

It is hard oftentimes to be patient and to hope on, but then reward and encouragement come where we had least looked for cheer. "It was because I knew you expected me to do it," said a boy whose repeated failures had often tempted me to give him up entirely; and now his face was all radiant with the hard-won victory over himself, which was to give me also strength for the future, and with tears of joy I then

resolved that I would never, never despair.

This work is not an easy one, and we may if we choose, neglect it and go on content, teaching our "Reading and 'Riting and 'Rithmetic," but we should at least *know* what we do, *feel* what opportunities for good we are flinging from us, and we should remember also that

"—No one can do our work
That we shall leave undone."

HISTORY.

History, *his-to-ry*, (*historia*, from the verb *historio*, I enquire,) means literally an account of facts. It is a word first used by Herodotus, who calls his work by the title "Historia," and there can be but little doubt that this ancient writer fixed the sense in which the word has since been applied; that is, as meaning the science which treats of man in all his social relations—religious, moral, commercial, political, or literary—as far as these are the result of general influences extending to large masses of men. Embracing both the past and the present, history consequently considers everything which acts upon men,—regarding them in the light of members of a society. It should clearly represent the relations in which man exists towards his brother men, and should detail the influences to which he is subjected, the motives by which he is actuated, and the influences drawn from the same, with clearness and truth. According to some commentaries, history may be either considered in the light of an intellectual exercise in the department of human knowledge or science, or as a form of literary composition. Bacon reckoned it to be the chief component part of learning, and studied it in its relations to memory, while he placed philosophy and poetry below it, as appealing only to the understanding and imagination. It is therefore the business of history to record or remember the events, past and present, of the world, and to place them down in such a way that they can have the best hold in the memory, by appealing to other facts for their support and corrobora-

tion. This is the true definition of the word used by Herodotus, although it has been analogically used to express other branches of investigation; as in the term Natural History, still in use; and some of the ancient writers defined the general use of the word by their adaptation of it; as Aristotle's "History of animals," and Theophrastus's "History of plants." Dr. Arnold, in his "Lectures on History," remarks on the widely different interpretations of the word, and also explains its correct meaning. "The general idea of history," says he, "seems to me to be that it is the biography of a society; it does not appear to me to be history at all, but simply biography, unless it finds in the persons who are its subject, something of a common purpose, the accomplishment of which is the object of their common life. History is to the common life of many, what biography is to the life of an individual. Take, for instance, any common family, and its members are so scattered from one another, and are engaged in such different pursuits, that, although it is possible to write the biography of each individual, yet there can be no such thing, properly speaking, as the history of the family. But suppose all the members of the family to be thrown together in one place, amidst strangers or savages, then these immediately enter a common life,—a unity of action, interest, and purpose, distinct from others around them, which renders them at once a fit subject for history." The history or life of a nation may be either rendered in parts, or as a whole. The most complete work is that which starts at

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