

laugh at the puerile acts of some of the courtiers of the Virgin Queen, and wonder at the spirit of enterprise in others; or thrill with honest pride over the indomitable energy and rigid goodness of the Pilgrim Fathers. But they have not the chance for such a taste given them—not even a glimpse of these deeply interesting narratives. The most they learn are dry facts of political struggles and wars they care not a whit for, statistics of nations they have no interest in, lists of kings and dates to commit to memory that they cannot retain by any pleasant stories of the real life they have lived; and the consequence is they are glad to throw aside their dry books with grammar and spelling when they bid farewell to the school-room, and the thought of even opening a history to read, or dream over, never enters their heads. They must have something to amuse them, and so they turn to the morbid sorrows of Eloise, the romantic loves of Arabella and Leonardo, or the hairbreadth escapes of Bill the Backwoodsman.

Then in many private schools—those of girls especially, where the pupils have no such object before them as that of gaining their own livelihood, but may go quietly on accumulating all the knowledge they can to fit themselves for refined and cultivated society—history is taught after a fashion. Sometimes it is the parents' fault that it is not studied. They consider that it is not of very much consequence then; they think their children had better get a good groundwork of mathematics, chemistry, botany, and all the ologies while they can have the advantages of masters, lectures, the help of experiments, charts, &c., and that afterwards, when they leave school, they will naturally take up the reading of history for themselves. Not one in twenty does take it up by herself, and if she does, it cannot have the same interest begun alone that it would have had with others to share it, and so form a taste for it. Of course there are exceptions to the general rule in these schools, as was proved in the writer's own experience, where history was made a pleasure and not a task, and a real interest was created, so that opportunity has been given to judge between different styles of

teaching, and to decide upon that which is of the greatest benefit. But as a general rule, history is taught in a very disjointed and uninteresting way. It is not made attractive, and so students do not care to continue it after they leave school. A nation is taken right out of its place and set down before them as having no connection whatever with any other age or nation, and left there—as though Greece, or Rome, England, France, or America, stood self-created, pre-eminent and alone in the ages. Or, long lists of dates or isolated facts are given to the poor, overcharged memory to carry, and they soon slip away, having nothing to bind them there.

But let boys and girls be taught that history is one great unit, and that every part of it is joined by indissoluble links, one forming naturally after another, so that if one is left out the chain will be incomplete. Let them learn to picture, reverently to themselves, God sitting upon His throne, before whom the inhabitants of the earth are as grasshoppers, looking patiently down watching the nations as through all the ages they work out unwittingly His wise decrees. Let them see how one ancient nation after another emerges mysteriously from the unknown past, enveloped in the mists of ignorance, superstition and barbarism, and let them watch how gradually they draw nearer and nearer to where the one bright centre of history is set up—the Cross of Christ—till the light falling on them from it, they are illumined and civilized. Let them compare one nation with another and see how the lovely vales and streams, the soft air and brilliant skies of Southern Greece influence her in her greater refinement of character, her beauty of painting and grace of architecture, in the character of her frivolous and pleasure-loving gods and goddesses, her schools of philosophy, her smoothly-flowing language and poetical thought; and then note the difference in the stern and cruel gods, the bold and adventurous warriors, the absence of all luxury and beauty, the harsh language and rude legends of the old Vikings of the frozen region of the North. Then see how Greece with her dreamy religion and vague philosophy;