

realized. We once met with a man who was "too proud" (though only a labourer) to cut wood in the Poor-house yard—but not too proud to take a gift of the wood cut by someone else! Such lazy wretches deserve a very severe lesson; but the trouble is they are shielded by the presence of helpless little ones about their knees.

CANADA'S "THIRD SIR JOHN"

—as he has long been affectionately called—has come and gone; though we must not forget that other "Sir John"—now of Canada's "olden time," Sir John Robinson. How curious the coincidence that this gracious name ("John" means "the grace of God") should have so often and so constantly appeared at the head of our national government and history. Can such a sequence be regarded as an "accident"? May there not be at least some useful lesson—whether we say "designed" or not—connected with the remarkable fact? We cannot forget, for instance, in such a connection that it was on "St. John's Day," 1497, that English foot—in the person of Cabot—touched our Canadian shores; and thus in a manner set seal on Britain's supremacy over a new section of the world, to "replenish and subdue" it. The name then given, in spite of everything, still clings to the soil. The Apostle, or rather "prophet," John the Baptist, whom we commemorate on 24th June, seems to reach forth from the clouds of another world and claim some little of his inheritance. Canada is still

"ST. JOHN'S LAND!"

Three great names of great men have left indelible impress on her history, and each of them—passed away within a very few years—has impressed lovingly on our hearts, our memories, and our history the name of "Sir John." Each was remarkable, in his way, and in some ways the last, just gone to his rest, was most remarkable of all. Weighted with the incubus of an unpopular and un-national religion, and blocked by the stigma of having deserted from Protestantism, he yet managed to gain the respect and loyal adhesion at once of the very champions—with notably few exceptions—of the opposing religious principles. There must have been something truly singular in the personal force of the man who could accomplish this; and climbing to the highest point of dignity in his Sovereign's gift, leave his body in the Clarence tower—crucifix on breast—to receive affectionate funeral honours from his Queen at Windsor Castle. The man who could so calmly go about his specially anxious and arduous duties for years, concealing in his heart the secret of a deadly malady—an ever present shadow of death—was a man of such sterling stuff as one very seldom meets with. Bearing about in life upon his person a picture of his Saviour, his crucifix, a "rosary"—whatever that is we forget just now—was no ordinary man; it all looks as if he had *deliberately sacrificed* himself for his country. In life he had done wonders, by his judicial fairness and impartiality, to restore national confidence in the integrity of his chosen co-religionists; his death will probably still further tend—perhaps more than his continuance in life could have done—to

"BIND HIS COUNTRYMEN TOGETHER"

—as an English visitor has described the peculiar conciliatory force and influence of his character. As the eyes of Canadians turned in sympathetic concert towards that bier in Windsor Castle, they surely felt their mutual differences receding, and a touch of friendship more hearty making itself

felt. The most "rabid Protestant" must feel that there are men among the adherents of Romanism who are capable of holding in check the most fierce of their partizan ecclesiastics. Who could have foreseen, a few years ago, that a Roman Catholic Premier would be possible in Canada? Yet the thing has been done! Our country will indeed be fortunate if any one can be found, of that religion or any other, who can win to himself, as Sir John Thompson did from his opponents, such implicit confidence in his justice and fairness to all classes and creeds.

"CABOTIA"

Might have been the title, among nations, affixed to this "Canada of ours" if the fathers of Confederation had so decided; and some may think it rather a pity that an entirely new name was not coined, instead of a rather awkward extension of the "old and dear" name, so fondly familiar to the inhabitants of the two older provinces. The cloak of dignity was not very gracefully assumed by the newer provinces; there was some friction—it looked too much like "absorption," rather than confederation. Possibly a good opportunity of emphasizing a distinct "new departure" was hereby lost, although the very familiarity of "Canada"—already a name of honour and credit!—was a strong point in its favour, and has done much to advertise and "put in evidence" our national reputation before the world.

NO BETTER TITLE

could have been devised as a substitute than the one which links our country with the name of that intrepid but modest Bristol sailor, whose reputation as a discoverer, has been too much obscured by the loud proclamation of praises for his rival and contemporary, Columbus. We think that O. A. Howland, M.P., has done exceedingly well in laying so much emphasis recently on Cabot's connection with America. It is a bright idea to hold a formal commemoration of Cabot on the 400th anniversary of his actual discovery of the American mainland—a few years after Columbus had discovered certain Atlantic islands, far away. His visit to Cape Breton—christened "St. John's Land" piously on St. John's Day in 1497—should never be forgotten. It was on that day that Britain set her seal upon her broad domain here, and the civilized history of the whole continent began.

ENGLAND'S KING AND ENGLAND'S CHURCH—

as Bishop Perry, of Iowa, has pointed out—had most to do with the inception of Europe's connection with this continent; not Italy or the Romniat Church, whose national and ecclesiastical supremacy had passed its prime, in the 15th century. A far better and more significant "seal" was placed on this continent by British daring and piety than any which Rome could then or ever give. If this be so, why not let the whole world know it? Why keep other nations in ignorance of the British claim to "prior possession" of this soil—from frozen North to frozen South? The "world's great public" has a right to know the absolute truth, and no false modesty or false dignity should permit loud and persistent assertion to obscure the truth. Too much of that untimely and misplaced reticence has prevailed in Britain's councils and her actions among nations.

WE DID OUR PART

at the time when the whole continent rang with praises of Columbus, and the Roman authorities were—with their usual astuteness in catching chances—"doing their level best" to make it ap-

pear that Rome deserved the credit for her son's luck, and could thereby claim right to dictate a religion for the whole American continent. Now the cry of remonstrance which we uttered has been taken up by prominent individuals, far and wide. The success of the movement for *British self-assertion* in this matter is sure to succeed. Better late than never. One could, perhaps, hardly anticipate Rome's preposterous claim; but having been distinctly made, it can now be the more distinctly met and answered. We have the last word, so far as commemoration is concerned.

ADVENT.

The world itself required four thousand years of preparation for the fulfilment of the great event which Christmas commemorates. Four weeks are none too long a preparation for Christians who with each returning Christmas would lay firmer hold upon the central fact in the world's history, the Incarnation of the Son of God. Can any one afford to miss such an opportunity? Can any one expect to know the real meaning of Christmas joy, who has taken no heed to the duty of Advent preparation? "Prepare ye the way of the Lord" is the Advent warning. And this, which was the constant theme of our Lord's fore-runner, may be developed and applied to the Christian soul as once it was explained in the desert of Judea. In the wilderness, the desert waste of worldly thoughts, pleasures and cares, a highway must be constructed, a highway of lofty spiritual purpose, cutting straight through the maze of selfish and self-chosen paths. Lofty, direct, secure and free from obstructions must be the way over which the soul invites the approach of its King and Saviour, Who with new grace returns with each recurring Christmas-tide.

It will be readily seen, therefore, how foreign and antagonistic to the business of Advent are the social gaieties and pleasures which in these very weeks too often crowd out the thought of Jesus from the soul, and leave upon it the sad reproach, "there was no room for Him in the inn."

Advent, like Lent, demands of us a spirit of detachment from the world, and the same kind of retirement from social pleasures which is so important in Lent. Prayers and spiritual exercises should be taken up with renewed devotion. The beginning of a new Christian year is in itself a call to a renewal of spiritual effort. Helps to this are rising earlier in the morning for prayer, attendance at the early Celebration on some days at least during the week, greater recollection, and the frequent thought of the four last things, Death, Judgment, Heaven and Hell. All these should help to a better Christmas Communion.

CHRISTMAS—ITS USE.

Once upon a time, Protestant Dissenters from the old church recoiled from Christmas and all such commemorations as being fraught with all kinds of dangers and superstitions. They have been getting "finely" over that idea; their kindly hearts and common sense have been setting them right on this subject. Many of them can take their part, very sincerely and heartily, in our Church observances at the holy season, even when they have none of their own. They are learning, however, to illustrate the adage, "imitation is the sincerest flattery," by adding to their own stock of traditional customs some close imitations of our Christmas and other similar customs. This is well. These assimilations draw us closer together, and tend to heal the wounds and rents of feeling caused by schism in the body of Christendom.