

civic pride. You can easily tell when the people have no pride of the right kind in their own town. The sidewalks are dilapidated, the cows stand in front of the stores and gaze through the windows at the spring goods, the geese pasture on the streets and the leading citizens use their shoulders principally for holding up the front walls of the taverns. The air is always thick with gossip. The school-house is mean and the churches meaner. In any fair competition, the first prize for a first-class loafer would always go to a community of that kind. If you want to have a first-class town, take some pride in making and keeping it nice. Plant trees, cultivate flowers, mow your lawn regularly, shovel the snow off your steps, vote for good councillors and pay your taxes regularly. If your conscience tells you that you should say every mean kind of thing about the town and country that gives you and yours a home and bread, perhaps you had better pack your "duds" and go somewhere else. This world is a pretty large place. In view of the proposed action of the Protestant Committee or the Council of Public Instruction towards encouraging the rural communities to improve the outer environment of their schools, we need hardly say that no community such as that above described need enter the competition. The community in which the boys have a good opinion of the school, an opinion not founded on their own feeble judgment but on the matured prejudice of their elders gained by an honest inquiry and personal examination of the work done, is more than likely to take the first prize.

—The farmer tax-payer who is always ready at school-meetings to oppose school improvements on the score that what was good enough for his day is surely well enough for those of the present generation, perhaps may find indirectly an argument against themselves in the following argument which has evidently been urged in their favour. "There is something cruelly absurd in telling farmers that if they lived now as they lived fifty years ago they would not find any difficulty in paying their way. What other classes of people live now as they lived fifteen years or even twenty years ago? Is a farmer never to be allowed to increase the comforts of his home? It may be quite true that if a farmer lives in a shanty, and drives an ox-team and makes his own boots and eats little but pork and potatoes, his expenses will be lighter. A manufacturer, or a merchant, or a doctor, or a lawyer, could easily reduce his expenses in the same way. Why should not a farmer be expected to improve his position as well as any other