material advantages, but upon moral development, so patriotism depends not upon the possession of certain externals, but upon the existence of certain emotions in the breast of the individual. A readiness to assert superiority over our neighbours, is not patriotism, though, like the jackdaw of the fable, it often arrays itself in borrowed plumes. True patriotism comes from true lives. Given the former, the latter must follow. It matters not how poor the country, or the home may be, if the associations connected therewith are true and noble, the human heart will kindly cling to it.

There has been a vast deal of discussion of late regarding Canadian patriotism, but in the main it has been confined to the one special phase of nationality. The union of the several provinces which make up our Dominion is of too recent a date to admit of the national idea having fixed its roots in the hearts of any but the youngest generation of our people. Time, and time alone, can do this. But the important question to be asked just now is,—to what extent do we possess that love of home, and love for what is true and noble, from which the spirit of true patriotism springs?

In Canada we hold a noble heritage,—a country rich in every natural resource, and suitable, in all respects, for the home of a great and vigorous nation. Short, too, as has been our life as a people, history tells us that our forefathers were not false to the traditions of the great historic races from which they sprang. Scarcely a spot on the surface of the older settled districts of our country, but has been the scene of heroic actions, the stories of which have yet to be told, and which, when inscribed in the as yet unwritten annals of our country, will awake corresponding thrills of emotion in the hearts of our children's children. We have already given evidence that in industry and enterprise, the Canadian may boldly challenge comparison with the most

advanced natives of earth; but have we striven and are we striving to cherish that appreciation of the true realities of existence as embodied in our home and religious life, without which any people, whatever its degree of material advancement, must lack the elements essential to all true development. In the past, we have much to be thankful for. In the present the outlook is in the main promising; let us then but be true to our better selves, and we need have no fears of the future.

There is a movement at present, looking towards the union of Canada with the great nation to the south of us—the principle argument adduced being, that such action would undoubtedly advance our material welfare. In its proper place, this plea should be allowed all due weight, but material advancement ought not, surely, to be our first consideration. Would our religious life be adversely effected by such a change? What of the institutions which guard our home life? What of our neighbours' existing standards of morality? What effect would the introduction of their political and judicial systems, have? Would these all conduce to advance our present standards? If not, be the material advantages what they may, let us work out the problem of existence on our own lines; and, in proportion as clinging closely to the unseen realities of our being, her people learn to appreciate the true joys of home, learn by personal experience something of the beauty of noble and heroic action, and, as they gain a knowledge of the capabilities of this great country of ours, will Canada take her proper place amongst the nations of the earth, and Canadians be known as a nation of true patriots.

Charlottetown, P. E. I.

BEST AND STRIFE.

REST awaits us soon. What does it mean?
 Our work all done? all effort, conflict o'er?
 To grasp all good? to conquer nevermore?
 To idly grow, like trees forever green?
 Unmoved by that to be and that hath been,
 Since we have gathered all into our store?
 If such the guerdon lies at heaven's core
 For us, better the life that we have seen!

If this the rest of soul that will be given,
 To know all wisdom, no new way to wend,
 Better to still come short and strive for Heaven
 Than to attain and see the utmost end!
 For perfect rest is death, and life, true life,
 That brings salvation, is eternal strife.

MATTHEW RICHEY KNIGHT.

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