

a very pleasant chat together, and on successive afternoons he brings them a Norman Knight, a young Roman centurion, and an old Jew, who in turn tell them all sorts of tales of real adventure in the very spots around them,—Pevensey, the March, the old Forge, and so on.

When we say Rudyard Kipling is the author, it is needless to add that the stories are well told, told with splendid vigor and directness. And those who have followed his writings from year to year will not be surprised to find the earlier rough strength of his style brought to a more classic poise and restraint. But his warmest admirers will find cause for congratulation in a certain new warmth and tenderness of manner. There is no need of expurgation, of word or thought or sentiment. A book that every child will be the better of reading, the stronger and better and more obedient.

One of the charms of the book for the grown-up reader,—and there will be at least as many readers over the twenty mark as under,—will be found in the very Kiplingesque poems prefaced to each story. Especially good are *The Song of Mithras*, the *British-Roman Song*, the *Song of the Fifth River* and the *Children's Song*. We quote the last mentioned in conclusion; and advise everyone who has not yet done so to read the whole book.

THE CHILDREN'S SONG.

*Land of our Birth, we pledge to thee
Our love and toil in the years to be;
When we are grown and take our place,
As men and women with our race.*

Father in Heaven, who lovest all,
Oh! help Thy children when they call;
That they may build from age to age,
An undefiled heritage.

Teach us to bear the yoke in youth,
With steadfastness and careful truth;
That, in our time, Thy Grace may give
That Truth whereby the Nations live.

Teach us to rule ourselves alway,
Controlled and cleanly night and day;
That we may bring, if need arise,
No maimed or worthless sacrifice.

Teach us to look in all our ends,
On Thee for judge, and not our friends;
That we, with Thee, may walk uncowed
By fear or favor of the crowd.

Teach us the Strength that cannot seek
By deed or thought, to hurt the weak;
That, under Thee, we may possess
Man's strength to comfort man's distress.