

vividly described and traced in some of their more definite results as leading to the paralysis of trade, the defeats and disasters of armies, the degradation of art, the perversion of justice, the lowering of the national tone and character, the pollution of Government and the introduction of anarchy followed by despotism. But if these matters are to be put before children, they must be illustrated—or perhaps I should say expressed—by historical facts which must be left to speak largely for themselves, nor must there be omitted some mention, however brief, of that neglect of the laws of health and temperance and morality, which shortens and enfeebles the lives, both of the fathers who neglect them and of the children, even to a remote posterity, who pay the penalty for a neglect that is not their own. There is too great a tendency to exult in the vast future of the English-speaking races simply because our numbers promise to be vast; and very vast, no doubt, seemed the army of Sennacherib on that night when it lay down to rest before the walls of Lachish; but there was pestilence in the air. And with us, too, there are threatening signs of moral pestilence.

Ought our manual to do anything to aid our history lessons by stimulating patriotism? And, if so, how can this be done? "Let me make the songs of a country," said a wise man, "and then who will shall make its laws." But, alas, where are our songs? The very happiness and prosperity of our country place us here at a disadvantage. The flower of our youth has never perished on their native soil contending for its liberties against a foreign foe, and therefore not many poets have been inspired to bequeath us literary legacies of undying memorial of these who have given their lives for their country. Such as we have might at least be collected to-

gether with the far more numerous prose narratives of patriotic or public-spirited exploits—not military alone. We might hope they would be too numerous to form a part of our short manual, but might constitute a book by themselves—a "Book of Noble Deeds." Many such books, I should think, exist already, and in these, or in some combination or modification of these, there might be found the right book.

The manual will, of course, include several chapters describing "How we are governed," and perhaps an outline of the principles of our laws, which will be interesting to at least the older boys. But ought it not also to include a chapter on "How to be useful," showing a boy how he may be of use sometimes in cases of fire, or accident, or other emergency, by knowing exactly what to do, or when and how to do it? Is it not a good training, a preparation for, if not almost a part of, civic training, that a boy should be taught to observe where the nearest fire station is, the hospital, the post-office, the police office, and the like, in order that he may be at least able to answer questions from strangers in want of information, or to give practical help in time of need? I would go still further, and add a short and simple chapter—not printed, perhaps, but oral—on "How to behave in public," which should find room for simple precepts (with reasons, of course) such as these, "Keep to the right on the pavement," "Do not throw orange peel about in the streets and paper about in the parks," "Keep out of a crowd unless you can do some good in it," "Do not put your boots upon the seat opposite you in a railway carriage," "Do not talk so loud to your school-fellows in public as to annoy strangers." These are small things, very small things; but they are at least things, not mere airy